DICTIONARY
OF
NATIONAL BIOGRAPHY

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Volume II (E-L)

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Dedicated
To The Memory Of

Those Illustrious Men And Women
Who Created Modern India,
As A Grateful Homage
Of The Present Generation.

CONTENTS

PREFACE

The present Dictionary of National Biography in four Volumes is the first attempt of its kind in India, on the lines of similar works in other countries. There are, no doubt, a few biographical collections available both in English and in Indian languages, but they are all very limited in scope and coverage. They deal either with the prominent personalities of any community or region, e.g., 'Eminent Mussalmans', 'Eminent Parsees', 'Eminent South Indians', etc.; or with very eminent persons on an all-India canvas, like 'Men and Supermen of Hindustan', 'Bharatbharsh Ki Vibhutiyan', 'Arvachin Charitra Kosh', etc. There are again the 'Who's Who in the Freedom Movement' Volumes, brought out by several State Governments, giving the briefest possible sketches of thousands of political workers in each State, the majority of whom had very little contribution to make to national development. Recently the Government of India also has brought out a 'Dictionary of Martyrs', dealing only with revolutionaries and including thousands of them, practically on the same lines as the 'Who's Who in the Freedom Movement'. It is obvious that none of these works can claim to be a Dictionary of National Biography. They are all either regional or communal or sectoral; and even where any of them is on an all-India canvas, it deals only with the very top few among those who contributed to national life in modern times.

Thus, the need remained for a Dictionary of National Biography in India, of the same kind as similar Dictionaries in other countries. The present work is intended to fulfil that need and to give India the same type of biographical reference work, covering 19th and 20th centuries, as is available in other countries. Its publication in 1972 is particularly appropriate, as coinciding with the 25th Anniversary of Indian Independence. On this happy occasion we offer, as the most befitting present to the nation, the Dictionary of National Biography dedicated to the memory of all those Indians (and also foreigners who made India their home) who, working in different spheres of life, holding different ideas and following different methods, had contributed to the making of modern India. It is our sacred duty on this auspicious occasion to remind the new, post-independence generation of the debt of gratitude it owes to the earlier generations, since the beginning of the modern period, whose labours and sacrifices have made possible all that we are enjoying to-day.

The period covered by the present Dictionary of National Biography is from 1800 to 1947. The period has been deliberately limited, to give it a distinctive character, which it really has in Indian history. In spite of the fact that history is a continuous process, nobody can deny that there is a great 'divide' between the 18th century and the 19th. New ideas and new forces appeared in the early part of the 19th century, which reached their fruition in 1947 with the achievement of independence. The year 1947 again is an important dividing line in modern Indian history, not only because of the partition of the country but also because of the newer ideas or forces which came to motivate the post-independence generation and the changed social, political and economic conditions which emerged in the new India.

However, as in other countries, we propose to make the Dictionary of National Biography a continuing work. After the publication of the present four volumes of the Dictionary, covering

the period from 1800 to 1947, we propose to start work on the first twenty-five years after independence as a supplement, to bring the Dictionary up-to-date. Later supplements will also be brought out at regular intervals.

The Dictionary of National Biography includes people from all walks of life—politics, religious and social reforms, education, journalism, literature, science, law, business and industry, etc.—who had made some tangible contribution to national life from the beginning of the 19th century to the achievement of independence. It does not confine its scope to only the top few who had achieved an all-India importance, but also includes others who had achieved only regional importance. Thus the DNB is more comprehensive than any other existing work, and is fairly representative of all categories of people, of all-India, State and even district-level importance. For limitation of space and resources, however, one restricting factor has been followed, namely, that the person to be included in the Dictionary must not only have achieved some reputation in his own sphere of work or profession but must also have made some contribution, either directly or indirectly, to the growth of national consciousness or development of society. It may also be stated at this stage that some categories of persons, like musicians, dancers, actors and sportsmen, have been virtually left out of the purview of the present four-volume Project, unless any of them happened to have made some positive contribution to the growth of national consciousness or to the development of society. We, however, propose to include these categories of people in the supplementary volumes.

Since the period covered by the Dictionary of National Biography comes down to 1947, our perspective is naturally the whole of the undivided India as it stood before independence. Therefore, we have included many persons belonging to the areas which later came to be known as Pakistan and Bangladesh, and also those who migrated from India to Pakistan at the time of the partition or after. The reason for their inclusion is obvious and incontrovertible, however unfavourably some people may view it. There was no Pakistan or Bangladesh before 1947, and those persons who ceased to be Indians in 1947 were as much Indians before 1947 as anybody else. Some in the pre- and post-independence India may not like the separatist ideas and policies of many of these people, but that is no reason to exclude men like Jinnah or Iqbal, Nazimuddin or Surhawardy from the scope of the Dictionary of National Biography of pre-1947 India. In the supplementary project, covering the period from 1947 to 1972, we shall, of course, confine ourselves to only those who belonged to the Indian Union.

Although modelled on the British Dictionary of National Biography and similar works in other countries, the present DNB differs from others in one fundamental respect. It does not exclude persons who may be still living, if they are otherwise deserving of inclusion in the Dictionary. We are fully conscious that this departure from the normal practice is open to criticism from many quarters. But our explanation is clear. Since the present Volume is intended as a grateful homage of the present generation to those illustrious men and women who have contributed to the making of modern India, it would not be fair to exclude any such person only on the ground that he is still in our midst, while including others whose contributions to national life might have been far less, simply because they happened to have died before the present project was taken up. Such a discriminatory policy would have given a partial or distorted view of the contributions of individuals to the making of modern India. If anybody is worthy of esteem and gratitude, there is no harm in giving him his due even when he is alive instead of waiting till after his death. After all, we are judging a man's contribution by what he did before 1947. Our estimate of him is based principally on this, so far as the present Dictionary of National Biography is concerned. If we have to revise our estimate because of his later career, it will be done in the next edition or in the supplements.

In the supplementary project, covering the period from 1947 to 1972, we, however, propose to follow a different principle and leave out those who are still with us. The period is too limited and too recent to allow us to view our contemporaries in the proper perspective. Unseemly controversies may arise and the best way to avoid them is to follow the principle of excluding living persons when dealing with the contemporary period.

The total number of biographical entries included in the 4 Volumes of the Dictionary of National Biography is nearly 1400. Very careful attention was paid to the selection of names. In the initial stage the names were suggested for each State by the local Advisory Committee, Research Supervisor and Research Fellows. The names were at first listed in different categories, e.g., politicians, religious reformers, social reformers, journalists, educationists, litterateurs, scientists, administrators, lawyers, industrialists and businessmen, etc. Later they were put together in alphabetical order for the whole State. The lists for different States were first drawn up in 1964, and down to 1969 they were subjected to careful annual scrutiny and revision. We had sent up the lists every year to various persons belonging to different walks of life and representing a cross-section of public opinion. Following their suggestions the lists were revised several times, leaving out some of the names originally included and adding new ones. We have tried to give fair representation to all the States and regions in the old undivided India. We are fully conscious that even our final list for the DNB is not likely to please everybody. Opinions differ so much that it is impossible to achieve unanimity in the selection of names. All that we can say is that we have done all that was humanly possible in the selection of names for the DNB. If it still hurts some one that a particular name has been omitted or that a particular name has been included, we are helpless. In a matter like this it is impossible to please everyone.

While initially the lists of names were drawn up Statewise for convenience of work, later they were all put together on an all-India basis. In the Dictionary of National Biography Volumes the names have been put in strict alphabetical order, irrespective of State or region, community, religion and caste. For the purpose of the DNB everybody is an Indian and not a Punjabi or a Bengalee, a Hindu or a Muslim, a Brahmin or a Harijan. It is hoped that this arrangement of names of the makers of modern India will go a long way to promote a feeling of national integration among the present generation who need it very badly in the context of the current divisive forces.

In arranging the names in alphabetical order, the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghose or Ghosh; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya, etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have been all put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.

Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad, Shaukat Ali or Ali, Shaukat, etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

The Dictionary of National Biography is being brought out in four volumes, each volume of nearly the same size. Volume I covers names from A to D; Volume II from E to L; Volume III from M to R; and Volume IV from S to Z. Each Volume contains approximately 300 to 350 biographical sketches. In each Volume a list of names included in that Volume (together with cross references to other Volumes) is given, as also a list of Contributors for that particular Volume.

Biographical entries in the DNB are naturally of varying lengths according to the contribution made by an individual to national life. The length varies from a minimum of 600 words to a maximum of 2400 words, with two intermediate stages of 1000 and 1600 words. It is hardly necessary to offer any explanation for this differentiation in the length of the entries. When it is admitted that the contributions to national life or development of society of the 1400 persons included in the DNB were not equal either in extent or in importance, it goes without saying that there must be differentiation in the length of the entries for different categories.

One distinctive feature of the present Dictionary of National Biography is that at the end of each entry a selected bibliography has been given for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. Whatever some people may think, we feel that these sources of information are useful and should not be ignored altogether. The bibliographies

given are, no doubt, unequal in length and quality, but this is inevitable because on some persons few sources of information are available while on others the sources of information are more than what can be compressed in the short space of this DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. It may be noted here that in the selected bibliography we have given more emphasis on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets, etc. in all the regional languages of India. Particularly on this account the select bibliography should prove most valuable to any serious student of Modern India.

In the case of biographical entries on many persons who belonged to the area which came to be known as Pakistan or who went over to Pakistan in 1947 or later, we faced a major problem in getting adequate and up-to-date bio-data, specially on their career after 1947. In view of the cold relations between India and Pakistan, our efforts to get up-to-date information either direct from Pakistan or through the Pakistan High Commission in New Delhi did not prove fruitful. It was not possible, for obvious reasons, to send any Research Fellow to Pakistan either. Hence, we were forced to remain content with whatever information on these persons we could get in India. We are fully conscious that in some cases the information is insufficient, at least for the later career, and we admit that the entries are not up-to-date. In some cases even the date of death was not available. We only hope that our readers will bear this difficulty in mind when they complain of the imperfections of the DNB in some particular cases.

We have tried to observe uniformity of pattern as far as possible in respect of the biographical entries included in the DNB. We are giving elsewhere the standard Material Collection Format to guide Research Fellows in the collection of bio-data and also the Instructions to Contributors laying down uniform guide-lines regarding the length and pattern of the biographical entries. But one should appreciate that when 32 Research Fellows have collected material in different States and regions and nearly 350 Contributors have written the biographical sketches, it is hardly possible to expect complete uniformity either in the extent of the material collected or in the pattern of the biographical sketches. While editing the biographical entries we have tried to maintain uniformity of pattern as far as possible, but we cannot claim that our attempt has been fully successful. Nor do we think it desirable to have rigid uniformity in all cases. After all, it is also necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

The Dictionary of National Biography Project was undertaken about 9 years ago, in 1963-64. The first year was taken up by planning, setting up the necessary organisational machinery on an all-India basis, appointing and training Research Fellows in different States, drawing up tentative lists of names from different States to be included in the DNB, preparing guide-lines for collection of material and enlisting support and co-operation from Universities, Newspapers, Political Parties, Learned Associations, and the Central and State Governments. It was not an easy task, specially because in our pioneer venture we could not get the benefit of the experience of any previous project to guide us. We had literally to improvise the organisational structure and procedure of work.

The next five years were taken up by collecting biographical material on the basis of an elaborate standard Format. It was done by 32 Research Fellows in different States and regions working under the supervision of the local University Professors. The Research Fellows evinced keen interest in their work, with a sense of dedication, of which we are really proud. We are also grateful to the University Professors who gave the necessary advice and guidance to the Research Fellows and also

checked their work. The material collected by our Research Fellows are preserved in Files and Cards in the Institute's Research Room and will be thrown open to bonafide research workers after the publication of the DNB. It is hardly necessary to add that the material collected on any person is much fuller than what is possible to give in the short space of the biographical entry.

The next two years were taken up by the writing of actual biographical entries on the basis of the material collected by the Research Fellows. The task was entrusted to nearly 350 Contributors all over the country. In order to ensure uniformity of treatment, elaborate instructions were issued to the Contributors indicating length, style, arrangement of material, nature of bibliography, etc. We are happy to note that the Contributors took their work with all seriousness, and in many cases they undertook additional labour to collect supplementary material and to check up the material supplied by the Research Fellows. Of the 350 Contributors nearly 250 are professional historians drawn from all the major Universities in the country. It is most gratifying that we could secure the kind co-operation of all historians who have any professional standing. There is hardly any well-known historian who is not associated with the DNB Project. The remaining 100 Contributors are non-professionals. Most of them are men of eminence in public life—Union and State Cabinet Ministers, Governors, High Court Judges, Ambassadors, leading figures of all the Political Parties in the country, Vice-Chancellors, journalists, lawyers, scientists, litterateurs, social reformers, industrialists, etc. We are happy to note that these Contributors have fully justified their inclusion by bringing a freshness of approach and treatment which will enhance the value of the DNB.

The ninth year was fully taken up by editing work, which had actually begun even earlier, in 1970. Editing was a most strenuous process, the full extent of which will hardly be known from the published Volumes. It involved an enormous amount of labour in checking up facts and dates, revising the entries with regard to language, style, arrangement, etc., reducing entries to the prescribed limits and checking up the bibliography wherever in doubt. On the one hand we wanted to preserve the distinctive character of individual writing, and on the other we had to look to the needs of some basic uniformity. We take this opportunity to apologise to the Contributors for the changes made in their entries. We hope that they will kindly appreciate that these changes were necessitated by the editorial duty of preserving uniformity and the over-all plan of the DNB Project.

Of the total Project cost in ten years, Rs. 8,50,000/-, we received Rs. 2,19,000/- from the Government of India; Rs. 1,89,000/- from the State Governments; Rs. 2,43,000/- from the Asia Foundation; Rs. 11,000/- from donations; and the rest had to be found from the Institute's own resources. The names of those who had given us generous financial assistance have been given elsewhere. Here we take the opportunity to offer our thanks to them for their kind help, without which the DNB Project would not have been completed.

From the short history given above it will be evident that the DNB Project has been completed in as short a time as one could expect for a Project of this magnitude. Our love for modesty need not prevent us from feeling a legitimate sense of gratification and pride that we have been able to complete such a gigantic Project within a much shorter time and at a much lesser cost than any other similar Project undertaken anywhere in India.

The Dictionary of National Biography is meant not only for serious students of history but also for the general public. The style of writing, arrangement of facts and general approach to the subject are all intended to serve that purpose. Apart from being used as a standard reference book,

the DNB is intended to serve as a light and pleasant reading material even for those who are not interested in making any serious study of the history, politics and social development of modern India. We feel that everyone of the present generation, irrespective of his particular field of work, must know how modern India was created. The most inspiring way to know it is through the study of the contributions of individuals or of groups of like-minded persons to the process of creation. It will be a most fascinating study to see how different individuals or groups, working in different spheres of life, following different methods and motivated by different ideas, slowly built up the edifice of modern India, brick by brick, by their devotion, toil and sacrifice. One of the important features of the DNB is that it is not concerned merely with what a man did but also with what he thought and how he felt *vis-a-vis* the different problems of life and society. Wherever possible, we have tried to give a man's ideas and general outlook even in respect of matters which do not come within the limited purview of his major field of activity. In that way we have tried to give a fuller picture of his total personality than what may emerge from the mere narration of his public actions.

To the serious student of history, the Dictionary of National Biography will prove useful in two definite ways. First, it will serve as a concrete illustration book for works on movements and forces in modern Indian history. Such works highlight the general trends in social and political developments and come to conclusions which are necessarily of a tentative nature. To check up and substantiate these general conclusions, it will prove most useful if one studies carefully the biographies of the individuals who played important roles in all the movements and contributed in a group to the social and political developments from the beginning of the 19th century to the middle of the 20th. Otherwise, general studies on movements and developments will prove only superficial in character. The biographical approach to any serious study of history has its special value which cannot be ignored.

In the second place, the Dictionary of National Biography will help serious students to understand better some of the trends in modern Indian history and to assess the importance of different factors which went to the making of the modern society. For example, only a careful study of biographies of those who played the leading roles in the development of the society in the 19th century can provide the answer to the question, often asked, of how much western influence or revivalism went to the making of modern India. The biographical approach will also bring out the relation between social and religious reforms and political progress. It will further clarify the roles played by different groups, believing in different ideologies and applying different techniques of action, in either the social or political development of the country. One will then appreciate that no one particular group or ideology or technique could claim to be the single factor of progress. Neither violence nor non-violence, neither extremism nor moderation, neither social reform nor orthodoxy could claim the supreme virtue of making India what it is to-day. It is necessary for the post-independence generation to know the real process of development and the forces and factors which helped it in order to resist attempts, in recent years, to make people believe that only one particular ideology or one particular method has brought independence and modernism. It is our duty to view the past in its proper perspective and to give each man his due.

A great change had come over in the period following partition and independence. Either slowly or suddenly the old stalwarts faded away into oblivion. New actors appeared on the scene, with new ideas and methods of action. Perhaps, this was inevitable and also necessary. In the changed circumstances after 1947, the old technique is hardly applicable. But though admitting the need for newer men and newer methods of action, it would be most unfortunate if the older generations are totally forgotten and their contributions totally ignored within a short span of

twenty-five years. This is not, of course, an unfounded apprehension. One can hardly deny that among the post-independence generation memory of the early heroes and servants of the nation is fast fading out. Possibly, in another twenty-five years few would remember with admiration and respect Phadke or Kshudiram, Madam Cama or Bhagat Singh, Pherozeshah Mehta or Surendra Nath Banerjea or even Dayanand or Vivekananda. It is to prevent such a national disgrace and ingratitude that the present Dictionary of National Biography was planned and is brought out in the year of the 25th anniversary of Indian independence. The objective of the DNB is to emphasise to the new generation the invaluable contributions of the early pioneers and to keep alive their memory. Most appropriately the DNB is dedicated to the memory of those illustrious men and women who created modern India, as a grateful homage of the present generation.

I take this opportunity to offer my sincere thanks to the Research Fellows, Supervisors, members of the Editorial Advisory Committee and Contributors whose kind co-operation and ungrudging labour had made it possible to complete the project. Whatever success is achieved by the Dictionary of National Biography is due entirely to their kind help. Whatever shortcomings there may be in the present Volumes are due entirely to my own failings as editor.

Perhaps, a better work will be produced by a more competent editor on the occasion of the centenary of Indian Independence. I send him my congratulatory greetings in advance across the years to come.

30 June 1972 — S. P. SEN

PREFACE : VOLUME II

I deeply regret the unusual delay in the publication of Vol. II of the DNB. It was due to difficulties in the Press, over which we had no control. I can only hope that the subsequent two volumes will come out in time. I take this opportunity to thank Shri Biram Mukherjea for piloting the work through the Press.

15 July 1973 — S. P. SEN

SOME PRACTICAL HINTS FOR READERS

I. In arranging the names in alphabetical order the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghosh or Ghose; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya, etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have all been put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.
Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again, either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad; Shaukat Ali or Ali, Shaukat, etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

II. At the head of each column of a page, the name index followed in the alphabetical arrangement has been given to enable the reader to find out quickly the particular entry wanted.

III. After each name the dates of birth and death are given in first bracket. Where there is no second date after the date of birth, it means that the person is still living. Where there is a question mark in the space meant for date of death, it means that the person is dead but the date of death is not known. Similarly, where there is a question mark in the space meant for date of birth, it means that the date of birth is not known. In just a few cases neither the date of birth nor the date of death is known, and no bracket has been put after the name.

IV. At the end of each entry the name of the Contributor (the person who wrote the biographical entry) has been given in capital and small capital letters on the right-hand side of the column, and the name of the Research Fellow (who collected biographical material) has been given within first bracket in upper and lower cases on the left-hand side.

V. At the end of each entry a selected bibliography has been given, within third bracket, for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. The bibliographies given are, no doubt, unequal in length and quality, but this is inevitable, because on some persons few sources of information are available while on others the sources of information are more than what can be compressed in the short space of the DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. One distinctive feature of the selected bibliography is that more emphasis has been given on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets, etc. in all the regional languages of India. It should thus prove most valuable to serious readers.

VI. In the biographical entries no rigid uniformity has been observed either in the spelling of proper names and place names, or in the use of punctuation marks. In the first place, it is simply not possible to observe rigid uniformity in these matters in a four-volume Project running into 2500 pages. In the second place, it is also desirable and even necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

VII. Italics have been used very sparingly, and only for newspapers and for Indian names not very well known in the English-speaking world. In all other cases, the Roman type has been used, and where books are mentioned they have been put within inverted commas. One uniform type, it has been found by experience, is more soothing to the eye.

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Government of Andhra Pradesh
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Government of Rajasthan
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INSTRUCTIONS TO CONTRIBUTORS

I. The entry should be in a narrative form, with full connected sentences and attention to literary style. A degree of compression, consistent with literary flavour, is desirable.

II. The name of the leader is to be written in capital letters, followed by years of birth and death within bracket.

III. The different ways in which a name should be entered in the Dictionary for cross reference are to be indicated at the top of the sheet. The surname, where used, should be underlined.

IV. The entry is to be divided into the following Sections:

Section (*i*) Personal and Family Details.
Date and place of birth—parents, relatives, family background, social status, religion, caste, etc.; economic status; marriage date, name of wife, family background of wife.

Section (*ii*) Early Life.
Education—travels—influences on mind and character (men, books, associations, etc.).

Section (*iii*) Career History.
History of the entire career from the time of reaching adulthood till death (or till the present time for persons still alive) to be given in a narrative and chronological form, including positions held and honours received. Controversies, however unpleasant to some, need not be avoided.
In the case of a writer or a poet, an account of his principal works should be given as in a standard history of literature.

Section (*iv*) Personality.
Ideas and attitudes towards different issues—social reforms, religion, education, nationalism, economic problems, regionalism, etc.
Appearance, dress, manners and mode of life (austere, ostentatious, quiet, heroic, bohemian, etc.).

Section (*v*) General Estimate.
An assessment of his position, views and contribution to society, with particular reference to the promotion of national consciousness.
(*N.B.*—It is not expected that all the details under Sections (*i*), (*ii*) and (*iv*) will be available for every leader. The items given under these 3 Sections are only indicative of the broad general requirement of the Project.).

V. Each Section may be sub-divided into paragraphs.

VI. The number of words for each entry will be determined by the Editorial Board and Contributors are requested not to exceed the limit by more than 100 words.

D

VII. Contributors should allocate space among the 5 different Sections (as given under IV above) in the following order as far as possible:
Sections (*i*) & (*ii*) 20 to 25 per cent of the total length.
Section (*iii*) 50 per cent or more of the total length.
Sections (*iv*) & (*v*) 20 to 25 per cent of the total length.

VIII. Contributors should not feel confined in any way to the material supplied. They may supplement it with whatever additional information they may have. In some cases the material supplied may be quite inadequate. It will be appreciated if the Contributors kindly fill in the gaps.

IX. A selected bibliography is to be given at the end of each entry. 'Private information' and/or 'Personal knowledge' may also be included.

X. Foot Notes are not to be given separately. References, where necessary, should be given in the text within brackets.

MATERIAL COLLECTION FORMAT

I. Family Background and Early Life.

A. Time Factors:
1. Life span, birth and death dates.
2. Period of greatest contribution to nationalism.

B. Geographical Factors:
1. Place of Birth.
2. Region(s) of the individual's greatest activity.

C. Family and Home Background:
1. Brief Identification of immediate members of Individual's Family.
   (*a*) Parents.
   (*b*) Close Relatives.
2. Socio-Cultural Background.
   (*a*) Caste.
   (*b*) Father's occupation.
   (*c*) Social Status of immediate family.
3. Associations with other Indians through the Home (people who influenced the life of the individual directly).

D. Education:
1. Traditional Indian.
2. Modern.

E. Personal Life:
1. Marriage.
   (*a*) Name of wife, her immediate background.
   (*b*) Date of Marriage.
   (*c*) No Marriage, or more than one marriage.
2. Close personal relationship other than family and marriage.
   (*a*) Male (teachers, heroes, patrons, etc.).
   (*b*) Female.
3. Individual's mode of life (ascetic, ostentatious, quiet, heroic, etc.).
4. Religious & other books, men and associations influencing the individu

II. Foreign Influence on Individual's Life.

A. Foreign Travels.
B. Foreign Associations and Friendships.
C. Foreign Influences from Readings (authors and books read).

III. ATTITUDES AND IDEOLOGY OF INDIVIDUAL IN MATURITY.

A. TOWARD SOCIAL REFORM:

1. Caste, Untouchability, Widow-marriage, Status of Women, etc.
2. Orthodoxy—modernism.

B. TOWARD RELIGION:

1. Religious Convictions.
2. Orthodoxy—modernism.

C. TOWARD EDUCATION:

1. 'Western' Education.
2. 'National' Education.
3. 'Basic' or Primary Education.

D. TOWARD NATIONALISM:

1. Ideas about Nationalism.
2. Conduct of Nationalist Movement (constitutional, revolutionary, violent, non-violent, communal, etc.).
3. Attitudes towards international affairs and events (including treatment of Indians overseas) mainly in the 20th Century.

E. TOWARD REGIONALISM.

F. TOWARD BRITAIN:

1. Toward British Rulers' Conduct and Opinions in India.
2. English form of Government.
3. The Empire and the Imperial connection.

G. TOWARD ECONOMIC ISSUES:

1. Economic Grievances against British Rule (taxation, tariff, Government expenditure, drainage of wealth, etc.).
2. Labour Problems (Factory, Plantation, Agricultural Labour and Land Reforms).
3. Ideas of self-sufficient economy (Cottage Industries).
4. Ideas of broader economy (Modern Industries).

IV. PUBLIC BEHAVIOUR AND CAREER OF INDIVIDUAL.

A. COMMUNICATIONS METHODS USED:

1. Journalism.
2. Public Platform.
3. Education.
4. Publications.
5. "Party" Circles.
6. Other Methods.

B. POSITIONS HELD:

1. In Nationalist Movement.

2. In Public Life.
3. In Academic Circles.
4. In Government Service.
5. Honorary and Titles.

C. CAREER ACTIVITY:
1. Social Service.
2. Nationalist Service.
3. Educational Service.
4. Financial Contribution to the Nationalist Movement.

D. GROUP MEMBERSHIPS, POLITICAL, RELIGIOUS, OR ANY OTHER (including Secret Societies).

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BIOGRAPHICAL ENTRIES

Vol. II

DICTIONARY
OF
NATIONAL BIOGRAPHY

E

EDOUARD GOUBERT
—See under Goubert, Edouard

ENAYATULLAH KHAN MASHRIQI
—See under Allama Mashriqi

F

FAROOKHI, ABDUL LATIF (1893-   )

Abdul Latif Farookhi was born in Madras on 15 March 1893. His father Nawab Abdul Wahab Khan Bahadur was a grandson of His Highness the First Prince of Arcot and his mother was a granddaughter of the First Prince of Arcot. He belonged to an affluent family of Sunni Muslims. In the early days he was tutored at home in Urdu, Arabic and Persian. He married in 1923 Hydiath Unissa Begum, the daughter of the fourth ruler of the Carnatic and granddaughter of Her Highness Nawab Azimat Unissa Begum. He married for the second time in 1931 Amathul Basheer Mubarak Unissa Begum, the daughter of Nawab Salaudin Khan Bahadur who was the grandson of the Second Prince of Arcot.

As a boy in St. Thome High School, he came under the influence of Father Hylegus, a Latin scholar. He was greatly influenced by his uncle Maulana Nawab Tajumal Huzavir Khan Bahadur, who was a poet, and also by Shamsul Ulema Maulana Abdul Rahim Shah Shatir. In the field of politics he was influenced by the Ali Brothers and by S. Srinivasa Iyengar. The Quran and the writings of Macaulay had an impact upon his mind.

He first joined the nationalist movement in 1921. He stood for complete independence and advocated non-violent methods. He supported the Non-Cooperation and Khilafat Movements. But he was against the boycotting of schools and colleges. Before he joined the Swarajya Party in 1926, he was a member of the Muslim League, and served the Jamiat-ul-alen as President. Later he was associated with the Congress Party, although he differed with the Congress on many occasions. Between 1947 and 1952 he identified himself with the Democratic Party.

He participated in the Khilafat agitation in 1921 and organised meetings and strikes. He also courted imprisonment, and the political pension

he was receiving as a descendant of the Nawab was discontinued for nearly a decade.

Some time in March and April of 1927 he differed with Mohammad Ali Jinnah over the question of joint electorate at the Conference of Muslim leaders in Delhi. In 1926 he joined the Swarajya Party as an associate member and was elected to the Central Legislative Assembly as an independent in the same year.

As a Secretary of the Madras Presidency Muslim Conference, he observed in November 1929: "In the days of the political evolution of our country, . . . there is a pressing need that Muslims of our province should devise ways and means to safeguard the political interests and protect the national rights of the important Muslim minority . . . . Our aim is to discuss the question of the right of Mussalmans to live in India as an effective political minority."

Speaking in the Central Legislative Assembly in 1930, he said: "All politically-minded parties in the country seek to cooperate in the Round Table Conference." He pointed out that the recommendations of the Simon Commission had fallen short of the demands of the country. He felt that the demands of the Muslim community had been ignored, and that the freedom of India could not be attained by the Civil Disobedience Movement alone. He considered the Congress declaration of war to be unwise.

Abdul Latif Farookhi held many important positions. He was the General Secretary of the Jamiath Ahrar, Madras, and President of the Jamiath Ulema in 1921. He was the Secretary of the Town Congress Committee in 1923, Joint Secretary of the Andhra Provincial Congress Committee in 1923, and Secretary of the Madras Presidency Muslim Conference in 1929. He was the Secretary of the Madras Provincial League between 1944 and 1947. He was elected to the Madras Legislative Council in 1947. He was a member of the Senate of the Madras University in 1947-48. He was the editor of the *Azad Hind* in 1922, which closed down because of the Government demand for security. He also edited the *Muslim*, a weekly in English, Tamil and Urdu, between 1943 and 1945. From 1945 he edited the *Mussalman* in Urdu.

Abdul Latif Farookhi is a pious, orthodox and simple Muslim. As a supporter of the western system of education he was against the Wardha scheme introduced by Gandhi. Though he condemned the repressive policy of the British in the days of the nationalist movement, he wanted that post-independence India should have some links with Britain. He was opposed to untouchability and wanted to improve the status of women. A modernist with certain limitations, Abdul Latif Farookhi is against regionalism.

[The Hindu Files (specially of November 30, 1929); The Mail Files; The Azad Hind Files; Madras Legislative Directory, 1950; Proceedings, Madras Legislative Council, 1947-52; Proceedings of the Central Legislative Assembly, 1926-30; Personal interview by the Research Fellow (June 10, 1967).]

(Emmanuel Divien) S. KRISHNASWAMY

FAZL-I-HUSSAIN KHAN (SIR) (1877-1936)

Sir Fazl-i-Hussain, who belonged to a Bhatti Rajput family of Batala in the Gurdaspur district of the Punjab, was born at Peshawar on 14 June 1877. His father, Mian Hussain Khan, was a self-made man and had risen through hard work to become a District Judge and an Extra-Assistant Commissioner. He had also earned the title of Khan Bahadur before his retirement. Fazl-i-Hussain lost his mother, Amir-un-Nissa, at the tender age of eight but his stepmother, Bibi Fateh Bai, brought him up with affectionate care.

Fazl-i-Hussain received his early education in the Municipal Board School, Abbotabad, and Peshawar High School, Peshawar. He matriculated from the Government High School, Gurdaspur, at the age of sixteen. For his higher education, he joined the Government College, Lahore, from where he did his B.A. in 1898 at the age of twenty-one. His favourite subject in the College was Philosophy, and Sir T. W. Arnold, the Professor of the subject, exercised a great influence on him. Fazl-i-Hussain founded the Government College Philosophical Society under the in-

fluence of his great teacher and became its Secretary. While still a student of the Government College, Lahore, he married Muhammad Nisa, a great-granddaughter of Ilahi Bux, the famous artillery officer of Maharaja Ranjit Singh.

Fazl-i-Hussain left for England immediately after his B.A. and joined the Christ College, Cambridge, for a Language Tripos. He also studied for the Bar. He made a good use of his three years' stay in England. Using his acquaintance with Mrs. and Miss Arnold (mother and daughter of his former teacher, Sir T. W. Arnold) and his introduction to Sir James Lyall, a former Lieutenant-Governor of the Punjab, he could get himself admitted into the English society and made a critical study of British life and character. He read British history, literature and legal system and developed a social consciousness which remained the driving force of his life in his later career. As a student at Cambridge, he often wrote for the Christ Church College Magazine, in which his articles on Hafiz, Sa'di and Ghalib, in particular, attracted wide appreciation. He was also a frequent contributor to the *Observer*, and once, when the editor of the paper was away to India, he edited it. He also contributed to the *Makhazan*, a literary magazine in Urdu. He was the President of the 'Indian Majlis' for a term of one year. He became the founder-Secretary of the 'International Muslim Association' and subsequently its President. In 1901 when he returned to India, he was, therefore, much more than a Cambridge graduate and a qualified Barrister.

He began life in India as a lawyer at Sialkot but soon shifted to the High Court at Lahore where, apart from his legal practice, he interested himself in the political life of his province. He earned an early reputation as a speaker and a political worker. He delivered three thought-provoking speeches on 'A message from England', 'Muhammedan Regeneration' and 'Muhammedan Self-Government' at the 17th, 18th and 19th anniversaries of the 'Anjuman-i-Himayat-i-Islam' in 1903, 1904 and 1905 respectively. He enrolled himself in the Punjab Provincial Congress Committee in 1905 and became an active member of the Lahore Association. Next year, he founded the Lahore branch of the Muslim League and became the Joint Secretary of the All India Muslim League, a position he continued to hold till 1920. The glamour of all-India politics did not make him oblivious of his obligation to the city in which he was living. In 1916, he founded the 'Jahangir Club of Lahore', and in 1918 became the President of the High Court Bar Association.

In the decade and a half between 1906 and 1921, Fazl-i-Hussain took an active interest in furthering the cause of education in the Punjab. His interest started with his association with the Islamia College, Lahore. In 1906 he worked for some time as a part-time Lecturer in that College, and in 1907-08 he acted as its Principal (honorary). From an interest in the Islamia College, Lahore, to an interest in the Punjab University, Lahore, was a natural jump. He became a fellow of the University in 1908 and was assigned to the Arts, Oriental and Law faculties. In 1913, he became the Secretary of the Oriental faculty which also elected him to the Syndicate of the University. In 1915, he became the Secretary of the Law faculty and retained that office till 1921. This Secretaryship made him a member of the Law College Committee and of the Board of Studies in Law. He was the Chairman of the Syndicate Sub-Committee which examined the proposal for remodelling the Law College, and in this capacity he rendered yeoman's service to the University.

His work in the political and educational fields in the Punjab earned him a well deserved recognition in 1916 when he was elected to the Legislative Council of the Province where he made a quick mark as a bold and fearless critic of the Government. He lived up to this reputation even outside the legislature. Sir Michael O'Dwyer, the then Lieutenant-Governor of the Province, described his Presidential address to the Punjab Provincial Congress in 1917 as "pure sedition". Once when O'Dwyer slighted Indians, he protested so strongly that the former was forced to withdraw the slighting remarks. On another occasion, O'Dwyer invited him to the Provincial War Council but he refused to accept the invitation because the Lieutenant-Governor

would not permit him to mention the demand of self-government for India in that Council. After the War, when the Government of India moved the Rowlatt Bills in the Central Assembly, he criticised the Government in very strong language. He also became active in the Khilafat agitation and joined a deputation of the leaders of the Indian Muslims to England to plead the Khilafat cause.

The non-Cooperation movement of Gandhiji brought about a profound change in Fazl-i-Hussain's politics. He left the Congress, and in the elections held in 1920 under the Montagu-Chelmsford Act he fought as an independent candidate and showed no hesitation in accepting a Ministership under the Dyarchy. He began his new role as Minister of Education, Medicine and Local Self-Government on 3 January 1921. Possibly, with a view to strengthen his position in the Punjab, he cut himself completely both from the Indian National Congress and from the Muslim League and after some time organised the Unionist Party. His plan of running the new party on secular lines and mobilizing the influential land-owning classes behind it succeeded so admirably that he dominated the Punjab politics for the rest of his life.

As a leader of the Unionist Party, Fazl-i-Hussain increasingly started getting on the right side of the British. In 1925, he worked for a few months in a temporary vacancy in the Governor-General's Executive Council and was made a Knight by the British Government. In 1926, he became the Revenue Member on the reserved side of the Punjab administration and the next year represented India at the session of the League of Nations held in Geneva. In 1929, he occupied a temporary seat in the Governor-General's Executive Council for the second time and was made a K.C.I.E. In 1930, he became a regular member of the Governor-General's Executive Council for a full term of five years. In that capacity, he did good work as much for the Government as for the country. In December 1931 he went to South Africa as the head of a delegation charged with securing honourable terms for Indian nationals. On his return, he was honoured with a K.C.S.I. He showed great interest in agriculture and it was due to his efforts that the Institute of Agricultural Research was founded at Delhi in February 1935. He retired from the Governor-General's Executive Council on 1 April 1935.

In 1936 he became a Minister in the Punjab Government and hoped to play a big role in the politics of his province on the introduction of Provincial Autonomy in 1937. But he did not live long to see his hopes realised. He died on 9 July 1936.

[Syed Nur Ahmed—Mian Fazl-i-Hussain: A Review of His Life and Work, Lahore, 1936; Azim Hussain—Fazl-i-Hussain: A Political Biography, Bombay, 1946; The Tribune (Lahore) Files.]

(D. L. Dutta) S. S. BAL

FAZLUL HAQUE, A. K.

—See under Haq, A. K. Fazlul

FIRODIYA, KUNDANMAL SOBHACHAND (1885-1968)

Kundanmal Sobhachand Firodiya was born on 12 November 1885 in the Ahmednagar district of Maharashtra. His father Sobhachand and mother Sadabai belonged to a comfortably placed Rajasthani Jain family engaged in commerce. He was married in 1904 to Baijabai, daughter of Kothari-Gandhi of Ahmednagar, and had five children.

He was educated in Ahmednagar up to the Matriculation which he passed in 1903. He then took his Bachelor's degree from Fergusson College in 1908, followed by the LL.B. degree. During this period, he was much influenced by Lokamanya Tilak with whom he came into close contact. His future attitudes were moulded by Tilak's radicalism. He was also influenced by his High School teacher, M. M. Joshi, who helped to form his character in general. In spiritual matters, he was guided towards a progressive religious outlook by the Jain muni, Acharya Jawaharlal.

Firodiya started his political career during his student days in Poona, joining various activities

organised by Lokamanya Tilak. In 1916, he became a member of the Indian National Congress in Ahmednagar as a supporter of the Tilak group. After Tilak's death, he became a follower of Gandhi. His active participation in the Congress movement brought him to the top in the district organisation of the party. He was elected Secretary of the Ahmednagar district unit in 1920 and also to the A.I.C.C. (1920-21). He went on to become Chairman of the Ahmednagar District Congress Committee from 1931 to 1936, and also became a member of the Maharashtra Pradesh Congress Committee. He took an active part in local government and became the Chairman of the Ahmednagar Municipality. In 1946, he was elected to the Bombay Legislative Assembly and had the honour of serving as the Speaker of the Assembly from 1946 to 1952. In 1956, he retired from active political life and joined the Sarvodaya movement, of which he became a devoted worker. Besides these political activities, Firodiya played an important role in journalism. He was editor, from 1927 to 1931, of the *Deshbandhu*, published from Ahmednagar. His interest in education led him to become one of the founder-members of the Rashtriya School at Ahmednagar.

The influence of Tilak and later of Mahatma Gandhi led him towards progressive thinking. He believed in the equality of all humanity, the equality of all religions, and the superfluity of rituals. He was opposed to the caste system. In education, he supported modern technological education, but insisted on a firm basis of Indian tradition and culture in the schools. He also supported Gandhi's scheme of basic education. Nationalism, to him, meant unity of all Indians, and was against regionalism. He always took part in constitutional and non-violent movements in the freedom struggle. Some of his contemporaries claim that he was a member of a secret society. Firodiya, however, denied this.

He had no hatred for the British as individuals and admired their system of government, but felt that they were bad rulers, and that economically they exploited India. For improving India's economic condition, he felt that a mixed economy was best and that more emphasis should be placed on the development of cottage industries.

Firodiya played an important role in the national movement by contributing towards its growth in his district and by leading party members towards a progressive national outlook.

[Bhat—Abhinav Bharat; Personal knowledge; Interviews with Firodiya and his associates.]

(Saroj A. Deshpande) M. P. KAMERKAR

FIROZ KHAN NOON (SIR) (1893- ?)

Firoz Khan Noon was born on 7 May 1893 in the village of Hamoka in West Punjab (now in Pakistan). His forefathers were originally from Rajputana and had migrated to the Punjab during the early days of the Muslim rule in India, embracing Islam at the hand of the famous Muslim saint, Shaikh Farid of Pakpatan.

By the end of the 19th century the Noon family was "among the most distinguished families in the province by virtue of the official position of its members as well as their large holdings in the land." Sir Firoz's father, Malik Muhammad Hayat Khan Noon, after receiving his education at Aitchison College, Lahore, joined the Punjab Provincial Service and retired as a Commissioner in 1931. He was honoured with the titles of Nawab (1923) and C.S.I (1932).

Firoz Khan Noon was first married in 1914 to one of his cousins, the daughter of Khan Bahadur Malik Sher Muhammad Khan. For the second time (1945) he married an English lady, Elizabeth, who later came to be known as Lady Viqarun-Nisa Noon.

Firoz Khan Noon's schooling, after the necessary religious education at home, began in 1902. He studied at Aitchison College from 1905 to 1912. Afterwards he went to England and returned in 1917 after obtaining his B.A. in History from Oxford and LL.B. from London. For a short period of three years he practised law at Sargodha. In 1920, giving up his practice, he contested for and won a seat in the Punjab Legislative Assembly. In the Unionist Ministry

of the Punjab he was appointed Minister for Local Self-Government, Medical and Health (1927-31), and later Minister for Education (1931-36). Afterwards he was appointed the High Commissioner for India in London (1936-41), Labour Member in the Governor-General's Executive Council (1941-42), and finally Defence Member in the same Council (1942-45).

By his upbringing and political training Sir Firoz Khan Noon was against such political activities which might threaten the law and order. He wanted India to be independent through negotiations and compromises. Once he was convinced that no settlement was possible between the Congress and the Muslim League he proposed that India might be divided into five Dominions under the British: (1) Bengal and Assam; (2) the Central Provinces, the United Provinces and Berar; (3) Madras; (4) Bombay; and (5) Punjab, Baluchistan, Sind and NWFP.

In the late thirties he had started contemplating to reorganise the Unionist Party in a way that it would gradually be transformed into a 'Muslim' party. Its leader, Sir Fazl-i-Hussain, however, did not encourage him. Thus Sir Firoz Khan Noon associated himself with the Muslim League, and in 1946, following the order of the High Command, renounced his titles, K.C.S.I. (1933) and K.C.I.E. (1937). In 1947 he toured the Middle Eastern countries as a special emissary of Jinnah.

In Pakistan, Firoz Khan Noon was a Member of the Pakistan Constituent Assembly, and Punjab Legislative Assembly (1947-50); Governor of East Pakistan (1950-53); Chief Minister of Punjab (1953-55); Minister of Foreign Affairs (1955-57); and Prime Minister of Pakistan (December 1957-October 1958).

Sir Firoz Khan Noon's publications include 'Canada and India' (1939); 'India Illustrated' (1940); 'Wisdom from Fools', a children's book (1940); 'Scented Dust', a novel on the life of a prostitute (1941); and 'From Memory: An Autobiography' (1966).

[Proceedings of the Punjab Legislative Council, 1920-36; Indian Information, 1942-44, Government of India, New Delhi; Firoz Khan Noon—From Memory: An Autobiography, Lahore, 1966; Azim Hussain—Fazl-i-Hussain, Bombay, 1946; Shaukatullah Ansari—Pakistan, Lahore, 1945; Chaudhri Khaliquzzaman—Pathway to Pakistan, Karachi, 1959; K. L. Gauba—Consequences of Pakistan, Lahore, 1946; Ram Gopal—Indian Muslims, Bombay, 1959.]

(T. R. Sareen) MUSHIRUL HAQ

G

GADDE, RANGAYYA NAIDU

—See under Rangayya Naidu, Gadde

GADAGE BABA (1876-1956)

Gadage Baba, by which name he became popularly known in Maharashtra, was born at Shen gaon (District Daryapur, Maharashtra) in 1876. His original name was Debu or Debuji. His father's name was Zingaraji and his mother's, Sakhu. They were washermen by caste but their occupation was agriculture. Debu's father died in 1884, when Debu was only eight years old. The small piece of land that his father owned came under a mortgage and was taken over by the creditor (*Sahukar*), thus leaving Debu and his family without any means of livelihood. Debu, with his mother, therefore went to live with his maternal uncle named Chandrabhan who owned and cultivated some 55 acres of land in a village named Hapure (in Akola district, Maharashtra). Debu, in his boyhood, was entrusted among other things with the work of tending the cattle. While tending the cattle, Debu was found to be exceptionally kind to them

and took care to protect them from insects and flies. During his spare time, he used to gather around him a band of urchins and used to sing with them 'bhajanas', i.e. songs of saints. He had no school education and remained almost illiterate.

Debu got married with Kuntabai, when he was only fifteen. He was a man of very keen and intelligent observation and, through his direct intimate contact with the villagers, gained first-hand knowledge of the dire poverty of the common peasants and other village communities and their superstitions and backward social conditions. His mind rebelled against these conditions and he boldly showed the way to reform. When his first child, a daughter, was born, the senior members of his family wanted to celebrate the event according to their traditional custom by feeding the villagers with a feast of liquor and mutton. Debu courageously stood up against all his kith and kin and banned the use of liquor and mutton, celebrating the domestic ceremony by preparing and distributing simple, vegetarian food to the gathering to which he had invited the poorest folk including the disabled and the infirm of the village. Debu had in all two daughters and two sons.

As Debu grew into manhood he got disgusted with worldly things and wanted to search for God. At the same time the revolt in his mind against the appalling poverty, superstitions and backward social conditions grew in intensity and he burned with a passion to eradicate these evils. He made up his mind that the service of God lay in and through the service of society. At last, he took the decision of his life to leave his home. He accordingly left his home on 1 February 1905 and never returned to settle back into the life of a householder. Clad in a ragged loin-cloth and a tattered motley shirt of coloured pieces or rags sewn together (which clothing is called in Marathi 'Godhadi' and gave him his nick-name 'Godhade-Baba'), he took with him only one bamboo-stick and an earthen bowl (which in Marathi is called 'Gadage' and gave him his famous nick-name 'Gadage Baba') and trekked on foot from village to village, from one farmstead to another, meeting, helping and addressing ordinary village folk throughout Maharashtra. Debu thus became Shri Gadage Baba, the beloved idol of the masses who swayed their minds for nearly 50 years until his death on 20 December 1956.

In his itinerary, Gadage Baba visited pilgrim centres, such as Pandharpur, Nasik and Alandi where the masses gathered in their thousands, and held in their presence what are called 'Bhajanas' or 'Kirtanas', a sort of religious and social discourses, in which he discussed his gospel of a new way of life. He preached that God is one, and loving all His creatures, man and beast, was the only way to attain Him. He opposed tooth and nail caste-distinctions, untouchability, child-marriage, killing of animals, such as the goat and the cock in offering to gods, and drinking liquor, and impressed on the audience the importance of the habits of cleanliness and righteous living. The way of his discourses was most telling, as the language in which he addressed was the village dialect which directly appealed to the masses. His discourses were enlivened by a wealth of anecdotes from his vast repertory of experience of village life and by epigrams and parables and were interspersed with apt verses and songs from the literature of Maharashtrian saints, especially of Tukaram. Not only did he preach but he also took the broom and the spade in his hands and swept and cleaned the unclean surroundings, thus giving object-lessons in cleanliness and sanitation. He was successful in collecting during his itinerant life about 25 lakhs of rupees from the rich and the poor which he spent in building, at pilgrim-centres, such as Pandharpur, Nasik, Dehu, Alandi, Poona and Bombay, free caravanseries, water fountains and lodgings with free board for the backward people, and also Pinjrapoles for old and disabled animals.

The following episodes from his life will indicate the profoundly rational and at the same time devout attitude which characterized and pervaded his way of life:

While he was discoursing at a mass meeting, he received a telegram about the death of his son. He continued the discourse with undisturbed calm, using the occasion of the bereavement for a new topic for his sermon in which he quoted a

verse from Tukaram: "Crores and crores have died in this way. Why should I then weep for only one among them ?"

Once Gadage Baba was resting with his disciples in a deserted wayside temple. They saw a dog urinating on the idol inside the temple. One of the disciples, annoyed at this sacrilege, hurled a stone at the dog. Gadage Baba humorously assuaged the annoyance of his disciple through the following conversation:

Gadage Baba: "Who made the idol of God ?"
Disciple: "Man."
Gadage Baba: "Who made man ?"
Disciple: "God made man."
Gadage Baba: "Why should then man have the audacity to make an idol of God ?"

Gadage Baba was a unique personality, combining in him infinite compassion, mystic devotion and a burning spirit of activism to serve the masses.

[Shri Gadage Baba—by Kashinath Potdar, Sadhanaprakashan, Poona (1957); Shri Sant Gadage Baba—by G. N. Dandekar, Maharashtra Prakashan, Amraoti (1957); Gadage Maharaj —by Amarendra, Vora & Co., Bombay (1959).]

(Saroj A. Deshpande) V. M. BEDEKAR

GADGIL, DHANANJAYA RAMCHANDRA (DR.) (1901-1971)

D. R. Gadgil was born on 10 April 1901 in a middle-class Chitpavan Brahmin family at Nasik but spent his childhood and boyhood at Nagpur where his father practised as a prosperous lawyer. He passed his Senior Cambridge examination at the end of 1916 and proceeded directly to Cambridge in 1918 where he passed History Tripos Part I in 1920 and Economics Tripos Part II in 1921. He spent two further years for his M. Litt. degree for which he worked under the supervision of Professor Henderson on a thesis which was subsequently published under the title 'Industrial Evolution in India'. On return to India in 1928, he spent about a year in the Finance Department of the Government of Bombay.

He was launched on his academic career as Principal of the M.T.B. College, Surat, which position he held for five years (1925-30). His marriage in 1927 with Pramila, the only daughter of Rao Bahadur R. R. Kale, a lawyer at Satara and a prominent member of the old Liberal Party, was destined to settle the broad outline of his academic and public life. Gadgil agreed to become the first Director of the Gokhale Institute of Politics and Economics which was founded in 1930 with the generous donation of one lakh of rupees from his father-in-law. He retired from the Institute only in 1966 after he had completed sixty-five years of age. The objectives of the Institute were to study the current political and economic problems of the country, which explains how Gadgil turned his back on Economic Theory as such and devoted himself to the collection and study of facts relating to the Indian economy, becoming more of a method-specialist than a subject-specialist.

The volume and variety of Gadgil's written or published output are impressive, running into more than 250 articles, reviews of books, printed speeches, etc. of economic significance; a dozen articles and pamphlets on educational subjects; and more than a score notes and publications on political problems of India like Federation, Linguistic Reorganisation, etc. Reports and Memoranda of Committees with which Gadgil was associated either as a Member or as Chairman and which bear unmistakable evidence of his guidance or initiative run into more than a score. Although much of his work is only of contemporary interest and reflects faithfully the declared objectives of the Gokhale Institute, his permanent contribution to Indian Economics will be recognised as the methodology of surveys of farms, industries and cities, in half a dozen of which he himself participated and for which he made the Gokhale Institute an effective instrument. Professor Gadgil's academic eminence received recognition when the Karnatak and Nagpur Universities conferred on him their honorary D. Litt. degrees and the Poona University elected him, though belatedly, its Vice-Chancellor.

Despite an almost cynical strain of the intellectual aristocrat in him, Gadgil's moral and social

outlook reflects a consistent espousal of the common man. Hence, his life-long identification with the co-operative movement in all its forms, his championship of rural and small-scale industry, his abiding faith in economic planning and his ill-disguised distrust of big industry and big industrialists. The Government of India set its seal on his whole-hearted commitment to Planning by inviting him to become the Deputy Chairman of the Planning Commission in 1967, which position he retained till 1971.

Professor Gadgil was simple and well-disciplined in his private life. He gave indications of radical views on ethics and religion. Not much is known of his political views. It is significant that he looked on Gandhiji as an anti-intellectual and Ambedkar as the towering intellectual of our times. It is more than likely that he both benefited and suffered from the peculiar social environment of Poona which had been his permanent residence since 1930.

[A. D. Gorwala –Opinion, 1961; Dr. D. R. Gadgil's publications; Personal interview of the Research Fellow with Dr. Mrs. Sulabha Brahma (of the Gokhale Institute of Politics & Economics, Poona), daughter of Professor D R. Gadgil.]

(Saroj A. Deshpande) S. K. MURANJAN

GADGIL, NARHAR VISHNU (1896-1966)

Narhar Vishnu Gadgil was born on 10 January 1896 at Ratlam in present-day Madhya Pradesh in a middle-class Chitpavan Brahmin family. His father's name was Vishnu Narayan Gadgil and mother's Radhabai. She came from the Joshi family of Siddhatche. Narayanrao Gadgil started his life as a stage-actor. In 1885 he joined the railway service, retiring in 1915. He worked as a Booking Clerk, Telegraph Clerk, Station Master and finally Traffic Inspector. The ancestors of the family were rich Zamindars in Wai. But they lost their property during the early British rule. Narhar's mother died early and he was looked after by his aunt, Kashibai Datir, a cousin sister of his father. He was married twice. He first married Anandi Chaphekar in 1920. After her death he married her cousin, Anasuyabai, in 1948. She was a medical practitioner.

Belonging to an orthodox Brahmin family, Gadgil's education started with the traditional religious instruction. In 1906 he joined the Vedic Pathasala. From there he joined the Nutan Marathi Vidyalaya at Poona. He passed the Matriculation examination in 1914, having failed in an earlier attempt in 1912. He joined the Baroda College for higher studies. But in 1915 he came to Poona to join the Fergusson College from where he graduated in 1918. He studied Law in Bombay and got his LL.B. in 1920.

In his early life Gadgil was deeply influenced by Vinayakrao Apte, Head Master of the Nutan Marathi Vidyalaya of Poona, and Ganesh Vyankatesh Joshi, an eminent scholar and educationist, and Lokamanya Bal Gangadhar Tilak. In his later life he was influenced by Bhaskarrao Tambe, Bapusaheb Gupte, Laxmanrao Apte, N. C. Kelkar, Mahatma Gandhi, Rajendra Prasad, Vallabhbhai Patel, Jawaharlal Nehru and Abul Kalam Azad. In his autobiography Gadgil frequently refers to Tilak, Mahatma Gandhi and Patel with special attachment and reverence. Ramakrishna Paramhansa and Swami Vivekananda also left a deep impress on his mind and character. He was particularly fond of Vivekananda's writings and Tilak's 'Gita Rahasya'. In his early life he also loved to read revolutionary literature including the works of V. D. Savarkar.

For a short period Gadgil worked as a teacher in the Tilak Mahavidyalaya at Poona. But from 1920 when he joined the Indian National Congress he threw himself heart and soul into the nationalist movement. He came to rank as one of the prominent nationalist leaders in Maharashtra. A believer in Gandhian non-violence, he took part in all the Congress movements from 1921 onwards and courted imprisonment several times. He was in jail for a total period of more than five years. He, however, differed from Gandhi on many points and disapproved of India getting itself involved in the Khilafat Movement. In later days he also criticised the rejection of the Cripps' Plan by the Congress. As he wrote in his

autobiography, acceptance of the plan by the Congress would have trapped the Muslim League and the partition of the country could have been avoided.

For more than three decades since 1921 Gadgil was an office-bearer in the Congress organisation. He was Secretary, Poona District Congress Committee, a member of the All-India Congress Committee and a member of the Indian Legislative Council and later Parliament (1934-57) in which he was also a Whip and Secretary of the Congress Legislature Party for a long period. He was also for some time President of the Maharashtra Pradesh Congress Committee and a Member of the Congress Working Committee. In 1946 he was appointed a member of the Central Pay Commission, and from 1947 to 1952 he was a Cabinet Minister in the Government of India. From 1958 to 1962 he served as the Governor of Punjab. After retirement he was appointed Vice-Chancellor of the Poona University in 1964. Gadgil was a fluent speaker in English, Marathi and Hindi.

He was also associated with a number of institutions for social welfare. He was elected Secretary of the Sarvajanik Sabha, Poona, in 1923. In 1924 he was one of the founders of the Young Men's Association, Poona. In 1928 he was elected President of the newly founded Maharashtra Youth League, Bombay. In 1929 he became Director, Poona Central Co-operative Bank, and in 1931 he was elected Vice-President of the Poona Municipality.

Gadgil held very liberal views on social reform. He was opposed to the caste system and in 1925 he was actively engaged in improving relations between the Brahmins and Non-Brahmins in Maharashtra. He condemned untouchability as one of the greatest social evils and in 1929 took a prominent part in throwing open the Parvati temple at Poona to all sections of people. He was also keenly interested in improving the condition of women and particularly of the Hindu widows.

Although a deeply religious man influenced by the writings of medieval Marathi saints, Gadgil had a modern and liberal outlook and did not believe in rituals and conventional religious practices. Gadgil valued the western systems of education and wrote in his autobiography that it was this education which created the makers of modern India. In his economic views Gadgil was highly critical of the British rule which, according to him, was responsible for the increasing poverty of the people. Although a follower of Gandhi, he favoured industrialisation of the country.

Gadgil was a prolific writer and wrote a large number of articles in Marathi periodicals on politics, economics, law and constitutional development. He wrote under the pseudonym of 'Hanarao'. He also published a large number of books in Marathi, the most important being 'Pathik' (an autobiography), 'Lal Killyachya Chayent' (also autobiographical), 'Kahi Mohra Kahi Moti' (biographical sketches of some renowned Indian leaders), 'Maze Samakalin' (also biographical sketches of important leaders), etc.

[N. V. Gadgil—Pathik, Vols. I & II; —Lal Killyachya Chayent; —Kahi Mohra Kahi Moti; —Maze Samakalin; —Adhunik Rajya wa Swatantrya; P. K. Atre—Me Kasa Jhalo; —Karheche Pani; Chitrav Shastri—Arvachin Charitrakosh.]

(D. A. Dalvi) V. G. HATALKAR

GADICHERLA HARISARVOTHAMA RAO

—See under Harisarvottama Rao, Gadicherla

GADKARI, RAM GANESH (1885-1919)

Ram Ganesh Gadkari was born on 26 May 1885 in a Kayastha Prabhu family at Ganadevi in the Navasari District of the former Baroda State which at present forms part of the Surat district of Gujarat. The Kayastha Prabhus are Kshatriyas. Gadkari's father, Ganesh, was in the Baroda State service. The family was a lower middle-class one. Ram had two brothers, one older and one younger. His father Ganesh died when Ram was only ten. His mother Saraswatibai with her three sons came to Karjat in Kolaba

district. For the English education of her sons Saraswatibai came to Poona with them. Owing to poverty, Ram had to take up odd jobs. He passed the Matriculation in 1904 as an external student. He failed in the first year college examination which he managed to pass five or six years later. He worked in the Kirloskar Natak Mandali's dramatic troupe as a teacher of boys (1905-09). Thereafter he worked on the editorial staff of the Poona daily, the *Dnyanaprakash*, for eighteen months.

He avidly read Marathi and English dramas and poems. While working in the Dramatic Company he came in contact with reputed Marathi drama-writers. He started to write poems, dramas and humorous essays in 1911, and in six years he achieved topmost popularity and fame. His poems were published under the pseudonym 'Govindraja' and humorous essays under the pseudonym 'Balakram'. Both were hailed with admiration by the public. His long poem 'Murali', depicting Krishna-Radha love, was the best. In his humorous essays he exposed to ridicule the prevalent social evils. His first drama, 'Prema-Sanyasa' (1911), dealt with the problem of re-marriage; and his second, 'Punya-Prabhava' (1913), highlighted wife's faithfulness. His 'Ekacha Pyala' (only one glass) which came out in 1917 was on the evil of drinking and secured greatest popularity. His next drama, 'Bhava Bandhana' (1918), was of a mediocre quality. Two more dramas, 'Raja-Sanyasa' and 'Vedyacha Bazar', which he had started to write remained unfinished.

'Ekacha Pyala' was staged 259 times in ten years after his death and gave the Dramatic Company an income of two lakhs and thirty-four thousand rupees.

He was self-centered and easy-going. He married two wives, Sitabai (1904) and Ramabai (1917). Though a nationalist and a reformer, he never stirred out of his literary field. Several prominent writers after him became his devotees and published many of his works. Gadkari's contribution to literature has been admiringly reviewed in several publications. No other Marathi writer has been so much written about. He died (23 January 1919) when he was barely thirty-four and did not survive to enjoy this wide popularity.

[Adhikari, Gopal Govind—Ram Ganesh Gadkari Yanche Charitra (1885-1919), Poona, 1928; Atre, Pralhad Keshav (Ed.)—Aprakashit Gadkari, Bombay, 1962; Chitrav, Vidyanidhi Siddheshwarshastri—Bharatvarshiya Arvachin Charitrakosh, Poona, 1946; Gadkari, Prabhakar Sitaram—Late Ram Ganesh Gadkari Yanchya Athawani, Bombay, 1938 & 1944; Joshi, Sumant (Ed.)—Gadkari Smriti Manjoosha, Bombay; Kamatanurkar, Narhar Ganesh—Vagvaijayanti, Poona, 7th edn. 1949; Khandekar, V. S.—Gadkari: Vyakti ani Wangmaya, Poona, 1932 & 1949; Kolhatkar, Chintaman Ganesh—Ram Ganesh Gadkari, Bombay, 1959.]

(C. B. Khairmoday) G. V. KETKAR

GAEKWAD, SAYAJI RAO III (SIR) (1863-1939)

'From a peasant boy to a prince'—that, in short, is the story of Sayaji Rao's life. Born on 17 March 1863 in a small village of Kavlana in Khandesh, Sayaji Rao belonged to a collateral branch of the ruling house of the Gaekwads of Baroda. His father Kashi Rao was a descendant of Pratap Rao, one of the sons of Pilaji Rao Gaekwad, the founder of the Gaekwad's dynasty in Baroda. After Pratap Rao's death this branch was completely forgotten. In 1875 when the ruling Gaekwad Malhar Rao was deposed by the British Government on account of misgovernment and maladministration, the necessity of choosing a new prince brought the Kavlana family into light. Malhar Rao's predecessor and brother, Khande Rao, had loyally stood fast by the side of the British Government during the troubled times of the Revolt of 1857 and, among several honours, was given an adoption *sanad*. His widow Maharani Jamnabai was, therefore, called upon to make a choice and she with the help of the Resident, Sir Richard Meade, and the Dewan, T. Madhav Rao, selected Kashi Rao's second son Gopal Rao, then aged 12 years,

to be the new Gaekwad. He was now given the name of Sayaji Rao III.

During Sayaji Rao's minority, the Baroda Administration planned for him a course of intensive education. He was to be taught four languages, viz., English, Gujarati, Marathi and Urdu from the alphabet onwards. To this were added history, geography and elementary mathematics. This was to be followed by a course of lectures, to be given by the experienced administrators of Baroda headed by the Dewan. T. Madhav Rao's 23 lectures expounded the principles on which a liberal and enlightened ruler should base his administration and these went a long way in the formation and personality of Sayaji Rao. His mother Jamnabai too moulded his attitudes and his English tutor, F. A. H. Elliot, left a deep impress upon the young Maharaja's mind. Before his accession in 1881, he was married to Laxmibai, a princess of Tanjore, who was given the name of Maharani Chimna Bai I (1880). But she died five years later, in 1885, and Sayaji Rao married for the second time in that year, Gajrabai, princess of Dewas, who was now called Chimna Bai II.

Fully aware of the fact that he was a Maratha ruler of Gujarat, he identified himself with the people and developed their peculiar cosmopolitan attitude, and progressive, reformist zeal. He chose his Dewans and other senior officials from all over India. They were Hindu, Muslim, Parsi and Christian, and from Gujarat, Bengal or Madras. He frequently toured round his State and went round the world 24 times during the 63 years of his rule. Most of his European tours were undertaken on account of either his own ill-health or that of other members of the family. But he put these tours to good use as he brought new ideas and suitable projects for the betterment of his subjects in Baroda, like Museum, Picture Gallery, Library, Technical School, Women's Home, Schools for the Blind, Deaf and Dumb, new techniques in agriculture and many other ideas. His rich library became the nucleus of today's Central Library of Baroda. His love of sports and club life created such institutions as Hind Vijay Gymkhana and Sayaji Vihar Club.

Through education and suitable legal provisions he tried to remove the evils of the caste system, untouchability and handicaps of the backward classes of the society and those experienced by women in Indian society. He put great faith in education and greatly extended facilities for it, he being the first in the whole of India to introduce, in 1906, compulsory and free primary education in his State. The weaker and the backward sections of the society were greater objects of his attention and benevolence.

Though a prince of a native state, an admirer of the English people and in many respects of the English rule in India, he jealously guarded his rights and status even at the cost of annoyance to the Indian Government. The English bureaucracy considered him a 'Patron of Sedition' as he talked to his countrymen on love of the country, Swadeshi, Indian heritage and the need for political reform in India. At one time he even visualised the entire Princely Order giving way to make India a really democratic country after she won her independence. Though he loudly proclaimed his loyalty to the British Crown as well, he was always suspected of harbouring anti-British ideas and tendencies. His opposition to the 'Curzon Circular' of August 1900, his disagreement with Curzon on the question of Darbar and Imperial Service Troops and the incident of the Delhi Darbar of 1911 at which he was accused of planned and deliberate insult to their Majesties and a certain involvement of his officers with the seditious activities in British India, his association with some institutions having sympathy with the Indian National Congress, and finally his great popularity among the nationalists, earned him the British wrath many a time and bitter attacks in the British press as well.

Wholly secular in his views, an admirer of parliamentary form of government, a believer in industrialisation, an advocate of all-round reform and imbued with love for his country and his people he played a decisive part in the general awakening of the people of India.

In December 1876 Queen Victoria bestowed on him the title of 'Farzand i Khas i Daulat i Inglishia' (Own favoured son of British Empire). On December 1887 he was invested with the in-

signia of G.C.S.I. and in 1917 with the honour of G.C.I.E. After a long and eventful rule of 63 years Sayaji Rao died on 6 February 1939.

[Rice, Stanley—Sayajirao III, Maharaja of Baroda, 2 volumes, 1931; Sergeant, Philip W.—The Ruler of Baroda, London, 1928; Chavda, V. K.—Sir Sayaji Rao Gaekwad III (in press); Speeches and Addresses of His Highness Sayajirao III, Macmillan, 1928; Sardesai, G. S.—Shree Sayajirao Gaekwad Yanchye Sahavasant (in Marathi); Apte, D. N.—Sayajirao Gaekwad III Yanchen Charitra (in Marathi), 3 volumes.]

(Kumud Prasanna) V. K. CHAVDA

GAJULA LAKSHMI NARASU CHETTY
—See under Lakshminarasu Chetti, Gajula

GANDHI, DEVDAS (1900-1957)

Born on 22 May 1900 in Durban (Natal, South Africa), Devdas was the most well-known of the four sons of his parents, Mahatma Gandhi and Kasturba. It was an ordinary Gujarati, Vaishya, middle-class family, although later to come into so much prominence. Devdas did not have any conventional education. Gandhiji had a distaste for the type of schooling then prevalent. So he sent Devdas first to Gurukul Kangri and then to Santiniketan. Devdas thus did not have any University degree although he was well -educated in the real sense. When in 1919-20 he joined his father's secretariat, he came with a high intellectual equipment for the work. Close associations with Sardar Patel, Jawaharlal Nehru, Mahadev Desai, C. F. Andrews, Rajkumari Amrit Kaur, Sushila Nayar and Pyarelal gave him all the training needed for a great future. He inherited Mahatma's saintliness, judgement, capacity to go into details and desire to be practical. The 'Geeta' and Tulsi's 'Ram Charit Manas' were major influences on his mind.

On 16 June 1933 he was married to Laxmi, daughter of C. Rajagopalachari. Orthodoxy resented this inter-caste, inter-regional marriage. The wedding took place in Parna-Kuti, Poona (where Gandhiji was then Lady Thakersey's guest). For many years Mahatma did not permit the marriage but later he gave his consent and blessed the couple. So perfect was this marriage that in a quarter century of partnership the couple never had a single quarrel.

After the voyage home from South Africa in 1915 Devdas's first trip abroad was in 1931 with his father to London at the time of the Second Round Table Conference. Later he travelled widely as a journalist. Among the foreigners he came in contact with were George Bernard Shaw and Romain Rolland.

Devdas joined the Khilafat and Non-Cooperation Movements when he suffered his first term of imprisonment in Naini Jail. His second term of imprisonment was in 1932 shortly after his return with his father from the Second Round Table Conference. He courted imprisonment again in 1933 for defying a prohibitory order restraining him from entering Delhi. In 1942 he was arrested for publishing banned statements of Gandhiji on 'Quit India' Resolution. Devdas was, however, totally opposed to violence and disapproved of the underground movement of 1942.

The main field of activity of Devdas, however, was not active politics but journalism. In 1920-21 he joined the staff of an Allahabad paper, the *Independent*, owned by Motilal Nehru. Later, in 1923-24, he assisted his father in running the *Young India* and the *Navajivan*. From 1933 he was on the staff of the *Hindustan Times* (Delhi) with which he was connected till his death on 3 August 1957. Before he joined, the *Hindustan Times* was passing through a critical phase with a dwindling circulation. At the instance of Pandit Madan Mohan Malaviya the Birlas purchased the paper and requested Mahatma Gandhi to allow Devdas to take charge of the paper. It was through his zeal and ability that the *Hindustan Times* turned the corner and became one of the leading nationalist newspapers in India. The circulation shot up tenfold and a Hindi edition was also brought out. Devdas will be remembered more for his contribution as a journalist than for anything else.

For a short period Devdas took to teaching also. In 1929 he was sent by his father to teach Hindi in Jamia Millia Islamia where he worked for two years. He was later sent to South India to help the spread of Hindi. He was one of the founders of the Dakshina Bharat Hindi Prachar Sabha.

Devdas held many positions of honour and responsibility. He was President of A.I.N.E.C. in 1948-49, Chairman of I.E.N.S. and P.T.I., Director of Reuter Ltd. (1949-53), Trustee of the Kasturba Memorial Trust (1957), Vice-Chairman of the Gandhi Smarak Nidhi (1957), as also Chairman of its Film Committee, and member, U.N. Commission on freedom of thought and the press.

A Gujarati himself, Devdas had married a Tamil and his daughter married a Bengali, thus breaking down caste, regional and provincial barriers. He fought against British rule but did not harbour any hatred against Englishmen. On the other hand, he liked them for many of their good qualities.

"Unpretentious believer", as his wife called him, this simple and dedicated soul carried forward the task of Mahatma Gandhi. A true disciple of his father, Devdas kept cool, balanced and tolerant, even respectful to accusers, when polemics like 'Gandhi's son on trial' or 'Devdas Birla-Gandhi' were hurled at him. He refused to retaliate.

[The Forum, August 1957; The Hindustan Times, 7 August 1957 (article by Pyarelal); The Hindustan Times, 1 Sept. 1957 (article by M. Subrahmanyan); Information supplied by Shrimati Lakshmi Gandhi, wife of Devdas Gandhi.]

(Mantosh Singh) AKHILESH MISHRA

GANDHI, KASTURBA MOHANDAS
(1869-1944)

Kasturbai was born at Porbandar in 1869. Her father was a well-to-do businessman and she was one of his four children. The date of her birth is not known.

She was illiterate at the time of her marriage with Mohandas Karamchand Gandhi, son of the Prime Minister of Rajkot State. They were both aged 13. He taught her to read and write. She was slow but willing to learn till the end of her life.

She had five children, of whom four grew up to manhood. She became a tower of strength to her husband. In consultation with her, Gandhi took the vow of Brahmacharya in 1901. She was his steadfast companion in all his experiments in India and in South Africa. A simple Kathiawari girl, she learnt to dress like the Parsis and to eat with knife and fork when her husband desired it on his return from England after his studies. Later she took to austere simplicity when he decided to change his life. She adapted herself to Ashram life without any difficulty. It was like a joint family which she had already experienced.

She identified herself with the work of her great husband throughout her life, but she did not accept his ideas unless she understood them and considered them right. Gandhiji often had to work hard to convince her, especially in the early days. This exercise led him to the discovery of Satyagraha.

She was a deeply religious Hindu wife. In early life, she considered untouchability a part of religion. Later she renounced all caste distinctions and brought up a Harijan girl as her own daughter. She regularly read Bhagavadgita and Ramayana and spun every day till she became too weak to do so during her last illness in detention in the Aga Khan's Palace, Poona.

A delicate, small but elegant lady, she was simple, straightforward and methodical. Her simplicity had an elegance, all its own. She was ready to lay down her life for her principles. A strict vegetarian, she refused to take meat soup in South Africa even when the doctor said that she would die without it and a holy man explained to her that it was not against religion to do so during illness.

Her public life began after she joined her husband in South Africa in 1897. From 1904 to 1914, she was the soul of the Phoenix Settlement and became Kasturba 'mother' to the inmates,

a role she continued at Kochnab, Sabarmati, and Sevagram Ashrams in India.

She led the women's satyagraha in the final fight in South Africa. She was imprisoned and came out of jail in an emaciated condition. After his return to India in 1915, Gandhiji took up the cause of the Indigo workers against the oppression of the white planters in Champaran in Bihar. Kasturba joined him and taught cleanliness, discipline and reading and writing to the village women and children. In 1918, she took an active part in the Kaira Satyagraha or 'No Tax Campaign' and taught the village women the art of non-violent resistance. Later during India's non-violent fight for freedom, she took up the leadership of the movement whenever Gandhiji was arrested; she plunged into the struggle, addressed meetings, collected funds and kept up the morale of the people.

She presided over the backward Rani Paraj community's second conference, which resulted in their giving up drinking and taking to spinning and khadi. In 1930 and again in 1932, she courted arrest by picketing liquor and foreign cloth shops. She was released when Gandhiji went on a prolonged fast against the British Government's decision to create separate electorate for the Harijans. She joined him at Poona and nursed him during the fast.

In 1939, she participated in the Rajkot Satyagraha for political reforms and was kept in detention at Tramba. She was released when Gandhiji launched his fast against the ruler of Rajkot for breach of promise. She refused to leave the detention camp till her two companions, Maniben Patel and Mridulaben Sarabhai, were also released.

In 1942, Gandhiji was arrested early in the morning of August 9 at Birla House, Bombay. Kasturba decided to address the meeting which Gandhiji was to have addressed that afternoon. She was arrested as she was proceeding to the meeting and taken to Arthur Road prison at Bombay, from where after two days she was taken to the Aga Khan Palace detention camp at Poona to join her husband. She was very frail in body, but her spirit was indomitable.

In February 1943, Gandhiji went on a 21-day fast and Kasturba looked after him day and night. She took only one meal a day of fruit and milk. She had done the same during all his previous fasts. This enabled her to have the strength to nurse him while she shared his ordeal.

Her health began to fail soon after Gandhiji's fast in detention. The strain, physical and emotional, was too great. She would supervise her husband's meals even from her sick bed and it required considerable persuasion to make her give up spinning in the interest of her weak heart. She suffered from chronic bronchitis, with heart failure, and a terminal pneumonia carried her away. She attended prayers morning and evening till the end. She gave up all food except 'Ganga jal' (Ganges water) on the last day. She wanted to hear nothing but 'Ram Nam'.

She died on 22 February 1944 on Maha Shivratri Day as the sun went down, with her head on her husband's lap. There was an ineffable peace on her face.

A grateful nation collected 125 lakhs of rupees with which Gandhiji established the 'Kasturba Gandhi National Memorial Trust' for the service of simple women like Kasturba in the villages of India and their children.

[Gandhi, M. K.—Autobiography; Parikh, Vanmala—Amara Ba (with Gandhiji's Preface), in Gujarati, Ahmedabad, 1945; Gandhi, Manuben—Ba Bapuji Shili Chhaya main, in Gujarati, Ahmedabad, 1952; Gandhi, Prabhudas C.—Jeevan nun Parodh, in Gujarati, Ahmedabad; Dewan, Ram Prakash—Kasturba, Lahore; Thomas, K. P.—Kasturba Gandhi, Calcutta, 1944; The Indian Opinion, March 1944 issue.]

(Kumud Prasanna) SUSHILA NAYAR

GANDHI, MOHANDAS KARAMCHAND (MAHATMA) (1869-1948)

Mohandas Karamchand Gandhi was born at Porbandar in Gujarat on 2 October 1869. He was the youngest of three sons and had one sister. His father, Karamchand Uttamchand, was Prime Minister of Porbandar and of Rajkot.

His grandfather had also been Prime Minister of Porbandar and Junagadh. Gandhi thus belonged to a family in comparatively affluent circumstances.

The name of Gandhi's mother was Putlibai. She was deeply religious and spent much of her time in worship, vigils and fasts.

The Gandhis were Vaisya by *Varna* and Mod Bania by *Jati* or caste. The family belonged to the Vaishnava sect; but holy men belonging to the Jain religion, as well as Muslim and Parsi friends of his father, used to frequent the house and hold religious discussions with him. There were regular recitations from the 'Ramayana' and the 'Bhagavata' in the house, which were attended by the child Gandhi. In childhood Gandhi was moreover deeply impressed by the legends of the filial devotion of Shravana, and the heroic sufferings of King Harishchandra; and he often used to enact the drama of Harishchandra in secret. The practice of untouchability in the home against a sweeper girl hurt him deeply even while he was young.

Gandhi was married in 1881 to Kasturbai, the daughter of a merchant of Porbandar. Four sons were born to the couple, and their names were Harilal, Manilal, Ramdas and Devdas.

Gandhi was in school from 1881 to 1887. After spending nine months in a college, he left for England in September 1888 to study Law. He returned home in 1891 and set himself up as a lawyer.

It was in England that Gandhi first read the 'Bhagavadgita' in 1889. After return home, he came into contact with an ascetic named Raychandbhai. Both exercised a deep influence upon his spiritual life.

In April 1893, Gandhi was called to Natal in the service of a merchant named Seth Abdulla. Soon after arrival, he experienced in person the harsh treatment meted out to coloured people by the whites. There he also read Tolstoy's 'The Kingdom of God is Within You', and was deeply impressed by the latter's writings.

After an amicable settlement of his client's case, Gandhi decided to return home in April 1894. But news appeared about a proposed legislation against Asian immigrants when he promptly decided to stay on and defend his people. The proposals were for disfranchisement, physical segregation, annulment of traditional Indian marriages and imposition of a poll tax.

The struggle in South Africa lasted from 1894 to 1914 in three stages: 1894-99, 1902-06 and 1907-14. A continuous constitutional agitation was carried on through public meetings, the press and deputations before the local and Imperial Governments. In order not to embarrass the Government, Gandhi suspended the movement during the Boer War (1899-1902) and the Zulu Rebellion (1906), when he helped in organizing voluntary ambulance services.

The weekly *Indian Opinion* (1903) became Gandhi's chief organ of education and propaganda. In 1904 it was shifted to the Phoenix Settlement, 14 miles from Durban, where a colony was established for the practice of an austere, egalitarian life, and where everyone contributed his share of manual labour for the service of the community. This was the result of his accidental reading of Ruskin's 'Unto This Last'.

As constitutional, legal methods did not prove sufficient for the redress of the Indian grievances, Gandhi eventually led a peaceful march into Transvaal in defiance of the restrictions imposed. He was accompanied by 2,037 men, 129 women and 57 children. The civil resisters were subjected to severe punishment. A Satyagrahi Camp known as the Tolstoy Farm was established at Lawley, 21 miles from Johannesburg, on 30 May 1910, in order to shelter the satyagrahis and their families. Eventually, on 30 June 1914, the Government yielded and a settlement was arrived at.

Gandhi left for England in July 1914, whence he finally sailed for India on 19 December 1914. He reached Bombay on 9 January 1915. After an interrupted stay in Santiniketan in February-March, 1915, Gandhi collected his companions of Phoenix and established the Satyagraha Ashram in Ahmedabad city on 25 May 1915. This was shifted in June 1917 to the bank of the Sabarmati opposite the city.

Between 1917 and 1918 Gandhi participated

in two peasant movements in Champaran (Bihar) and Kaira (Gujarat), and in the labour dispute in Ahmedabad itself. Through his personal intervention, all these were brought to a successful end.

World War I ended on 11 November 1918; and this was followed in India by the proposal of the Rowlatt Bills designed to curb the rising tide of sedition. Then started a new chapter in Gandhi's political career. He reacted strongly against the oppressive measures and stood forth as the leader of the resurgent Indian nationalism. Gandhi protested against the Rowlatt Bills and founded the Satyagraha Sabha (28 February 1919) whose members undertook a peaceful breach of the law of sedition in April 1919. The movement, however, did not remain peaceful for long; indisciplined crowds broke into violence in several cities when Gandhi cried a halt after what he had personally witnessed. In the meanwhile, meetings had also taken place in the Punjab, where the Government unleashed all its military fury on unarmed citizens.

The end of the war also saw the dismemberment of the Khilafat (Caliphate). This hurt the Indian Muslims deeply. Gandhi was approached for counsel; and in a meeting of the All India Khilafat Conference on 24 November 1919, he proposed that India should respond by non-violent non-cooperation.

Gandhi then prevailed upon the Indian National Congress to convert the redress of the triple wrongs—the Rowlatt Act, the Punjab atrocities and the Khilafat—as India's national demands. The Non-Cooperation Movement was consequently initiated in 1920. It was first adopted at the Calcutta session (September 1920) by a small majority and later at the Nagpur session (December 1920) by an overwhelming majority. It is significant to note, however, that at the Amritsar session (December 1919) Gandhi had opposed those who wanted to reject the Montagu-Chelmsford Reforms and had offered to co-operate with the Government.

Gandhi's triumph at the Nagpur session of the Congress was historic. Many of those who had gone to oppose him were converted to his ideology and method of action. After Nagpur he emerged as the undisputed leader of the Congress and Indian nationalism and he retained that unique position till his death. After the assumption of command by Gandhi, the Constitution of the Congress was recast by him and it was transformed into a fighting organization, whose means were 'legitimate and peaceful'. India was moreover reorganized into 21 Congress Provinces on the basis of language.

The programme placed before the country was of the boycott of governmental institutions and of British textiles. A multiple constructive programme was devised for the parallel establishment of educational and legal institutions for arbitration and for the manufacture of cloth by hand-spinning. It was decided that when any part of India had adequately worked out the 'constructive programme', it would be permitted to undertake civil disobedience against 'immoral' laws. When a decision of this nature had been taken in respect of Bardoli taluka in Gujarat, there was, however, a serious outbreak of mob-violence in Chauri Chaura in U.P., in which Congress and Khilafat volunteers were apparently involved. On the discovery of this organizational weakness, the Congress was prevailed upon by Gandhi to suspend the movement for the time being (24 February 1922). On 10 March 1922, he was arrested and sent to gaol for six years. But after an operation, he was set free on 5 February 1924 before the expiry of his term.

The sudden suspension of the civil disobedience movement brought not a little unpopularity to Gandhi and gave a new turn to the Indian political situation. The short-lived Hindu-Muslim unity gave place to communal riots in many parts of the country, most of the Congress stalwarts under the name of Swarajists decided on Council entry and the programme of boycott of governmental institutions was virtually abandoned. A mood of inaction and despondency gripped the people.

From 1924 to 1929, Gandhi devoted himself largely to the constructive programme. Several local satyagraha movements were also undertaken during this period in Kerala, Punjab, Nagpur, Bombay and Bengal, and Gandhi's guidance was available whenever he was

approached. In 1924 he was elected President of the Indian National Congress. He had already suggested labour-franchise for membership of the organization. The proposal was, however, not well received; and the gulf between him and the educated classes appeared to deepen.

The political lull was broken towards the end of the 'twenties by the appointment of the all-White Simon Commission, the Indian reply in the form of the All Parties Convention and the drafting of a Dominion Constitution and the resolution of the Congress in the Calcutta Session (December 1928) virtually giving an ultimatum to the British Government that if Dominion Status was not given by 31 December 1929 a country-wide Civil Disobedience Movement would be launched. No favourable response having been received by the stipulated date, on 1 January 1930 the Congress declared Independence to be its political objective and authorised the Working Committee to launch a Civil Disobedience Movement. Gandhi was called back from seclusion to lead the movement again. Most significantly, Gandhi chose the unpopular Salt Law which pressed hard on the poorest sections as the first object of defiance. His famous march to Dandi in March 1930 started a country-wide movement to violate the Salt Law. It was soon enlarged into a mass movement of open defiance of the Government. Gandhi was arrested on 4 May 1930, and the Government struck hard to crush the movement. But it soon realised the futility of its policy of repression and decided to show a conciliatory attitude. So Gandhi was set free on 26 January 1931; and following a pact between him and the British Viceroy, Lord Irwin (5 March 1931), he was prevailed upon to represent the Congress at the Second Round Table Conference in London.

Gandhi was chosen as the sole representative of the Congress to the Conference, which opened in September 1931. He achieved nothing so far as his main political mission was concerned; but he succeeded in establishing genuine contacts with the people of England, before whom the Indian case was placed in proper perspective. On his return home on 28 December 1931, Gandhi was completely disillusioned about the attitude of the Government which had renewed its policy of ruthless repression. As a result the Civil Disobedience Movement was resumed in January 1932. The Government retaliated swiftly and brutally. Gandhi and all the leaders of the Congress were thrust into gaol, and the Congress was declared unlawful. A reign of terror was let loose.

Gandhi was in prison when the Communal Award was announced in August 1932, providing for the introduction of separate electorate for the Depressed Classes. He opposed this attempt to divide the Hindu community and threatened to fast unto death to prevent it. He started his fast on 20 September 1932. It created a consternation in the country, and the leaders of the Hindu community saved the situation by concluding an agreement on 25 September, commonly known as the Poona Pact, which provided for special reservation of seats for the Depressed Classes in legislatures, but under joint electorate.

The Civil Disobedience Movement continued for a few months more, but Gandhi was getting more and more concerned about the question of untouchability. On 8 May 1933 he announced a fast for 21 days for the Harijan cause and he was promptly released by the Government. After coming out of prison Gandhi devoted himself exclusively to the cause of the 'Harijans' (lit. 'People of God', formerly called the 'untouchables'). The weekly *Harijan* now took the place of the *Young India* which had served the national cause from 1919 to 1932. Gandhi also now severed his formal connection with the Congress (17 September 1934), although till his death in 1948 he was the acknowledged leader of the Congress and of Indian nationalism. After 1934 Gandhi settled down in Sevagram near Wardha to form a new centre of his enlarged Constructive Programme, which soon also included Basic Education (1937), designed to bring about the universalization of education.

Although officially out of the Congress, Gandhi's strong grip on the organisation was clearly demonstrated in 1938-39 during his dispute with Subhas Chandra Bose, the leader of

the leftist or extremist group in the Congress. Subhas, no doubt, was elected President of the Congress for the second time in 1939 despite the almost open opposition of Gandhi, but Gandhi's triumph was swift and complete when within a few months Subhas had not only to resign his Presidentship but was excluded from the Congress altogether. This controversy between Gandhi and Subhas was not only one of personality but also of ideology. The Second World War was approaching. While Subhas wanted to take advantage of the international situation by taking up a more positive policy for wresting India's freedom, Gandhi was averse to reaping any benefit from Britain's difficulty. However, when the war broke out and India was dragged into it without her consent, even Gandhi felt it necessary to protest. The first step was the resignation of the Congress Ministries in the Provinces and the second step was the Individual Satyagraha in 1941. There were many in the country who were dissatisfied with the way in which Gandhi and the Congress were dragging their feet and wanted a more active policy, specially when Britain turned down all the overtures from the Congress for a political settlement.

The Allied reverses in the East and the failure of the Cripps Mission (1942) gave a new turn to the Indian political situation. Gandhi felt that for India to sit inactive would be suicidal, and he advised the Congress to make a last bid for winning independence non-violently, even if there was likelihood of misunderstanding by friend and foe alike. It would be better for India to "Do or Die" than for her to succumb to passivity and moral degradation. The Working Committee and the A.I.C.C. adopted the famous 'Quit India' resolution, demanding immediate independence and British withdrawal from India. Immediately after, all the Congress leaders were clapped into prison (9 August 1942). There Gandhi lost his life-long companion Kasturba. His release came in 1944.

After 1944 Gandhi's influence in the Congress perceptibly waned. When at the end of the war the Labour Party came to power in 1945 and wanted to reach a political settlement with India, the real spokesmen for the Congress were Azad, Nehru and Patel. Gandhi was no doubt elevated to a higher plane, but any student of Indo-British constitutional negotiations in 1946-47 has to admit that the new leadership in the Congress was not that deferential to Gandhi's views.

On 24 March 1946, a British Cabinet Mission arrived in Delhi with the proposal of setting up a Constituent Assembly which was finally to decide the future fate of India. Differences arose between the Congress, the Muslim League and the British Government over many of the terms. In consequence, the League launched upon 'Direct Action' on 16 August 1946. Communal riots started in Calcutta and spread into East Bengal and Bihar soon afterwards. Instead of working for a settlement between leaders at the top, Gandhi went to Noakhali in East Bengal in order to rouse the masses to set things right by their own effort, rather than place exclusive reliance on those at the top. But in this endeavour Gandhi was fighting a lone battle.

In the meanwhile the Viceroy, Lord Mountbatten, proposed a partition of India (June 1947) before a peaceful transfer of power could take place. Gandhi's alternative was for the country to reject the proposal and prepare for another massive civil disobedience movement. The national leaders, however, found themselves unprepared for this. So, by mutual consent between the Congress and the League, power was transferred on 15 August 1947 to a partitioned country.

That day found Gandhi in Calcutta. His presence and a fast undertaken by him restored peace in the city, and he left it for Delhi on 7 September 1947. The next five months were spent there, when he spoke every evening to the people as well as to the Government as to what they should do in order to lay the foundation of true 'Swaraj'. On 13 January 1948, he undertook his last fast because his feelings were that neither the public nor the Government were doing enough for restoring communal harmony. Shortly after, he also decided that the Congress organization should be disbanded, and its workers spread all over the country, in its 7½ lakhs of villages (the total number of villages in

India before partition), in order to educate and organize the masses to make proper use of their Constitutional rights.

The communal holocaust of 1946-47 and Indo-Pakistani relations had deeply agitated the people in India. In this context Gandhi's solicitude for the Muslims of India was widely misunderstood. On 30 January 1948, he was assassinated by a young Hindu while he was on his way to his prayer meeting in the city of Delhi.

Despite all controversies about Gandhi's role in the history of Indian nationalism there is no denying the fact that he was the dominant figure on the Indian political scene from the end of World War I to the achievement of independence. During this period he swayed the Congress and the nationalist movement in a way which no one else could do. Whether a four-anna member of the Congress or not, he was looked upon as *the* leader. He was the initiator of all Congress policies and the maker of all important decisions. The Working Committee and the A.I.C.C. merely gave a formal seal of approval. Even the other political parties and the British Government considered him as the principal spokesman of the Congress. It was only on the eve of partition and independence in 1947 that he seemed to have lost some of his old influence with the leading figures in the Congress. His opposition to the partition proposal till almost the last had little effect. After independence, while the leaders of the new government made him a venerable figure they paid little serious attention to his ideas on the disbandment of the Congress Party, political decentralisation, administrative purity, rural economy and national reconstruction. By the time of his death the one-time leader had become only a legendary figure. How Gandhi would have reacted if he had another decade to live is one of the interesting speculations of history.

Gandhi was not only a man of action but also a man of ideas. So many detailed studies have been made on his philosophy of life and on his political, social, religious and economic ideas that it is impossible to compress them within the limits of a short biographical sketch. All that can be attempted is to give a broad and general outline of his ideas in some of the major fields.

Gandhi has been looked upon by many primarily as a man of religion; by others as a leader of Indian nationalism. But the idea of nationalism which he preached was that every nation should develop and utilise its resources for the common good of the whole human family. On the question of non-violence, he firmly held that only such things could be defended by non-violence as had been gained by non-violence, i.e. without exploitation.

Once he described himself as a socialist who believed in 'war', but with no trace of violence in it. Persuasion through courageous action, in which one did not inflict punishment on an opponent but took punishment on oneself while withdrawing co-operation from evil institutions, was how he wanted to transform human relationships, and bring into being new institutions. In the Swaraj of his conception, 'the means of production of the elementary necessaries of life' were to be in the control of the masses; and they should be 'able to control authority when abused' even by means of their unarmed strength.

One of his chief reliances was upon the Basic Scheme, where education of the head, heart and hand of the child was imparted through some useful craft. In this, he came close to Dewey, or perhaps nearer to Kropotkin.

In personal appearance Gandhi was dressed in an unsewn piece of cloth with a similar covering for the upper body. He was very regular and methodical in his habits, and austere in his simplicity of living.

In religious matters, he loved to call himself a 'Sanatani' Hindu; although on many questions of social reform, he relied more on reason, or his deep compassion for suffering humanity, in order to interpret the scriptures in his own way. As he spoke in the language of the common people, whether in style or in imagery, they responded to him also with great readiness.

Gandhi respected the sincere religious belief of every individual, if the latter was also prepared to suffer for it. Like a good Hindu, he held that every man saw truth only in frag-

ments. Each should, therefore, live according to his own light, and at the same time grant the same freedom to others. If one had to oppose the views of others, if his commitment to truth demanded it, the opposition should be by non-violence rather than by violence. Gandhi held non-violence was thus the guarantee of democracy or of the freedom of faith.

In his personal dealings with men and women of all shades, he was deeply human, and would do everything to alleviate the sufferings of even the smallest of those who came to him for succour.

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(Kumud Prasanna) NIRMAL KUMAR BOSE

GANESH SHANKAR VIDYARTHI

—See under Vidyarthi, Ganesh Shankar

GANGULY, BEPIN BEHARI
(1887-1954)

A scion of the Ganguly family of Halisahar (24-Parganas), Bepin Behari Ganguly was born in his maternal grandfather's home in village Baganda under Jagatballavpur P.S. in Hooghly district on 5 November 1887. His father Akshaynath was well-known for his public welfare activities. This trait of his father deeply impressed the child Bepin, and the seed of patriotism was sown in his heart even at that early age. After primary schooling at his native village Bepin, a boy of nine, came to Calcutta and was admitted to the Khelatchandra School. He passed the Entrance examination of the Calcutta University in 1904 and studied for about a year at the Ripon College. But Bengal was then being convulsed by the agitation for the annulment of the partition of the Province. Bepin, who had already joined the secret revolutionary society ('Atmonnati Samiti'), left his studies to participate more actively in the movement. He was only seventeen then (1905).

Bepin's career for the rest of his life is a saga of struggle for the emancipation of the motherland. In his early life he came in contact with Sri Aurobindo, Satish Chandra Mukherji and Bal Gangadhar Tilak. But we do not know much about the first ten years of his political career, when he was associated with the secret revolutionary workers, like Jatindranath Mukherji (Bagha Jatin), Jadugopal Mukherji, Bhupendranath Dutt and others.

During the First World War, Bepin was suspected of being connected with the insurrectionary plot of importing arms from Germany, and he went underground. Subsequently he was arrested while attending a function at the Belur Math (1915).

Some time in 1920-21 Bepin came under the influence of Deshabandhu Chittaranjan Das and he joined the Non-Cooperation Movement of the Indian National Congress, for which he was again put under arrest along with Subhas Chandra Bose and others (1921). On release he continued working under the banner of the Congress, even used 'Charka' (spinning wheel) occasionally, and took part in the Salt Satyagraha of Gandhiji. But he could not accept non-violence as the sole weapon for the struggle against the foreign rulers. He maintained contact with the underground revolutionaries, and in fact, lent active material support to the leaders of the Chittagong Armoury Raid. So, while he was presiding over the Bengal Provincial Conference of the Congress at Rajshahi, he was arrested once again (1930) and detained for two years.

In 1932 he was elected a Councillor of the Calcutta Corporation and he served the institution with much enthusiasm till 1944, except when he went underground or was kept behind the bars. In 1934 he was arrested from his hide-out at Bally (Howrah) and detained at Deoli prison for five years. Later again in 1942 he was held for his participation in the Quit India movement. In all Bepin Behari spent not less than 20 years in detention in different jails in India and Burma (Mandalay, Rangoon, Deoli, Dum Dum, Alipore and Presidency jails).

It was only when India achieved her freedom in 1947 that Bepin Behari Ganguly, then 60, also got his release, having sacrificed 43 precious years of his life in active struggle for the emancipation of his motherland.

Since independence Bepin Behari turned a new leaf in his career. He now took to constructive organisational work for the uplift of the masses. He was never a seeker of office, nor of personal comforts or rest. Since his association with the revolutionary movement he took to celibacy and lived the life of practically a devout 'Sannyasi' (missionary) with only one vow, that of freedom for his people, who endearingly called him 'Bepinda'. A disciplined worker himself, he chose to work at the bottom in order to instil the spirit of disciplined service among his followers. He organised the Congress Sevadal (Volunteer Corps) and built up the Naya Samaj Sibir (Social Service Training Camp) at Halisahar. He also started a periodical, the *Naya Samaj Patrika*, to educate the common people about the necessity of a socio-economic revolution.

Bepin Behari also espoused the cause of the industrial workers and helped them build up a healthy trade union movement. He was one of

the principal architects of the Indian National Trade Union Congress and became the President of the West Bengal Unit. Besides, he was the President of the 24-Parganas District Congress Committee, Vice-President of the Bengal Provincial Congress and a member of the All India Congress Committee. He was elected a member of the West Bengal Legislative Assembly in 1952 from Bijpur (24-Parganas) constituency which he held till his death on 14 January 1954.

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(P. N. Banerjee) S. K. MITRA

GANGOPADHYAY, DWARAKANATH
(1845-1898)

Dwarakanath was born on 20 April 1845 in a lower middle-class Hindu Brahmin family at the village of Mayurkhand, Vikrampur, in the District of Dacca (now in Bangladesh). His parents, Krishnapran and Udaytara, had a great influence in the formation of his character. Dwarakanath married first around 1862; and later, about 1882. Kadambini, the first lady medical graduate in India, was his second wife.

After taking lessons at the village 'pathsala' in the traditional way, Dwarakanath went to Kalipara school from where he unsuccessfully appeared at the Entrance examination in 1861. While the sacred Hindu epics deeply affected his early life, Dwarakanath also came under the spell of Bijaykrishna Goswami, the Brahmo Samaj and writings on Brahmoism, and became a Brahmo around 1869.

Dwarakanath ranks among the foremost nationalist leaders of the 19th century. He was one of those democratically and radically minded Young Brahmos who conceived of setting up progressive political organisations to agitate for middle-class and peasant interests. In July 1876, he assisted Surendranath Banerjea in forming the Indian Association, which for at least a decade ruled public opinion from Peshawar to Chittagong. In his 'A Nation in Making', Surendranath gratefully records the 'energy and devotion' with which Dwarakanath worked for the Association till almost the end of his life. Dwarakanath utilised the Association to establish, in the early 1880's, Ryots Unions throughout Bengal, 'to ameliorate the intellectual and moral condition of the peasantry' and check oppression by the Zemindars 'by all legal and legitimate means'. In 1883 he sponsored the idea of starting a national fund for the political advancement of the country. He regularly attended the Indian National Congress sessions, and in 1887 carried his proposal of a token one-anna subscription from labourers for Congress membership. In 1888 Dwarakanath piloted a resolution at the Bengal Provincial Conference, requesting the Government to appoint an enquiry commission on the deteriorating service-condition and recruitment system of Assam tea-garden coolies He had visited the tea-gardens in 1886 as a delegate of the Indian Association and he criticised the conditions there in a series of articles in the *Bengalee* in 1886, entitled 'Slavery in British Dominion'.

Dwarakanath's nationalist-democratic zeal was matched by his enthusiasm for ushering in religious democracy in India. In company with other young radicals like Sibnath Sastri and Anandamohan Bose, Dwarakanath broke away from Keshabchandra Sen's Bharatvarshiya Brahmo Samaj on the issue of the 'Coochbehar marriage' and formed the Sadharan Brahmo Samaj on purely democratic lines in May 1878.

As a staunch Brahmo, Dwarakanath was necessarily interested in social reform and service, with emphasis on women's welfare. Besides inspiring the establishment of organisations for female education and moral uplift like the 'Bikrampur Sammilani' and 'Uttarpara Hitakari Sabha',

Dwarakanath started the *Abalabandhab Patrika* in 1869 with a view to awakening public consciousness on the unhappy social condition of Hindu women. In 1871 he joined the agitation for allowing women to sit outside the screen in the Brahmo Samaj temple. To foster higher education among women, Dwarakanath helped to found the 'Hindu Mahila Vidyalaya' (1873) and the 'Banga Mahila Vidyalaya' (1876) in Calcutta, the latter merging into the Bethune College in 1878-79. In 1896 he undertook the management of the Brahmo Girls' School. But knowing that example is better than precept, Dwarakanath sent his wife Kadambini to the Calcutta Medical College. He was also chiefly responsible for the Indian National Congress resolution (1889), admitting women to voting rights in the Congress. Dwarakanath's spirit of public service was manifest in his relief work in the famine-afflicted Birbhum and Burdwan districts (1885) and in Bihar (1897) and also in his organisation of the Brahmo Samaj Plague Suppression Committee (1898).

The diversity of Dwarakanath's interests found expression in his articles on political and social questions, published frequently in nationalist weeklies like the *Bengalee* and the *Sanjivani* and in the Sadharan Brahmo Samaj's official English and Bengali organs, the *Brahmo Public Opinion* and the *Tattvakaumudi*. Besides, he became the editor of the Samaj's weekly magazine, the *Samalochak* (Critic), in 1878, and joint proprietor and editor of the *Sanjivani* in 1883 which Bipinchandra Pal described as a 'powerful organ of liberal thought'.

Dwarakanath was not merely a journalist, he was a prolific author too. His well-known publications include: 'Padyamala' or Collection of Poems (1869), 'Bir Nari', a historical drama (1875), 'Jatiya Sangeet' or Collection of National Songs (1876), 'Jibanalekhya', a biography (1876), 'Naba Barsiki', a comprehensive year-book in Bengali (1877), and 'Suruchir Kutir', a novel (1880). Dwarakanath has also to his credit children's text-books like 'Kabigatha' or Collection of Poems (1877), 'Sisur Sadachar' or Moral Teachings and 'Kabitamala' or Collection of Poems (1880), 'Siksha Prabesh' and 'Patiganit' (1881), and 'Swasthatatta' or On Hygiene (1882).

Dwarakanath was bold in his sympathy for the weaker sections of the society. As a Sadharan Brahmo Samajist, he fought caste and untouchability and was all out for women's emancipation, which included widow-marriage and complete equality of the sexes regarding higher education and economic freedom. While not hostile to individual Englishmen, Dwarakanath was yet a staunch nationalist, although advocating constitutional method of struggle in the true Moderate tradition. As for economic problems, he believed that Indian handicrafts could compete in the world market. With a view to encouraging indigenous cottage industry, he organised the 'Swadeshi Silpa Pradarsani' in 1896 on the occasion of the Calcutta session of the Congress. Dwarakanath has also been acclaimed as 'the father of the organised labour movement in the country'.

In more ways than one Dwarakanath was 'one of the makers of modern Bengal'. His tireless efforts in the spheres of female education and religious reform have had a lasting impress on the Bengali society: the Sadharan Brahmo Samaj today stands as a monument to his glory. Besides, Dwarakanath did everything he could to secure to the relatively neglected social sectors—viz., womenfolk, peasantry and labour—their rightful place in society. Last, though not the least, as one of the prominent founder-members of the Indian Association, Dwarakanath shares with Surendranath the laurels for being the prophet of Indian Nationalism.

[Bandyopadhyay, Brojendra Nath—Sahitya Sadhak Charitmala, No. 83, Calcutta; Banerjea, Surendra Nath—A Nation in Making, Calcutta, 1925; Gangopadhyay, Prabhatchandra—Banglar Nari Jagaran, Calcutta, 1352 B.S.; —Bharater Rashtriya Itihaser Khasra, Calcutta, 1963; Sastri, Sibnath—Atmacharit, Calcutta, 1359 B.S.; The Amrita Bazar Patrika, Calcutta, 28 June 1898; The Bengalee, Calcutta, Jan.-Dec. 1886; The Brahmo Public Opinion, 21 Nov. 1878, 2 Jan. & 8 June 1882; The Dacca Gazette, 4 July 1898; The Indian Association, Jubilee Souvenir, 1876-1952; The Indian Mirror, Calcutta, 28 June 1898; The Modern Review, Calcutta, Dec. 1945; The Prabasi, Sravan, 1357 B.S. ('Hindu Mahila

Vidyalaya O Banga Mahila Vidyalaya'—article by Jogesh Chandra Bagal); The Sanjivani, Calcutta, 28 June & 2 July 1898; The World and the New Dispensation, Calcutta, 3 July 1898; The Unity and the Minister, Calcutta, 3 July 1898; Personal interview of the Research Fellow with Prabhatchandra Gangopadhyay (son of Dwarakanath).]

(Amiya Barat) PROSHANTO K. CHATTERJEE

GANGOPADHYAY, JYOTIRMAYEE
(1889-1945)

Jyotirmayee was born in Calcutta on 25 January 1889 in a middle-class Brahmin (Brahmo) family. She was fortunate in her parentage, her father Dwarakanath having been a reputed nationalist, journalist and social reformer, and mother Kadambini having earned the distinction of being the first lady medical graduate of the Calcutta University. One of her brothers, Prabhatchandra, is a journalist and Congress worker of some note. She was unmarried.

Educated at the Brahmo Girls' School and Bethune College, Calcutta, Jyotirmayee took her M.A. degree in Philosophy in 1908 from the Calcutta University. While fondness for European literary, historical, political, economic and philosophical writings exposed her to Western influences, Jyotirmayee was equally open to influences from the Sadharan Brahmo Samaj and the Indian National Congress, with whose distinguished votaries she came in close contact very early in life as a result of the family environment.

Jyotirmayee took to the teaching profession soon after obtaining the M.A. degree. From 1909 to 1920, she served the Bethune Collegiate School, Cuttack Ravenshaw College and Women's College, Ceylon, where she ended up as Principal. During the next decade, Jyotirmayee became Principal successively of Jullundur Kanya Mahavidyalaya (1920), Brahmo Girls' School (1925), Vidyasagar Bani Bhavan (1926) and Buddhist College, Ceylon (1929). She retained her affiliations with educational institutions to almost the end of her life.

Jyotirmayee utilised her profession to inspire the student community—a combustible material in any national movement—to serve the Motherland. Her active political career started with her participation in the Non-Cooperation Movement (1920-21). A member of the Congress, she extensively toured Bengal in connection with the movement and helped organise the first Women's Volunteer Corps within the Congress organisation with an ability which 'deeply impressed' Lala Lajpat Rai. Later, she joined the Satyagraha movement, became Vice-President of the Women's Satyagraha Committee formed on 13 March 1930, and courted six months' rigorous imprisonment for leading a procession of women satyagrahis on 25 June 1930. In 1931-32, Jyotirmayee took part in individual satyagraha movement and was again arrested. In 1933 she was elected a Councillor of the Calcutta Corporation. In 1942 she was arrested for participation in the Quit India Movement. In 1945 she died under tragic circumstances while leading a procession of students soon after they had condemned the Dharamtolla Street police firing at a meeting in Wellington Square, Calcutta.

As a Sadharan Brahmo Samajist, Jyotirmayee was keenly aware of social maladies. Besides being connected with female welfare organisations like the 'Hiranmayee Bidhava Silpasram', 'Puri Basanta Kumari Bidhavasram', 'Mahila Atmaraksha Samiti', etc., she organised a Students' Association for Social Service in 1926. The diversity of her interests found expression also in her articles on education, political ideals and social problems, in well-known periodicals like the *Modern Review*, the *Prabasi*, etc.

Jyotirmayee was progressive in her views. Her Brahmo background necessarily made her a relentless critic of social prejudices like caste and untouchability and an ardent advocate of female emancipation and widow-marriage. As one who had tasted the fruits of western education, Jyotirmayee would yet have liked to impart education through the mother tongue. While not antagonistic to the British as a race, she yet found it impossible to condone the economic evils of Imperialism and individual cases of official oppression, and so stood for complete independence of the

country to be attained through constitutional means. While encouraging cottage industries through women's organisations, Jyotirmayee envisaged a future India industrialised along modern lines. She was one of the founder-members of the Aryasthan Insurance Company and took an active part in directing its activities.

An educationist and social worker, Jyotirmayee was before all a patriot who worked assiduously for India's political liberation. She played no mean part in fostering national consciousness among the Bengalee womenfolk, not merely through writings and speeches but also by extensive and untiring field-work.

[Bagal, Jogesh Chandra—Baraniya, Calcutta, 1366 B.S.; —Jatiya Andolane Banga Nari, Calcutta, 1361 B.S. (Visvavidya Samgraha No. 112); Das, Santi—Arun-Banhi, Calcutta, 1358 B.S.; Dasgupta, Kamala—Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B.S.; The Amrita Bazar Patrika,23 Nov. 1945; The Ananda Bazar Patrika, 23 Nov. 1945; The Modern Review, May 1930, Dec. 1945; The Prabasi, Paus, 1352 B.S.; Personal interview of the Research Fellow with Prabhatchandra Gangopadhyay.]

(Amiya Barat) PROSHANTO K. CHATTERJEE

GANGULY, KADAMBINI (1861-1923)

Daughter of Brajakisore Basu, Kadambini was born at Chandsi in the District of Barisal (in East Bengal) in 1861. Brajakisore, a zamindar with an enlightened outlook, had his desire to give higher education to his daughter fulfilled when the name of Kadambini appeared in the list of successful candidates at the B.A. examination of the University of Calcutta in 1882. She was one of the first lady graduates in India (the other was Chandramukhi Basu). She was also one of the first graduates in Medical Science, taking her M.B. degree from the Medical College, Calcutta, in 1887. After serving for about five years in the Eden Hospital, Medical College, Kadambini proceeded to Glasgow and Edinburgh for higher studies in Medicine and obtained L.R.C.P., L.R.C.S. and L.F.P.S. degrees from Edinburgh and Glasgow Universities in 1896.

Kadambini was married to Dwarakanath Ganguly (1845-98) in May 1883, the marriage being an inter-caste one. A leader of the Sadharan Brahmo Samaj, Dwarakanath was a keen advocate of female education and was an inspiration to his wife, with whom he worked for the emancipation of women and for furthering the cause of widow-marriage. A worthy pupil of eminent teachers and intellectuals like Krishnamohan Bandyopadhyay, Madanmohan Tarkalankar and Maheschandra Nyayaratna, Kadambini considered the spread of education among women as the chief means of improving their condition. She also encouraged cottage industries in Girls' Schools. Kadambini desired the widening of vision of Indian women, herself setting an example by participating in the deliberations of the Bengal Ladies' Association on the events in U.K. and U.S.A. She became the Secretary of this Association in 1880. Among her close friends were Chandramukhi Basu, Abala Das (later married to Jagadishchandra Basu), Kamini Ray and Swarnakumari Devi.

An admirer of Bankimchandra Chattopadhyaya, Kadambini was a patriot to the core. Her husband also helped greatly in developing her patriotic feelings, which she sought to express through her participation in contemporary politics. While she attended the Bombay session of the Indian National Congress in 1889 as one of the lady delegates, she was the first woman to speak from the Congress platform, when she was called upon to move the vote of thanks to the Chairman. Kadambini was one of the organisers of the Women's Conference held in Calcutta along with the session of the Indian National Congress in 1906. In 1908 she organised a meeting in Calcutta, where she presided as well, sympathising with the Satyagraha workers at Transvaal, South Africa, under the leadership of Gandhiji. She started an association and collected money to help the workers at Transvaal. In 1914 she presided over the meeting organised by the Sadharan Brahmo Samaj held in Calcutta in honour of Gandhiji during his visit to Calcutta.

A true humanist, Kadambini was aware of the

exploitation of labourers by their employers and felt the urgent need of legislative measures for the amelioration of their distress. She supported the views of her husband condemning the existing recruiting system of labourers for the tea gardens in Assam. In 1922 she went to different parts of Bihar and Orissa, with the poet Kamini Ray, to probe into the conditions of the women labourers in the coal mines, on behalf of an enquiry commission set up by the Government. She also helped her friend Swarnakumari Devi in many of her philanthropic activities.

[Prabhat Chandra Gangopadhyaya—Banglar Nari Jagaran, Calcutta, 1352 B.S.; Jogesh Chandra Bagal—Jatiya Andolane Banglar Nari, Calcutta, 1361 B.S.; The Tattvakaumudi (now defunct), a fortnightly journal of the Sadharan Brahmo Samaj, Calcutta, 18 August—2 September 1961; The Brahmo Public Opinion, 4 Sept. 1876; The Journal of the National Indian Association, June 1882; Minutes of the Calcutta University, 1878-79.]

(Amiya Barat) KALYAN K. DAS GUPTA

GANGULY, PRATULCHANDRA
(1894-1957)

Son of Mahimchandra Ganguly (d. 1910) and Bagalasundari, Pratulchandra was born in 1894 at his maternal grandfather's residence at Chaltabari near Chandpur, now in Bangladesh. His paternal residence was at Churain in the Vikrampur pargana in the Dacca district. His father was a pleader in the court at Narayangunge in the same district and was the Chairman of the Narayangunge Municipality. Pratulchandra received his early education at a local school, but the tide of the Swadeshi Movement in 1905-06 swept him away, with many others, interrupting his studies. During this period he worked as a volunteer and came in contact with notable revolutionary leaders of the day. His cousin, Srischandra Chatterjee, was his mentor and guide, who got him enrolled in the Anusilan Samiti, a secret society most active in the period. Soon Pratulchandra became a distinguished member of the Samiti, taking an active part in a number of dacoities at places like Panditsar (Faridpur), Gaodia (Dacca), Chaupalli (Noakhali) and Palam (Dacca). After a spell of brisk revolutionary activities at Dacca and its neighbourhood, he came over to Calcutta towards the end of 1913, shortly to be arrested and tried in connection with the Barisal Conspiracy Case. Pratulchandra was sentenced to ten years' imprisonment. He appealed to the High Court and was acquitted, but was immediately arrested under Regulation III of 1818. After his release in 1922 he started reorganising the revolutionary party in Bengal with the help of Trailokyanath Chakravarty and Rabindramohan Sen. In September 1923 he attended the special session of the Indian National Congress at Delhi when he came in contact with Subhaschandra Bose. Since then his relationship with Subhaschandra became closer and he gradually became one of his trusted lieutenants. In 1924 Pratulchandra was again arrested, and with occasional breaks of a few years, he passed the major part of his life in prison till 1946. He retired from politics in 1947 and came to Calcutta, where he died on 5 July 1957.

Though his years outside prison were limited, Pratulchandra utilised them well by rendering useful services to various organisations, apart from the Anusilan Samiti with which he was associated from the beginning of his political career. He was elected a member of the Bengal Legislative Council from Dacca in 1929 and a member of the Bengal Legislative Assembly from the East Bengal Municipal Constituency in 1939. For some time (1928-30) he was the President of the Dacca District Congress Committee, member of the Executive Committee of the Bengal Provincial Congress Committee and also a member of the All India Congress Committee. He was associated with the Sonarang National School at Dacca. He was also very active in humanitarian work, specially during the epidemics in East Bengal in 1912-13. He tried to impress upon young men, the student community in particular, the need and efficacy of physical exercise. He also urged them to disseminate education in the

country and asked them to set up libraries wherever possible.

Pratulchandra had an abiding love for literature, biographies and autobiographies and works on history and politics being his favourite subjects. He is said to have derived inspiration from the biographies of Mazzini and Garibaldi and works on the American War of Independence. Of Bengali writers, Bankimchandra was his literary *guru* and no less inspiration did he draw from the writings of Swami Vivekananda. Indeed, Swamiji was his hero, to whose ideals he seems to have endeavoured to live up to the last day of his life. The patriotic fire was, however, first kindled by his mother and his two brothers, Dhirendrachandra and Birendrachandra, both being members of the Anusilan Samiti. Among his notable associates was the great revolutionary Rashbehari Bose. An intrepid freedom-fighter, Pratulchandra has left his revolutionary portrait in his semi-biographical writings published in the Bengali monthly *Pravasi* (Baisakh-Chaitra, 1368 B.S.).

[Bhupendra Nath Datta—Biplaber Padachinha, Calcutta, 1953; The Pravasi, Bhadra, 1364 B.S.; The Anandabazar Patrika, 6 July 1957; The Jugantar, 7 July 1957; The Statesman, 6 July 1957; The Amritabazar Patrika, 7 July, 1957; Trailokyanath Chakravarty—Thirty Years in Prison, Calcutta, 1962; Sedition Committee Report, 1918, Calcutta, 1919.]

(Amiya Barat) KALYAN K. DAS GUPTA

GANGULI, SUHASINI (1909-1965)

Suhasini Ganguli was born at Khulna (East Bengal) in 1909. Her father Abinash Chandra was an employee at the local Collectorate. Her mother was Saralasundari. It was a middle-class Brahmin family, originally belonging to Baghia, in the District of Dacca.

Suhasini read up to the Intermediate class at Dacca, and then became a teacher in the Calcutta Deaf and Dumb School. She joined a swimming club organised by the 'Chhatri Sangha' (association of women students). Kamala Das Gupta of the Jugantar party, supervising swimming in Manindra Nandi's tank, was impressed by Suhasini's mien. After usual scanning, Suhasini was introduced to the leader, Rasiklal Das, and was admitted into the revolutionary party.

After the striking insurrectionary action at Chittagong in April 1930 under Surya Sen's leadership, the two field leaders, Ganesh Ghosh and Ananta Singh, got detached from the main body of revolutionaries. Two others, Jiban (Makhan) Ghoshal and Ananda Gupta, also accompanied them. After a clash with the police at Feni, they succeeded in reaching Calcutta. The Government had appointed some *agent-provocateurs* who were active in revolutionary circles. The revolutionary leaders, including Surya Sen, naturally grew cautious. This caused disaffection among some workers. Still, Ganesh sought shelter with the Jugantar party leader, Bhupendra Kumar Datta. Later Ananta joined him, followed by two others.

Police activity being intense in Calcutta, Bhupendra Kumar requested his senior colleague, Basanta Kumar Banerjee of Chandernagore, to arrange a safer shelter there. To avoid local suspicion Basanta Kumar wanted a married couple to run the shelter. A genuine couple not being available, it had to be faked. Sasadhar Acharji, a party worker in the employ of the East Indian Railway, was to lease the house. Asked by Rasiklal, Suhasini ignored the Hindu women's deep-rooted prejudice and joyously agreed to pose as Sasadhar's wife with regular vermilion mark and conch-shell bangles.

Basanta Kumar soon secured a teacher's job for Suhasini in a nearby school to complete the garb. But the absconders needed looking after. Hemanta Tarafdar was asked to join the household as Suhasini's brother. Bhupendra Kumar had by then been thrown into detention.

Lokenath Bal, another important Chittagong leader, joined the party later. For unknown reasons Ananta surrendered to the police. In the meantime two of the absconders had indiscreetly invited a known *agent-provocateur*. The asylum

was exposed and reconnoitred. The Police Commissioner of Calcutta, Tegart, raided it on 1 September 1930, with an exclusively European police party and violating French sovereignty. There was an exchange of fire; Jiban was killed and others, including Sasadhar and Suhasini, were arrested. Suhasini suffered torture in police custody. She was later acquitted of harbouring charge but was detained on suspicion in 1932, being released in 1938.

In detention Suhasini turned a Communist. Hence, she had no sympathy for Gandhi's Quit India Movement. Yet she offered refuge to Hemanta Tarafdar. For that she suffered another three years' detention. Between the detentions and after she served as a teacher in the Calcutta Corporation schools. She died in 1965 from tetanus developed from an injury caused by an accidental fall.

Her robust courage and unfailing cheerful disposition gave her a singular position among women revolutionaries.

[Kamala Das Gupta—Swadhinata Sangrame Banglar Nari; Ananta Lal Singh—Agnigarbha Chattogram; Personal knowledge of the Contributor.]

KAMALA DAS GUPTA

GANJAM V. PANTULU
—See under Pantulu, Ganjam V.

GEORGE JOSEPH
—See under Joseph, George

GHALIB, ASADULLAH KHAN (1797-1869)

Asadullah Khan, the great Urdu and Persian poet and writer who wrote under the *nom-de-plume* of Ghalib, was born at Agra on 27 December 1797. He came of a Turkish stock. He himself claimed the Saljuquid Kings of Western and Central Asia as his forebears. After the dismemberment of the Saljuq empire, members of the ruling family had dispersed in different parts of the Middle East. It was Ghalib's grandfather Quqan Beg Khan who first migrated to India in the middle of the eighteenth century. He served for a while under Shah Alam II. Soon after he went over to the Maharaja of Jaipur and also shifted his residential headquarters from Delhi to Agra. He left behind him a large family, of whom we know of two sons and three daughters only. The elder of these two sons was Abdullah Beg Khan, the father of Ghalib. Ghalib's mother Izzat-un-Nisa Begum was the daughter of a well-do-do retired army commander, Ghulam Husain Khan of Agra.

Abdullah Beg Khan served in the army, first of the Nawab of Oudh and then of the Nizam of Hyderabad, and finally he took service under the ruler of Alwar. He died in 1802, leaving behind a daughter and two sons, the elder son being our poet Asadullah Khan. The family was then looked after by Abdullah Beg Khan's younger brother Nasrullah Beg Khan, who was in the service of the Sindhia and held charge of the Agra fort, under General Perron. During the Second Anglo-Maratha War Nasrullah Beg Khan surrendered the fort to the British and in appreciation of this action he was enlisted in the British army at the head of 400 cavalry with a monthly salary of Rs. 1,700. Subsequently he wrested on his own two districts of Sonk and Sonsa from the Indore State. The British authorities confirmed this seizure and bestowed the two districts on him in life jagir. On the death of Nasrullah Beg Khan in 1806 the British Government granted a large pension to his family.

When Ghalib reached the school-going age he was sent to a *maktab* maintained by Muhammad Mu'azzam, a reputed scholar of his time. Here he studied classical Persian prose and poetry as was the practice in those days. In about 1810 there arrived in Agra a Persian traveller, Abdus Samad by name, who was a Zoroastrian by birth and had embraced Islam. Abdus Samad stayed with Ghalib's family for about two years. During this period Ghalib studied with him mostly Persian. His uncle Nasrullah Beg Khan had been married to the sister of Nawab Ahmad Bakhsh Khan, ruler of Ferozepur Jhirka and

Loharu. In 1810 Ghalib married in Delhi Ahmad Bakhsh Khan's niece Umrao Begam, a daughter of the well-known Urdu poet Ilahi Bakhsh Khan *Ma' roof*. In about 1812 he left Agra and came over to Delhi to live here permanently.

Ghalib's education had been very perfunctory. The tuition he got from Muhammad Mu'azzam followed by a couple of years' instruction imparted to him by Abdus Samad was about all in the way of education he ever received. He made up the deficiency by personal diligence and extensive study in different branches of knowledge. Luckily for him his association with the ruling family of Loharu proved a great asset to him. This introduced him to the elite of Delhi society without any extraordinary efforts.

Delhi was at this time full of great and illustrious men in all walks of life. Poets like Momim and Zauq, scholars like Mufti Sadruddin and Fazal Haq, statesmen like Ahsanullah Khan and Tafazzul Husain Khan and religious savants like Mian Kale Nasiruddin and a host of others must have been intimate friends and visitors of Ahmad Bakhsh Khan and Ilahi Bakhsh Khan. Ghalib, sensitive as he was, could not fail to notice his educational inferiority and comparative ignorance in the presence of these people. Naturally he spared no pains to equip himself adequately to be in a position to vie with them on an equal footing. It is surprising that not only did he achieve his objective but also contracted life-long friendship with almost all the famous men of his time without ever playing the second fiddle to any of them.

When his uncle died in 1806 the British authorities, in appreciation of his services, granted an annual pension of Rs. 10,000 to the bereaved family. This was done at the recommendation of Nawab Ahmad Bakhsh Khan who, however, somehow managed to get this sum reduced to Rs. 5,000 per annum. Ghalib's share was a paltry sum of Rs. 750 only. Direct or indirect munificence of Nawab Ahmad Bakhsh Khan gave him an additional source of income. Nevertheless, all these proved insufficient to cope with his ostentatious way of life. The sudden discovery at this stage that his family had been cheated of Rs. 5,000 a year out of the pension granted by the British authorities in 1806 infuriated him. He held the Nawab of Loharu responsible, as the person entrusted with the disbursement of the pension, but getting no redress from him Ghalib decided to proceed to Calcutta to submit the case to the Supreme Government. After spending over a year on the way he reached Calcutta in February 1828. The dispute between Ghalib and the Nawab of Loharu continued for a long time and was ultimately decided against Ghalib.

By this time even the meagre help Ghalib occasionally received from Nawab Ahmad Bakhsh Khan had ceased, and he had to look to other quarters for supplementing his meagre pension. Bahadur Shah II (*Zafar*), the last Mughal Emperor, was a great lover of poetry and literature. At the request of Hakim Ahsanullah Khan, the Minister, and Mian Kale Nasiruddin, the religious preceptor of the King, Bahadur Shah Zafar commissioned Ghalib to write a history of the royal house of Timur at a salary of Rs. 600 per annum. At the same time he bestowed upon him a robe of honour and the high-sounding titles of Najm-ud-Dawlah, Dibir-ul-Mulk, Nizam Jang. This was the beginning of July 1850. Four years later in November 1854 Zauq, the King's literary consultant, died and Ghalib stepped into his shoes and became the King's adviser in his literary activities.

Ghalib's happy days ended abruptly with the outbreak of the Mutiny in Delhi when his pension was stopped. It was restored in 1860 on the special recommendation of Nawab Yusuf Ali Khan of Rampur (1855-65), who was Ghalib's pupil in poetry and who paid him a stipend of Rs. 100 a month. The last few years of Ghalib's life were spent in very straitened circumstances. His expenditure far exceeded his income of Rs. 1,950 a year. In addition he became a prey to various physical ailments. He died in the afternoon of 15 February 1869 of brain haemorrhage. He lies buried in Nizamuddin (West) quarter of New Delhi. The marble mausoleum on the tomb was erected by the Ghalib Society in 1956.

Ghalib wrote in both Urdu and Persian. His Urdu *diwan* consists of some 5,000 couplets. Out of these he had himself made and published a

selection of about 2,000. Today his fame as a poet of Urdu rests mainly on this slim volume. Two volumes of Urdu letters written by him to friends and pupils were also collected in his lifetime. A large number of letters have been discovered since his death and included in various collections. His writings in Persian are more voluminous. Besides a bulky *diwan* of about 11,000 couplets he has some prose works also to his credit. 'Panj-Ahang' (Persian grammar and vocabulary, a selection from his poems, letters etc.), 'Mihr-i-Nimroz' (Volume I of the history of the Mughal dynasty), 'Dastanboo' (an account of certain events in Delhi during the Mutiny) and 'Qati-Burhan' (criticism of the famous Persian lexicon 'Burhan-i-Qati') are some of his well-known works in Persian.

Ghalib was a harbinger of the new school in Urdu prose and poetry. Although he could not completely cut himself off from his traditional moorings, it was he who showed his contemporary writers the new path. Urdu poetry, following in the footsteps of Persian poetry, had confined itself to imaginary themes of love, wine and unrealistic mysticism. Ghalib expanded its scope and horizon and introduced in it problems of man and his life, philosophy of religion and God and so many other things. It is a fact that the reform movement of the seventies of the last century in Urdu stemmed from his writings.

In Persian he was a meticulous follower of the classical poets of Iran. But here too his clever turn of idiom, logicality and incisive wit have introduced an element of freshness in his poetry. His Persian letters written in a simple and direct style contain not only a mine of biographical data but also throw a flood of light on the social conditions of his time.

[Mohammad Husain Azad—Ab-i Hayat, Lahore; Altaf Husain Hali—Yadgar-i Ghalib, Aligarh, 1930; Ghulam Rasul Mihr—Ghalib, Lahore, 1946; S. M. Ikram—Hayat-i Ghalib, Lahore; Malik Ram—Zikr-i Ghalib, Delhi, 1964.]

(Mantosh Singh) MALIK RAM BAVEJA

GHARPURE, JAGANNATH RAGHUNATH (1872-1962)

Jagannath Raghunath Gharpure was born in Nagpur on 24 June 1872, in a middle-class Chitpavan Brahmin family. His father, Raghunath Sakharam Gharpure, was a forest officer in the former Indore State.

Gharpure passed his Matriculation in 1890 from the Calcutta University and received higher education from the Baroda College, Deccan College, and Wilson College, Bombay. He was married to Laxmibai who came from the well-to-do Sane family of Limbagava (Satara). Among those who influenced Gharpure's mind deeply, the most important was his old Marathi teacher at Gwalior, Ravji Janardan Bhide.

He passed the LL.B. examination in 1900 and started practising law in Bombay. He visited London in 1936 to conduct an appeal before the Privy Council on behalf of his client Sardar Biwalkar of Thana and he won the case.

As a social reformer, he advocated the cause of women by emphasising widow-marriage and female education. He was a Sanskritist, but did not share the irrational religious convictions of many of that class. He was a rationalist and supported whatever was good, both in orthodoxy and in modernism. He was accommodating in temperament. He was a selfless social worker for over forty years and helped many men and women in distress by giving them financial or legal aid.

He was keenly interested in education. He acted as Principal of the Maratha High School, Bombay, for some time. Mahatma Gandhi once taught for a while in the New Law Classes which Gharpure had started in 1903. Gharpure also founded the Dharmashastra Granthamala (1909) and the Indian Law Society (1923) which started the Poona Law College in 1924. He promoted the 'Dakshini Brahman Sahakari Sanstha' (1914) and thereafter the 'Dakshini Brahman Vidyaprasarak Sahakari Sanstha'.

He was connected with a number of institutions like the Senate of the Bombay University, the Advocates' Association of Western India, the Bharata Itihasa Samshodhaka Mandala, the Deccan Education Society, the Vaidik Samsho-

dhana Mandala, the Bhandarkar Oriental Research Institute, the Maharashtra Sahitya Parishad, Mumbai Marathi Granthasangrahalaya, etc. He collected one lakh of rupees for the publication of a critical edition of the Mahabharata planned, and now completed, by the Bhandarkar Oriental Research Institute, Poona.

Being influenced by the writings of Gladstone, he sympathised with the Liberal school in India and lent support to its policy of adopting constitutional means to realize political ends. He was not a staunch opponent of the British empire and of India's connection with Britain. He had good relations with G. K. Gokhale, V. S. Srinivasa Shastri and other leaders of the Liberal party. But he did not take any active part in the Indian nationalist movement. In his economic views he advocated a policy of conciliation and better understanding in dealing with the labour problems.

Gharpure had written about 46 books on subjects like Hindu and Roman legal systems and Sanskrit law texts and also translated some Sanskrit works into English. He was respected by the people as a great Sanskrit scholar, a jurist, a rationalist and a selfless social worker. He died at the ripe old age of ninety in 1962 (18 June).

[Chitrav, Vidyanidhi Siddeshwarshastri—Bharatvarsheeya Arvacheena Charitrakosha, Poona, 1946; J. R. Gharpure's own works; Interview of the Research Fellow with V. J. Gharpure, son of J. R. Gharpure.]

(C. B. Khairmoday) A. R. KULKARNI

GHAZNAVI, ABDUL HALIM (SIR)
(1876-1953)

Abdul Halim Ghaznavi was born on 11 November 1876 at Tangail in the District of Mymensingh in East Bengal, now in Bangladesh. He came of a rich Muslim landlord and merchant family. The name of his father was Abdul Hakim Khan Ghaznavi. Abdul Halim married Mariam Khatoon in 1896, but the couple had no children. Mariam Khatoon pre-deceased her husband.

Abdul Halim spent the best part of his life in Calcutta. Only a few years before his death he went to Tangail (then in East Pakistan) and lived there till his death on 18 June 1953. He was educated in the City College School and St. Xavier's College, Calcutta, and all his public life and business career was in Calcutta.

Abdul Halim Ghaznavi was drawn into nationalist politics from the beginning of the 20th century. He was a devoted disciple of Surendranath Banerjea who inspired him to join politics. He was closely connected with all the leading politicians and public figures of the time, including Abdul Rasul, Liaqat Hossain, Ismail Chaudhury, Ananda Chandra Roy, Aswini Kumar Datta, Krishna Kumar Mitra, Satish Chandra Mukherjee, Bipin Chandra Pal, Bhupendra Nath Bose, Motilal Ghosh, Raja Subodh Chandra Mallick, Jogesh Chandra Chowdhury and others.

Being a liberal nationalist, Abdul Halim joined the Indian National Congress and attended the Benares Session of the Congress in 1905 where he delivered a speech on the Governmental repressive measures in Bengal. He took a leading part in the anti-partition agitation in Bengal in 1905-06. He attended a big meeting in Dacca in the Jagannath College campus on 27 August 1905 to protest against the partition. He also participated in a similar meeting in Calcutta on 16 October 1905. On the same day he took part in the laying of the foundation-stone of the Federation Hall in Upper Circular Road, Calcutta, to symbolise the unity of the two Bengals. He attended the Provincial Conference held at Barisal on 14 and 15 April 1906. Abdul Rasul was the President of the Conference. As he could not read out his Address due to illness, Abdul Halim read out the Presidential Address. Abdul Halim also joined the historic procession in the Barisal town. The Government tried to break the Conference but failed.

To popularise Swadeshi goods Abdul Halim started a big emporium named 'The United Bengal Stores' in Calcutta, at the junction of Bowbazar and Lalbazar Streets. He cheerfully suffered heavy losses, but he had the satisfaction to do something for the Swadeshi Movement. He attended the Surat Session of the Con-

gress in 1907, but after the historic split he left the organisation and remained a non-party liberal for the rest of his life. He was also a member of the Bengal Mahommedan Association and presided over the Muslim Conference at Cawnpore in 1929. He was, however, not communal in his political views and never joined hands with the Muslim League.

As a member of the Indian Legislative Assembly from 1926 to 1945, he took a prominent part in many debates in that House. He was also a delegate to all the three Round Table Conferences in London.

On account of his liberal and non-partisan views, Abdul Halim was appointed by the Government to many official Committees, such as the Burma Separation Committee (1930), the Franchise Committee (1930), the Minorities Committee (1930-32), the Federal Finance Committee (1932). the Consultative Committee (1933), the Railway Standing Finance Committee (1927-32), the Railway Advisory Committee (1927-32), the Public Accounts Committee (1933), the Joint Parliamentary Committee (1933) and the Reserve Bank Committee (1933). He was also appointed a member of the Advisory Board to the Indian Delegation sent to the World Economic Conference in 1933.

Abdul Halim served as Sheriff of Calcutta in 1934-35. He was the Honorary Secretary, Calcutta Jubilee Celebration Committee, and Vice-President of the Bengal Provincial Committee set up for the Silver Jubilee Celebration of the reign of George V. He was Knighted in 1935.

Abdul Halim was a member of the Courts of the Dacca and Aligarh Muslim Universities. He was also a Fellow of the Calcutta University. He was .a member of the City College Governing Body. In 1948 he had provided in the Trust Deed of his personal property the annual award of two silver medals in the City College School, Calcutta.

Abdul Halim Ghaznavi was also a leading merchant of Calcutta. He was the President of the Muslim Chamber of Commerce in 1939-40 and of the Indian Chamber of Commerce in 1945-46. He was also a Director of several Companies. For a number of years he was the Chairman of the India Steamship Company and played an important part in the growth of the shipbuilding industry in this country.

Abdul Halim was a liberal-minded moderate politician. He always kept himself aloof from communal politics and was honest in his convictions. He successfully combined business and politics and his services for the economic development of the country will be gratefully acknowledged by all. He was a true patriot, a great industrialist and an eminent educationist.

[Haridas and Uma Mukherjee · India's Fight for Freedom, Calcutta, 1958; B. B. Majumdar—Indian Political Associations and Reform of Legislature (1818-1917), Calcutta, 1965; Abdul Hayat—Musalmans of Bengal, Calcutta, 1966; Priyanath Guha · Yajna Bhanga Ba Barisal Pradeshik Samitir Itihas (in Bengali), Calcutta, 1314 B.S.; The Indian Yearbook (1939-40), Bombay, 1940; Proceedings of the City College Council (unpublished), 1945-49 and 29 June 1953; The Statesman, The Amrita Bazar Patrika, The Hindusthan Standard 20 June 1953; Information supplied by Syeda Motahera Banoo, poetess, who knew Abdul Halim Ghaznavi well.]

AMALENDU DE

GHORPADE, NARAYANRAO GOVINDRAO (1870-1943)

Narayanrao Govindrao Ghorpade (alias Shrimant Babasaheb) of Ichalkaranji was a jagirdar in the Princely State of Kolhapur. It was a small jagir of 78 villages with an annual revenue of three and a half lakhs of rupees only. But he was amongst the few enlightened rulers of his time; he was a patron of learning and was highly respected for his character and his generosity not only by his subjects but also by the people in the rest of Maharashtra.

Narayanrao was born in 1870 at Karkamb in Sholapur district in a Maharashtrian Brahmin family, and his father's name was Laxman Joshi. After his adoption in 1876 by Govindrao, jagirdar of Ichalkaranji, Narayanrao started his edu-

cation at Kolhapur and passed the Matriculation examination in 1888. Subsequently he pursued his studies at the Elphinstone College in Bombay where he came under the influence of Professor Wordsworth. In 1885 he was married to Gangabai alias Maisaheb, daughter of Mohaniraj Paranjpe of Ahmednagar. Having had no issue, he adopted his brother's son and named him Vyankatrao. The latter had one son and two daughters. Vyankatrao died in 1924 and his son also died in 1929. Once again the absence of a direct successor led Babasaheb to search for a new adoption and this involved him in some controversy and consequent mental worry.

An ancestor of Babasaheb, Naro Mahadeo Joshi, first came to Kolhapur in the early seventeenth century and took to a military career under his master, Sardar Ghorpade. Considerations of gratitude led him to accept his master's family name. In course of time the Ghorpades came to be related to the Peshwas of Chhatrapati Shahu of Satara who bestowed his favours upon them. But the subsequent controversies between the two Chhatrapatis of Satara and Kolhapur placed the Ghorpade family in an unenviable position. In later times, under British Rule, the Brahmin- Non-Brahmin controversy further added to the feelings of estrangement between Kolhapur and Ichalkaranji. Being a jagirdar, Babasaheb had very limited powers and had ever to depend upon Kolhapur for the settlement of various issues. Babasaheb faced all his troubles with commendable dignity and restraint which always marked his behaviour.

In 1897 he became a member of the Legislative Council of Bombay, representing the Deccan Sardars, and interested himself in many public affairs. He abolished untouchability in his jagir and introduced several other social reforms. He visited England and wrote a book, 'Impressions of British Life and Character'. He encouraged textile industry, and patronised art and classical music. To help young students to go abroad for higher education he started the Ichalkaranji Education Fund and gave loan scholarships worth two and a half lakhs of rupees. He loved to move among the literary circles in Poona, and helped the Bharat Itihas Samshodhak Mandal and the Sahitya Parishad. He was the Vice -President of the Bhandarkar Oriental Research Institute and of the Deccan Education Society. The Golden Jubilee of his administration was celebrated in 1942 when he received voluntary expressions of gratitude and compliments from all over Maharashtra.

Shrimant Babasaheb will ever be remembered as a typical Sardar, a man of character, always maintaining the dignity of his position and zealously working for the uplift of the society in spite of the limitations of his position of being a jagirdar under a none-too-friendly State.

[Khare, Vasudev Vaman—Ichalkaranji Sansthanacha Itihas Va Ichalkaranji Daptaranteel Nivadak Patren Yadi, Miraj, 1913; Tamhankar, Narayan Dhondo—Shrimant Babasaheb Ghorpade, Ichalkaranji, 1951.]

(C. B. Khairmoday) R. V. OTURKAR

GHOSH, AJAY (1909-1962)

Ajay Ghosh was born on 20 February 1909 at Mihijam (now renamed 'Chittaranjan') in Bengal, in the house of his maternal grandfather and was named after the river Ajay near the town. Ajay was the third son of his father, Sachindra Nath Ghosh, who was a reputed physician at Kanpur, U.P. His mother's name was Sudhangsuprabha. Ajay had three brothers and two sisters. The family originally came from the 24-Parganas district in Bengal. It was an upper middle-class family, belonging to the Nava-Vidhan sect of the Brahmo community.

Ajay had his usual school and college education at Kanpur, and after passing his Matriculation examination joined the University of Allahabad in January 1926. He showed, as a youth, wit and intelligence, and keenness for football and for studies.

Ajay first met Bhagat Singh, the revolutionary, in 1923 and was drawn into the Hindusthan Revolutionary Association (later renamed Hindusthan Socialist Republican Association) which believed in armed action for the freedom of

India. Ajay came to be associated with its well-known leaders, Chandra Sekhar Azad, Bhagat Singh, Batukeswar Datta and others. After their violent activities connected with the Saunders-murder at Lahore in 1928, and the throwing of bombs in the Central Assembly in 1929, the members of the Party came to be rounded up by the British authorities. Ajay was also arrested (1929) and tried as a co-accused of Bhagat Singh and others in the Second Lahore Conspiracy Case. In the jail, as undertrial prisoners, they went on a long and heroic hunger-strike which drew the attention of the public all over India.

Ajay was finally acquitted (October 1930) in the case in which Bhagat Singh and others were sentenced to death, since the evidence against Ajay was found legally untenable. It was in jail in 1929-30 that Ajay became a confirmed socialist with admiration for the Soviet Union. In 1931, free from jail, Ajay saw the old party in ruins and was shocked to find the Congress tied up with the Gandhi-Irwin Pact while his comrades were hanged in March 1931 almost on the eve of the Karachi session of the Congress. "My disillusionment (with the Congress leadership) was complete. If terrorism is not the way to freedom, neither could left nationalism suggest the alternative path" ('Bhagat Singh and his Comrades').

At Karachi (1931) Ajay met Subhas Chandra Bose, M. N. Roy and others, and came to know a young Maharashtrian Communist, Srinivasa Sardesai, who "made a deep impression on me", wrote Ajay. So, after Karachi, Ajay started working in the Mazdoor Sabha of Kanpur and was drawn for a short time to M. N. Roy's group. Soon, however, he was rearrested and found Sardesai as a fellow-prisoner. So when he came out of jail in 1933, he formally joined the Communist Party of India, which had then been declared illegal.

In 1934 he was elected a member of the Central Committee of the Party, and in 1936 a member of its Politbureau. In 1938 he joined the Editorial Board of the Party organ, *The National Front*. With a facile pen and serious outlook, he became a busy journalist and pamphleteer, upholding the cause of the working people and advocating the immediate necessity of an anti-imperialist national front for Indian freedom. Spells of prison terms and underground life continued and his health was completely shattered. He contacted tuberculosis in the Deoli Detention Camp in 1941, when the Government released him. He recovered and convalesced at Ranchi for some time, while tirelessly studying, analysing and writing on the national situation.

In 1947 on the transference of power and division of India, the C.P.I. went into opposition against the Congress Government. Widespread violence led to the banning of the Party again. Ajay, like many other C.P.I. leaders, went underground and was later thrown into jail (1948-49). However, in 1950-51 he was instrumental in reorienting the policy of the Party to legitimate and constitutional movement. In 1951 Ajay was elected by the Party Congress to be the General Secretary of the Communist Party of India, and he continued in that key office till his death, on 11 January 1962, when his ailing body succumbed to the final heart-attack.

Ajay left behind his wife Lutu Ghosh, whom he had married in his underground days, and a young son. His mother and a brother and a sister also survived him.

Tall, hardy but with a lanky figure, Ajay Ghosh was simple by temperament and rather shy, and had an amiable personality. He was an intellectual who was untiring in his work for the cause, in particular as a Communist journalist and a political writer. He had a facile pen in English and Bengali and was also a good speaker in Urdu, Hindi and Bengali. He attempted a practical application of Marxism in the specific situation of India, and to build up an anti-imperialist national front for freedom till 1947, and later a national democratic front for economic and industrial development for the realization of socialism. He was, in the then undivided C.P.I., distrustful of the Chinese way of Communism and preferred that of the U.S.S.R.

[Ajay Ghosh: Articles and Speeches, Publishing House for Oriental Literature, Moscow, 1962; Ajay Ghosh—The Communist Party of India in Struggle for Freedom and Democracy;

—Theories and Practice of the Socialist Party of India; —Some Questions of Party Policy, New Delhi, 1955; —On the Work of the Third Congress of the Communist Party of India, Madurai, New Delhi, 1954; —Amritsar Congress of the Communist Party, New Delhi, 1958; Hemendra Nath Das Gupta—Bharater Biplab Kahini, Parts II & III, Calcutta, 1948; The New Age (Journal); Information supplied by Chinmohan Sehanobis, a cousin of Ajay Ghosh; Personal knowledge of the Contributor.]

(P. N. Banerjee) GOPAL HALDAR

GHOSH, ATUL CHANDRA (1881-1961)

Atul Chandra Ghosh was born on 2 March 1881 in a respectable middle-class Hindu Kayastha family in Khandaghosa, a village in Burdwan district (West Bengal), where his father Makhanlal Ghosh was a school teacher. As he lost his parents very early in life, he was brought up successively by his paternal uncle, Hitlal, Railway Station Master at Ayodhya, and then by another uncle (husband of his mother's sister), a lawyer at Purulia. After passing the Entrance and F.A. examinations from the Maharaja's High School, Burdwan, and the Burdwan Raj College in 1899 and 1901 respectively, he entered the Metropolitan Institution, Calcutta. He failed in the B.A. examination in 1904. In 1908 at the age of 27, he joined the Purulia Bar and married Labanyaprova, daughter of Aghore Chandra Roy, Librarian-cum-Accountant, Purulia Zilla School. Both of them participated in political movements and drew inspiration from the lives and thoughts of Nibaran Chandra Das Gupta and Mahatma Gandhi.

Atul Chandra gave up his legal profession in 1921 and joined the Non-Cooperation Movement. For the next two decades he faithfully followed the programmes of the Indian National Congress. As a member of the Bihar Provincial Congress Committee and as Secretary (1921-35) and President (1935-47) of the Manbhum District Congress Committee, he intensified the nationalist movement in Manbhum and neighbouring areas. He exhorted the Tana Bhagats to join the Civil Disobedience Movement in Ranchi in February and March, 1930. On 10 April 1930 he was chosen as Secretary, District Satyagraha Committee, which decided to violate the Salt Laws. He was promptly arrested when he sold contraband salt to the public. He again courted imprisonment in 1932, 1942 and 1945 for participating respectively in the Civil Disobedience Movement, the 'Quit India' Movement, and hoisting the National Flag in the National Week.

Embittered principally with the language policy of the Congress Government regarding Manbhum, he left the Congress in 1947. In the same year he formed the Lok Sevak Sangha, a party which carried on agitations against the administrative, educational and economic policy of the Government of Bihar for nearly eight years. Atul Chandra offered Satyagraha several times from 1950 to 1952. The Sangha also arranged for the singing of the 'Tushu' songs from 1953 onwards. These songs were viewed by Murli Manohar Prasad, a former Editor of the *Searchlight*, as "nothing less than insolent abuses of Behar, the Beharees, the Congress and Hindi as the national language of India." The new party also presented memoranda before the States Reorganisation Commission (1953-55). These sustained activities affected Atul Chandra's health and hastened his death, which took place on 15 October 1961. He left behind him his wife, two sons and two daughters.

Rarely are all the members of a family devoted to an identical mission and the same cause. Atul Chandra's family was one such. Like Gandhiji, he lived simply and fought for justice. Kishorilal Mashruwala, Editor of the *Harijan*, wrote that Atul Chandra did not suffer from narrow provincialism, when he was trying for a fair deal for the Manbhum people. He felt that one should negotiate with the opposite party and hence expressed his hope in a letter, published in the *Harijan*. dated 19 September 1948, that the boundary dispute between Bengal and Bihar would be settled amicably. He resorted to Satyagraha only when the Congress Government of Bihar refused to withdraw the paddy levy order and rationing.

On the eve of the elections in 1952, he declared in a manifesto that the Sangha believed in Gandhian plan of democracy, decentralisation, village autonomy, Panchayati raj, mass literacy, rural industries and nationalisation. So great was the faith of the people of Manbhum in him that during his life-time the Sangha won several seats in the Lok Sabha, and also in the Bihar and West Bengal Legislative Assemblies.

[K. K. Datta—History of the Freedom Movement in Bihar (3 volumes); The Prabasi (Monthly journal in Bengali), B.S. 1355-59; The Statesman, 16 October 1961; Statement of Arun Chandra Ghosh, Secretary, Lok Sevak Sangha.]

(P. N. Banerjee) BHAKAT PRASAD MAZUMDAR

GHOSH, ATULKRISHNA (1890-1966)

Atulkrishna was born in 1890 in a Hindu Kayastha middle-class family of Etmampur-Jaduboyra in Kushtia Sub-Division (now in Bangladesh), which was then in Nadia district. His parents, Tareshchandra and Binodini, had six children, the eldest being a daughter, Meghamala, who was married to the celebrated Professor of Algebra, K. P. Basu. Atulkrishna was the fourth of five brothers. The youngest Amarkrishna proved an able lieutenant of his in revolutionary life. Though not coming of an affluent family, the children inherited the unusually generous nature of their parents.

This trait set the guide-line for the role that Atulkrishna later played in the Jugantar revolutionary party, in whose leadership he earned a remarkable place. But the trait was further re-inforced by contact with the unique personality of Jatindranath Mukherjee, whose attempt at bringing about, with German help, an Indian uprising, involving army mutiny, during the First World War, proved a turning point in the freedom struggle.

Jatindranath lived at Koya, not far from Atulkrishna's village. Youths in the neighbourhood were attracted by his "Be Men" campaign. Atulkrishna with his co-villager, Nalinikanta Kar, met him in 1906. Both were captivated and instantly sworn to the ideal he personified.

Atulkrishna passed the Entrance examination from the Calcutta Hindu School, Intermediate from the Scottish Churches College and B.Sc. from the Krishnanath College, Berhampur, in 1909, 1911 and 1913 respectively. In entering Berhampur College he aimed at developing the party nucleus already there. He had considerable success. He was in the final M.Sc. class at the Presidency College, Calcutta, when preparation for the insurrectionary attempt of 1915 claimed all his energies. He had to discontinue his studies, when the College and its hostel were humming with his political associates.

In 1906 Atulkrishna joined the physical culture association, Anusilan Samiti, which helped the Jugantar workers in getting new recruits for the revolutionary party. Here he became intimate with Birendranath Datta Gupta, whom he recommended to Jatindranath, then in search of someone to claim the laurel of martyrdom by shooting down Deputy Superintendent of Police, Shamsul Alam, conducting the Alipore Bomb Case. Satish Sarkar, Jatindranath's follower from Natore, pointed out the officer to Birendranath, who immediately shot him dead in the Calcutta High Court premises.

Birendranath was hanged. Forty-six persons, including Jatindranath, were placed on trial on conspiracy charge, which failed. On Jatindranath's release, Atulkrishna reported the information from abroad that Germany was preparing for war against Britain. Jatindranath decided to take advantage of any such war. He asked Atulkrishna to contact the existing revolutionary groups for forming a united organisation. The Damodar flood relief operations of 1913 facilitated it

The integrated Jugantar party selected Jatindranath as its supreme leader. One group, the Dacca Anusilan, which Atulkrishna had helped for years at great expense and risk, took a conservative stand and remained aloof. Some of its important workers, however, like Sachin Sanyal and Nagen (Girija) Dutta severed their connection with it and, introduced by Atulkrishna, worked with Rashbehari Bose in Upper India.

About the beginning of the First World War, when emigrants from the Punjab, under Baba Gurdit Singh's leadership, returned from America and the Far East by the chartered ship, 'Komagata Maru', and dispersed after skirmishing with British forces at Budge Budge, Atulkrishna, assisted by Satish Chakravarti, arranged for their safe return to Punjab. When financial requirements of the planned uprising made Jatindranath allow forcible collection of money and other consequential activities, Atulkrishna gave clues leading to the success of the taxicab dacoity at Garden Reach and murder of Inspector Suresh Mukherjee.

Germany planning to land a consignment of arms in the Sundarbans, Atulkrishna despatched workers with boats, rifles and other requisites. The mission waited at the appointed spot, with proper signals, days beyond the fixed hour. But some Czechoslovak friends of indiscreet Indian revolutionaries in U.S.A. betrayed them and the entire plan leaked out. The hired ship, 'Maverick', sailed away without the arms. The police, now fully alerted, looked for the conspirators. Jatindranath's shelter being exposed, he, with four comrades, fought the British forces near Balasore and courted death.

Atulkrishna along with Amarendranath Chattopadhyaya, Jadugopal Mukherjee and others had gone underground early in 1915 and remained so for about seven years. He managed to find a shelter in French Chandernagore. His local contacts supplied him previous intimation of every police raid. Thus he saved himself and his colleagues. On one occasion, he took an ailing co-worker, Charu Ghosh, on his shoulders and scaled the hospital wall.

After the end of the War, Surendranath Banerjea successfully negotiated the withdrawal of warrants against the fugitives accused of Indo-German plot. Atulkrishna risked the experiment of coming out first in 1921. Jatindranath's death had knocked out his revolutionary ardour and he gave up active politics. Yet he was made a state-prisoner under Regulation III of 1818 in January 1924, when Gopinath Saha killed Ernest Day, mistaking him for the Police Commissioner. Atulkrishna was released after two years. He then took to business and dissociated himself completely from politics. In 1926 he married Menokarani from the well-known Rakshit family of Majilpur, 24-Parganas. They had no issues. In later life, Atulkrishna was in indifferent health. He died in 1966.

Instinctively liberal in ideas, Atulkrishna hated caste and religious discrimination. Democracy in the political sphere and justice in the social sphere were what he cherished most. During the last years he turned to spiritual life.

[Biplabi Atulkrishna Ghosh—published by Sree Saraswaty Press Ltd., Calcutta, 1966; Sedition (Rowlatt) Committee Report, 1918; Jadugopal Mukherjee—Biplabi Jibaner Smriti; Hemendra Nath Das Gupta—Biplabi Bharater Katha; Suprakash Roy—Bharater Biplabi Sangramer Itihas; Bhupendra Kumar Datta —Biplaber Padachinha.]

(P. N. Banerjee) BHUPENDRA KUMAR DATTA

GHOSH, AUROBINDO

—See under Aurobindo, Sri

GHOSH, BARINDRA KUMAR

(1880-1959)

Barindra Kumar Ghosh, the stormy petrel of the early revolutionary days, was the youngest son of Krishnadhan Ghosh of Konnagar, West Bengal. One of the leading physicians of the day, Krishnadhan was equally well-known for his administrative abilities, public spirit, nobility of character and generous disposition. He had married Swarnalata, the eldest daughter of the sage Rajnarayan Basu. There was a touch of insanity in the family and Swarnalata developed it with the birth of her first child. With the birth of Barindra this became so pronounced that separate accommodation had to be provided for her and her two babies at Rohini, near Deoghar, where her father lived.

Barindra was born at Norwood in the vicinity of London on 5 January 1880. On return to

India he and his sister stayed with their mother at Rohini. She would look after them in her lucid moments but during fits they were totally neglected and mercilessly beaten. Dr. Ghosh persuaded her to part with Sarojini, but when it came to Barindra neither persuasion nor money was of any avail and he had to be kidnapped. Both Sarojini and Barindra were placed with their 'Rangama', a very remarkable lady combining great physical charms with a loving nature, a goodness of heart and an unsurpassed nobility and strength of character. She was exceedingly attached to Krishnadhan and his children. Barindra's first taste of unalloyed maternal love was from his 'Rangama', but while he passionately loved her, he did not neglect his own mother whom he visited at regular intervals when he went to live at Deoghar.

Barindra received his first lessons sitting on the lap of his 'Rangama'. A teacher was also engaged. His years with his 'Rangama' were the happiest years of his life, but they ended with the death of his father in 1893. He was forcibly removed from his 'Rangama' and placed with an orthodox Brahmo family. Finally, he was sent to Rajnarayan. The kindly and understanding grandfather summarily rejected all suggestions to isolate the boy from his 'Rangama', although Swarnalata was his own daughter.

Barindra passed the Entrance examination from the local High School in 1898 and joined the Patna College. He went later to Dacca to stay with his elder brother Manmohan and was a favourite student of Professor Kalipada Basu, the eminent mathematician. But the University had no fascination for him and he left it to see the world for himself.

He tried business, but was a failure; went to Baroda for finance but got no response. He had, however, a good deal of rifle practice, studied history and politics, indulged in indoor games and was gradually drawn into the revolutionary activities of his brother.

In 1901 Aurobindo made an on-the-spot study of the possibilities of revolutionary activities in Bengal. Next year he deputed his able lieutenant Jatindranath Banerji to work for bringing together the stray units under a common programme. Barindra was formally initiated and sent to Calcutta in 1903 to help Jatindranath, but he could not pull on with him owing to his independent temperament. In the wake of the Swadeshi movement he started a Bengali weekly, the *Jugantar*, in 1906 to propagate revolutionary ideas. It became immensely popular. After several prosecutions he made over the paper to a younger batch and, in 1907, started the Maniktala party with a small batch of dedicated workers to collect arms and ammunition, train workers in their use, collect and manufacture explosives, carry on surveys and reconnaissance for insurrection, recruit and train new hands and liquidate officials responsible for repressive measures. After a few overt acts the police hauled up (2 May 1908) and sent for trial thirty-four persons for conspiracy to wage war against the King, of whom fourteen were finally convicted and sentenced to various terms, from five years' hard labour to transportation for life. Barindra and another were originally condemned to death, but the sentences on appeal were commuted to life imprisonment.

Barindra was sent to the Andamans in December 1909. In 1919 the Government decided to release the political prisoners to facilitate the smooth implementation of the Montagu-Chelmsford reforms. Barindra was brought back in December 1919, and set free.

On his return he took to journalism and acquired one of the best-known printing houses of Calcutta. He had a good start but left everything after two years and started an Ashram in South Calcutta. He went to Pondicherry in 1923 and gave his services to the Ashram in formation there in those early days.

His spiritual life started with his association with 'Rangama' and developed at Deoghar. He adopted, later, several *gurus* and received initiations in different aspects of spiritual life, but Sri Aurobindo's influence was the greatest on his life of *Sadhana*. Spirituality and patriotism were inseparable in those days, and the life of a patriot was a life of unbroken *Sadhana* through successes and failures and through the pitfalls of life.

On his return to Calcutta in 1929, Barindra tried several lines of action and finally took to

journalism. His connection with the *Statesman* as a columnist brought him in touch with Sir John Anderson of Irish fame, then Governor of Bengal. This earned him a bad name, but the public did not know how this helped to save not a few doomed families from utter ruin. From the *Statesman* he joined the *Basumati*, the oldest Bengali daily of the day, as its Editor.

In 1933 he married Sailaja Datta, a widow of a respectable family. As a husband, he was kind, considerate and helpful.

Barindra was an out-and-out Hindu with an abiding faith in its essentials and its spirit. His father's Brahmoism and agnosticism were also passing phases only and he had always been a Hindu at heart.

Barindra's was an active loving nature that captivated people. He had developed the capacity of leadership from his school days and took a leading part in all extra-curricular activities. He was restless, romantic, passionate, adventurous, speculative and impulsive, but in personal relations he was considerate and accommodating. A voracious reader, he could debate and wield his pen with equal facility on such diverse subjects as history, literature, politics, philosophy, religion, spirituality and logistics. He was of an independent spirit and self-willed and would not brook a rival but had the catholicity to appreciate those he differed from and be fair to them.

His last days were troubled by a long illness and his eventful life came to an end on 18 April 1959, at Seth Sukhlal Karnani Hospital, Calcutta, at the ripe old age of seventy-nine.

[Acharya, Rajendralal—Biplabli Bangla, Calcutta; Bagal, Jogesh Chandra—Muktir Sandhane Bharat, Calcutta; Bandyopadhyaya, Sushil—Agni Yuger Agnikatha, Calcutta; Bandyopadhyaya, Upendra Nath—Nirbasiter Atmakatha, Calcutta, 1352 B.S.; Chattopadhyaya, Nripendra Krishna—Barin Ghosh, Calcutta; Das, Hem Chandra—Kara Kahini; Das Gupta, Hemendra Nath—Bharater Biplab Kahini (3 Parts), Calcutta; Datta, Bhupendra Nath—Bharater Dwitiya Swadhinata Sangram, Calcutta; Datta, Chandrakanta—Banglar Biplabi, Calcutta; Datta, Ullaskar—Kara Kahini; Ghose, Barindra Kumar—Dwipantarer Katha, Calcutta, 1327 B.S.; —Pather Ingit, Calcutta, 1337 B.S.; —Manush Garah, Pondicherry, 1333 B.S.; —Dwipantarer Banshi, Calcutta; —Atma Katha; —Agniyuga; —Mayer Katha; Ghosh, Latika—Indian Writers of English Verse; Guha, Nalini Kishore—Banglay Biplabbad, Calcutta; Halder, Jivantara—Anusilan Samitir Samkhipta Itihas, 1356 B.S.; Kanungo, Hemchandra—Banglay Biplab Pracheshta; Lahiri, Pravash Chandra—Biplabi Jivan, Calcutta; Majumdar, R. C.—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Mukhopadhyaya, Jadugopal —Biplabi Jibaner Smriti, Calcutta, 1363 B.S.; Palit, R.—Life of Aurobindo Ghose; Roy, Dinendra Kumar—Arabinda Prasanga, Calcutta; Roy Choudhuri, Girija Sankar—Sri Aurobindo O Banglay Swadeshi Yuga, Calcutta, 1956; Bagal, Jogesh Chandra—Bange Biplab Andolan: Gorar Katha; an article in the Prabasi, Kartick 1359 B.S.; The Bharati, Kartick 1311 B.S.; Datta, Kshirod Kumar —Banglay Biplab Yuger Adiparva, The Prabasi, Falgun 1359 B.S.; Ghosh, Barindra Kumar—The Dawn, 8 November 1933; Guha Roy, Nagendra Kumar —Anusilan Samitir P. Mitra, The Galpa Bharati, Sharodiya Number, 1358 B.S.]

(P. N. Banerjee) BIRENDRA CHANDRA SEN

GHOSH, GANESH (1900-)

Ganesh Ghosh was born in 1900 in village Benodepur in the district of Jessore. His father Bepin Behari Ghosh was a railway employee in Chittagong. He had his early education in the Municipal School at Chittagong and later in the Jadavpur Engineering College in Calcutta.

In his boyhood Ganesh Ghosh imbibed nationalist and patriotic feelings from his father. Towards the end of the First World War, while a schoolboy, his classmate Ananta Singh brought him into contact with Surya Sen (Master-da), the revolutionary leader, and he ultimately joined the revolutionary Party.

When after the Gaya Congress in 1921 the

Congress leaders asked for a nation-wide boycott of educational institutions, it was Ganesh Ghosh and Ananta Singh who organised the boycott in the Municipal School, the biggest school in the town. This was the first protest move in the district by students against foreign rule. The young group also took a prominent part in two big labour strikes in Chittagong at this time, one in the Burma Oil Company and the other in the Assam Bengal Railway.

After the Non-Cooperation Movement was called off, Ganesh Ghosh joined the Jadavpur Engineering College, Calcutta. While studying in Calcutta he was arrested in connection with the Manicktala Bomb Case in 1923, but was subsequently released. In 1924 he was detained for more than 4 years in various jails of India under Regulation III of 1818. On release towards the end of 1928, he participated in the Calcutta Session of the Congress as a delegate. He was also chosen as one of the officers of the Volunteer Corps. In 1929 he was elected to the Bengal Provincial Congress Committee.

While in jail Ganesh Ghosh was very much impressed by a book by Daniel Brien on Irish Freedom and he at once made up his mind to apply the same methods in India. The opportunity came in 1929-30, when the country was preparing for another mass struggle.

Under the joint efforts of Ganesh Ghosh and Ananta Singh, after the Calcutta Congress, powerful mass organisations of the youth, the students and women grew up in Chittagong. The Congress was also, almost at the same time, strengthened and reorganised under Surya Sen's control and able leadership. The revolutionary party too became bigger and stronger with the admission of a large number of new recruits from the mass organisations.

With an eye to the programme for an armed uprising an open volunteer organisation on the lines of an army unit was built up under Ganesh Ghosh's command. Ganesh Ghosh submitted for the approval of the leader, Surya Sen, an unusually bold and audacious plan for an insurrection under the leadership of the revolutionary party to overthrow the foreign rule, seize power and set up a free, revolutionary, national Government in Chittagong. The plan was approved and accepted by Surya Sen and the party.

Ganesh Ghosh and Ananta Singh were given the responsibility to prepare and finalise all arrangements for the capture of various places of strategic importance and to procure all necessary arms for the purpose. On the initiative and efforts of both all necessary preparations for the execution of the plan were completed in time. During this preparatory stage Ganesh Ghosh's house was the headquarters of the central leadership.

On the night of 18 April 1930 at 10.15 P.M. the revolutionaries struck. Under the leadership of Surya Sen and under the joint command of Ganesh Ghosh and Ananta Singh the Chittagong Republican Army (it was officially styled Indian Republican Army, Chittagong Branch, in an open circular printed and distributed widely) through a sudden and simultaneous attack captured all the Government armouries, the telephone centre, the telegraph building and all other places of strategic importance. The imperialist rulers, taken by surprise, could offer practically no resistance. After the initial success the formation of a free revolutionary national government was proclaimed and an appeal to the people was issued to express their loyalty to this national government. Ganesh Ghosh had compiled and prepared all the public manifestos during the rising.

The revolutionaries, however, were disappointed in not getting sufficient ammunition in the captured armouries. The Government forces swiftly moved to retaliation. The revolutionaries could not continue the struggle long against a force superior in number and arms. When it became no longer possible to stay in Chittagong, the revolutionaries withdrew and took up their position on the Jalalabad hill. Ganesh Ghosh, Ananta Singh and two others somehow got separated from the main body of the revolutionary force under Surya Sen and Loknath Bal, and hence could take no part in the Jalalabad fight of 22 April. They then set out for Calcutta. On the way Ganesh Ghosh fell into the clutches of the police several times, but with keen intelligence and surprising presence of mind he managed to

get away every time. Towards the end of April he reached Calcutta and before long got back all his colleagues. All of them were given shelter by Bhupendra Kumar Datta of the Jugantar group and later they were sent to a safer asylum in the French-occupied Chandernagore.

On the night of 1 September the house in Chandernagore was surrounded by a large contingent of armed police under Police Chief Tegart. There was a short but very sharp clash between the rebels under Ganesh Ghosh and the Police in which Makhan Ghosal got killed and Ganesh Ghosh was arrested. He was promptly sent to Chittagong to stand trial.

Ganesh Ghosh was by no means prepared to become a helpless silent onlooker at the farce of a trial staged by the imperialist rulers. So, during the trial new plans were hatched inside the jail by Ganesh Ghosh and Ananta Singh for a jail-break. Secret contact with Surya Sen in his hide-out was established. The plan was to smuggle arms and explosives into the jail, to blow up the jail wall and also the Court House and to secure the liberty of all the political undertrials. The plot, however, miscarried. Ganesh Ghosh himself conducted his own defence during the greater part of the trial with commendable ability. He was sentenced to transportation for life by the Special Tribunal, and in August 1932 he was transported to the Andamans. He was released only at the end of August 1946.

It was during the long period of imprisonment in the Andamans that Ganesh Ghosh, like many others among the revolutionaries, came under the influence of Communism. They became more and more convinced that individual terroristic activities would produce little results and that the only way to achieve national liberation was to follow the Soviet organisational pattern and methods of action. So, on his release in 1946 Ganesh Ghosh joined the C.P.I. and soon rose to a position of importance in the Party. When the Party split came in 1964, he joined the leftist group, the C.P.I.(M).

Ganesh Ghosh was a member of the West Bengal Legislative Assembly, from the Belgachia Constituency in North Calcutta, from 1952 to 1967. In 1967 he was elected to the Parliament (Lok Sabha) from South Calcutta. He lost in the Parliamentary elections of 1971.

For his participation in the struggle for national freedom and in the many struggles for the realisation of popular demands after independence he has suffered imprisonment for about 27 years.

Modest and of a mild nature, he is also a very able and forceful writer.

[Ananda Gupta—Chattogram Bidroher Kahini ; Kalpana Datta—Reminiscences; Anantalal Singh—Chattogram Yuba Bidroha; Purnendu Dastidar—Swadhinata Sangrame Chattogram; Personal interview with Ganesh Ghosh; Personal knowledge of the Contributor.]

(P. N. Banerjee) ARDHENDU SEKHAR GUHA

GHOSH, GIRISH CHANDRA (1829-1869)

Girish Chandra Ghosh was born in Calcutta in 1829, in a middle-class Hindu Kayastha family. His father's name was Ramdhan Ghosh. At the age of fifteen Girish Chandra married the eldest daughter of Sib Chandra Deb, a great Brahmo leader of the time, but he remained an orthodox Hindu.

Girish Chandra studied at the Oriental Seminary, Calcutta, and left the school at the age of sixteen. Mr. Jeffroy, the Headmaster, took a liking for Girish Chandra who also regarded him as his true *guru*. At school Girish Chandra showed proficiency in English and also learnt French from Mr. Jeffroy. He acquired a special interest in literature, his favourite authors being Shakespeare, Molière, Scott, Lytton and Dickens.

Girish Chandra started his career as a junior clerk in the Finance Department of the Government of India on a monthly salary of Rs. 15/-. He was fortunate to get quick promotions in his service career, and finally became the Registrar of the Military Pay Examiner's Office in Calcutta.

Girish Chandra was associated with a large number of public bodies of the time. He was a member of the British Indian Association and

took an active interest in its proceedings. He was also a member of the Bethune Society and of the Bengal Social Science Association. He was made a member of the Dalhousie Institute at the instance of Colonel Malleson. He was also an enthusiastic supporter of the 'Hindu Mela' and joined the Mela in its first session in 1868. He was elected a Vice-President of the Canning Institute, Howrah, in 1868. In the same year he became Vice-President of the Uttarpara Hitakari Sabha. In 1865 he became the Secretary of the Belur Anglo-Vernacular School. His inspired eloquence in the Bethune Society and the Dalhousie Institute impressed all and he became known to all the important personalities of the time. He came in close contact with such eminent personalities as Bankim Chandra Chatterjee, Maharaja Jatindra Mohan Tagore, Justice Sambhu Nath Pandit, Nawab Abdul Latif Khan, Mary Carpentar and E. B. Cowell, Principal of the Sanskrit College and a noted Sanskrit scholar.

Girish Chandra's chief claim to fame was as a journalist. At the age of twenty he started a weekly paper, the *Bengal Recorder*, which in 1835 came to be known as the *Hindoo Patriot*. Some are of opinion that Harish Chandra Mukherjee was its first editor. But there is positive evidence that Girish Chandra was the first editor of the paper. However, Harish Chandra, a great intellectual, was closely associated with the paper from its inception and later became the editor of the *Hindoo Patriot* in 1856. But Girish Chandra regularly contributed articles to it. In 1862 he established another paper, *The Bengalee*, and edited it till his death in 1869. This paper was the organ of the Bengali ryot. Rev. K. M. Banerjee said, "Week after week, he (Girish Chandra) brought forward this case (ryot's case) before the public in some shape or other in that ably conducted paper—*The Bengalee*." Girish Chandra also contributed regularly to the *Mukherjee's Magazine*.

In his social ideas Girish Chandra was a traditionalist but not a diehard conservative. He valued the tradition of Hindu womanhood, but supported female education and widow-marriage. He also opposed the dowry system.

His political thoughts may be summed up in his own words: "The excellence of all political institutions will be found, on ultimate analysis, to consist in the judicious and skilful combination of the elements of stability and progress." He was not in favour of quick political reforms and was sceptical about the suitability of the Civil Service Bill. He was a supporter of the British rule, but he never hesitated to criticise unjust measures and racial prejudice of the ruling class.

Like many other educated Bengalees of the time, Girish Chandra admired British law and constitution. At the same time, he had the courage to stand for the rights of Indians. Referring to the agitation of the non-official Europeans against Sir Barnes Peacock's Bill of 1857, Girish Chandra wrote: "Our taxes have become English, our offices are becoming English, our laws are English and courts will ere long be English. They are already so in their principle. How foolish then is the prayer that the thoroughly English doctrine of the equality of every subject before the law might be abandoned to humour a prejudice and uphold Vanity Fair." He boldly asserted that the complexion of a person did not affect a Judge's judgment. He opposed the racial discrimination envisaged by the whites and described them as the "brahmins of creation recognising a higher law and endowed with privileges which no profane Judge or Jurist might heedlessly approach". His indignation was loud: "A Justice of Peace is undoubtedly a Justice of Peace whether he wears tight breeches or a flowing pyjamah—whether he delights in a smooth fair skin or is coated in deep black. . . ." Girish Chandra also opposed the idea of abolition of the Krishnanagar and Civil Engineering Colleges. He labelled it as vandalism and said that people without education would become beasts; and, in his opinion, that was the intention of the Civil Finance Commission of 1861. Girish Chandra also severely criticised the order promulgated by the magistrate of Agra Cantonment after the Sepoy Mutiny that every Indian must offer *salaam* whenever he met a European. His sarcastic remark about the character of the ruling class was a fitting reply from a self-respecting nation.

Girish Chandra was a true friend of the ryot. He fought relentlessly for their cause. He pointed

out the defects of law and advocated a permanent settlement in favour of the occupancy ryot. He did not propose to abolish the Zemindary system. On the contrary, he welcomed benevolent zemindars. Still he was fully aware of the miserable condition of the ryots at the hands of oppressive zemindars and wrote: "Fixity of tenure in land is the first step towards national and individual prosperity." He was happy when he found that the cause of the indigo ryots had triumphed. He had earlier strongly opposed "partial magistrates, unequal laws, and a press sold to the planting interest". In supporting the indigo ryots he advocated a free play of economic forces as the key to the prosperity of a nation. He pointed out to the Government that the rate of payment to the indigo ryots should be enhanced. He wrote: "If the dye is worth its price, it is certainly worth well paying for. But why insist upon it being grown at a rate fixed in the past century whilst all other rates have undergone enormous fluctuations?"

Girish Chandra did much to induce caste Hindus to take up the profession of drawing, etching, engraving and modelling. He advised the Bengali bourgeoisie to turn away from clerkship in a Government Department and to take to science and technology. He supported the scheme of opening a School of Industrial Art and Design for the purpose. In fact, he himself joined the Industrial School, as the institution was originally called, in 1857 for picking up Drawing.

[Manmathanath Ghosh—Life of Girish Chandra Ghosh (1911); —Selections from the Writings of Girish Chandra Ghosh (1912).]

(Sujata Ghosh) BIJIT KUMAR DUTTA

GHOSH, GIRISH CHANDRA (1844-1912)

Girish Chandra Ghosh was born in Basupalli, Baghbazar, Calcutta, on 28 February 1844. His father was Nilkamal Ghosh who was a petty bookkeeper in a commercial firm. The family was, however, known for its honesty and generosity. Girish's mother was the daughter of Govinda Chandra Basu of the famous family of devotees of Simulia.

Girish married twice. In or about 1859, he married the daughter of Nabin Chandra Deb (Sarkar) of Shyampukur, Calcutta, after whose death in 1874, he married again the daughter of Biharilal Mitra. His second wife was also short-lived. His family life was quiet.

Girish started his academic career in the Oriental Seminary at the age of eight. But because of his childhood naughtiness he could make little progress and frequently changed schools. At eighteen he sat for the Entrance examination but failed. He subsequently gave up further studies.

Nevertheless, his interest in the Puranas, the Ramayana and the Mahabharata early in life contributed to give him a deep and clear insight into Indian culture and civilization. He also came in contact with some of his great contemporaries like Sri Ramakrishna, Swami Vivekananda, Bankim Chandra, Vidyasagar, Michael Madhusudan, Dinabandhu Mitra, Dwijendra Nath Tagore and Chittaranjan. His contact with Mrs. Lewis, an American actress, gave him necessary inspiration and experience in histrionic art. He also read Western authors, such as, Shakespeare, Milton, Bacon, Molière, Marlowe and Mill.

After his contact with 'Lewis's Theatre Royal' and his composition of some songs for the young men of Baghbazar who staged 'Sharmistha', Girish first made his mark as a brilliant actor when he performed in the role of Nime Datta in 'Sadhabar Ekadashi'. Even Dinabandhu, the author of the drama, was highly impressed. On 22 February 1873, Girish Chandra charmed Michael Madhusudan by his acting in the role of Bhimsingha in 'Krishnakumari'. When the great National Theatre was established Girish became one of the leading actors there. He saved it from decline and successfully performed in a double role in 'Meghnadbadh'. Eager to convert the stage into a national organisation, he intended to make it a meeting ground of the old ideas and the new. Quite a number of persons gathered round him and through his active encouragement they turned into a band of

brilliant actors and actresses. He dramatised and performed many novels of Bankim Chandra, both being inspired by the ideals of nationalism.

As a great dramatist and actor, Girish Chandra gave a fillip to the resurgent nationalism of his day, writing and staging numerous dramas with a strong nationalist inspiration. Among these the most well-known were: 'Sitaram', 'Sirajuddaulah', 'Mirkashim', 'Chhatrapati Shivaji' and 'Chanda'. Burning with a patriotic fervour, they immediately caught the imagination of his countrymen. The British Government confiscated some of them but could not put down the national zeal aroused by them.

From 1881 on, Girish started writing dramas. He wrote 37 dramas between 1881 and 1891; 23 dramas, besides other literary works, between 1892 and 1902; and 12 dramas between 1903 and 1912. He used the blank verse very ably in his dramas. Girish Chandra also wrote songs, novels, stories and essays. His poetical works earned him the name of 'Mahakavi'. He made no distinction between religious cults and chose his themes on Kali and Krishna alike. Some of his songs on communal harmony and 'Agamani' were extremely popular.

Apart from those already mentioned, other popular dramas by him were: 'Dhrubacharitra', 'Chaitanyalila', 'Nimaisannyas', 'Bilwamangal', 'Prafulla', 'Abu Hossain', 'Jana' and 'Kalapahar'. His novels were few. Only two are known: 'Chandra' and 'Leela'. He wrote several essays on Sri Ramakrishna and Swami Vivekananda.

Girish Chandra came from an ordinary Hindu Kayastha family but he was progressive in his ideas. He favoured liberal education and condemned drunkenness, litigation, village faction, communalism and selfishness. Though he himself did not take part in active politics, through his dramas he strove his best to infuse the spirit of nationalism, respect for women and love for mankind among the masses. He supported industrial development and wanted freedom from foreign rule and economic exploitation. He had a great love for Indian culture. He was opposed to European clothes and habits of life and encouraged national dress and manners.

After his meeting with Sri Ramakrishna, Girish Chandra underwent a spiritual change also.

Girish Chandra was a great dramatist and a poet, a patriot and a social reformer. His stage-acting and literary works were highly praised by eminent contemporaries like Bankim Chandra, Michael Madhusudan, Dinabandhu Mitra, Dwijendra Nath Tagore, Chittaranjan Das and others. His dramas and other writings contributed greatly to the promotion and propagation of national consciousness throughout the country.

Girish Chandra was also greatly responsible for giving a new life to the theatrical movement in Bengal, and under his able guidance he turned out a number of brilliant actors and actresses.

[Bagal, Jogesh Chandra Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Bandyopadhyaya, Srikumar—Bangla Sahityer Vikaser Dhara, Calcutta, 1959; Bisi, Pramatha Nath (ed.)—Girish Rachana Sambhar, Calcutta, 1963; Choudhuri, Ahindra—Bangla Natyabibartane Girish Chandra, Calcutta, 1959; Choudhuri, Ramen (Ed.)—Girish Rachanabali, Calcutta, 1962; Das Gupta, Hemendra Nath—Girish Chandra, Calcutta, 1938; —Girish Pratibha, Calcutta, 1335 B.S.; Datta, Kiron Chandra—Girish Chandra, Calcutta; Gangopadhyaya, Abinash Chandra—Girish Chandra, Calcutta; Gupta, Kshetra and Jyotsna- Bangla Nataker Alochana, Vol. I, Calcutta, 1961; Roy, Amarendra Nath—Girish Natyasahityer Baishista, Calcutta, 1956; Sen, Kumud Bandhu—Girish Chandra, Calcutta, 1956; Sen Gupta, Achintya Kumar—Ratnakar Girish Chandra, Calcutta, 1965; Tapati Rani—Mahakavi Girish Chandra, Calcutta.]

(P.N. Banerjee) TARASANKAR BANDYOPADHYAYA

GHOSH, HEMENDRA PRASAD (1876-1962)

Hemendra Prasad was born on 24 September 1876 in an upper middle-class Kayastha family at Chaugacha, Jessore, now in Bangladesh. His father, Girindra Prasad, was a zamindar and his mother, Saurabhini Devi, was an inspiring lady.

His wife, Monorama Devi, long predeceased him. Hemendra Prasad had his early lessons from his inspiring mother who herself was trained by an English lady employed by her father-in-law, a noted Government Pleader of Krishnagore. For some time he had his schooling at Chaugacha and Krishnagore. Then he came to Calcutta and took admission in 1889 in Hare School from where he passed his Entrance examination. After graduating from the Presidency College in 1899 he began to study for M.A. and Law in the Calcutta University but did not continue either of them.

Under the influence of Rajnarayan Basu, Sisir Kumar Ghosh and Suresh Chandra Samajpati, Hemendra Prasad took to journalism as his profession, and joined the editorial board of the *Bandemataram* in 1906. He started a Bengali monthly journal, the *Aryavarta*, which continued from 1910 to 1914. During 1914-19 he was the editor of the *Dainik Basumati*. In 1920 he started a Bengali daily, the *Hindusthan*. Meanwhile, he went to Iraq in 1917 as a member of the Press delegation, and in the next year went to Europe as a representative of the Vernacular Press in Bengal to collect war news. During 1925-26 he was the co-editor of the *Barshik Basumati*. Only for a year, in 1928, he edited the English *Basumati*. When the *Dainik Basumati* was prohibited by the Government in 1933, he issued a daily *Basumati Telegram*. In 1940 he officially left the *Basumati* but maintained his contact with it till his death. In 1944 he was made one of the executors of the *Basumati* Trust. At the Calcutta session of the All India Newspapers Editors Conference, 1945, he became the Chairman of the Reception Committee. In 1947 he was elected Vice-President of the Indian Association, and in the following year he became a member of the Institute of Journalists, London. When the journalism course was started in the Calcutta University, he was called upon to teach, and in 1954 he was nominated a member of the University Senate. He also acted as a member of the text book committee and as a nominated Councillor of Calcutta Corporation.

As a devoted journalist, Hemendra Prasad took an active interest in the nationalist movement at the turn of the century. He had close contact with great leaders like Bipin Chandra Pal, Sri Aurobindo, B. G. Tilak, C. R. Das, Surendra Nath Banerjea, Subhas Chandra Bose and others. In 1905 he plunged into the Swadeshi movement and continued to criticise the repressive policies of the Government through his papers, and "introduced an undaunted, strong perspective in the field of journalism". When the Prince of Wales came to India, he declined the offer of the Government to be a member of the party to accompany the Prince in his tour of the country. In 1931 he was arrested on a charge of seditious writings but was released following an adverse opinion of Justice Henderson. Later, in 1938 and again in 1939, Hemendra Prasad was arrested on similar charges, to be released after one day each time.

Hemendra Prasad was also a great orator and writer. He was himself fond of works on history, political theories, literature, archaeology, etc. He lectured at different times on varied topics at a number of places. He was invited to deliver Girish Chandra Ghosh and Ramananda Chatterjee Lectures in the University of Calcutta. His literary activities started when he was in the Presidency College, and he regularly contributed in a large number of journals. Of his literary works mention may be made of 'Bipatnik', 'Adhahpatan', 'Premer Jay', 'Nagpas', 'Mrityu Milan', 'Ashru', etc. He had also a number of scholarly English works to his credit—'Archaeological Survey of India', 'Indian Art', 'Aurobindo—the Prophet of Patriotism', 'The Newspapers in India', 'The Famine of 1770', etc.

A man of liberal ideas, Hemendra Prasad stood for eradicating the social evils. Though he was in favour of western education, he wanted to overhaul the existing pattern. He laid great stress upon the introduction of free compulsory primary education throughout the country. True to the tradition of nationalist journalists Hemendra Prasad took up the cause of complete freedom of the motherland and made scathing attacks through his writings against the imperial power. Free from any parochial outlook, he was also interested in international affairs. For India

he prescribed a democratic form of government and an economic base with cottage industries as the backbone. A journalist, a nationalist and a literary man, Hemendra Prasad led a quiet life and won admiration and respect from all.

[The Statesman, 17 February 1962; The Amrita Bazar Patrika, 16 February 1962; The Hindusthan Standard, 16 February 1962; The Jugantar, 16 February 1962; The Dainik Basumati, 16 February 1962; The Ananda Bazar Patrika, 17 February 1962; The Dainik Basumati: Subarna Jayanti Smarak Grantha, 1371 B.S.; Hundred Years of the University of Calcutta; Mrinal Kanti Basu—Smriti Katha; Jogesh Chandra Bagal—History of the Indian Association.]

(Amiya Barat) TARASANKAR BANERJEE

GHOSE, JYOTISHCHANDRA (1884-1970)

An ardent nationalist of Bengal and popularly known as 'Mastermahasaya', Jyotishchandra Ghose, son of Pramathanath Ghose, was born on 11 December 1884, in an ordinary Kayastha family in Dattapara in the district of Burdwan. He was a life-long bachelor.

As a meritorious student, he not only obtained a scholarship in the Entrance examination from the Purulia School but also in the Intermediate examination in Arts from the Albert College (now defunct), Calcutta. After graduating from the Presidency College, he took his M.A., first in English and then in History. He was widely read in foreign literature. He was profoundly influenced by Sri Aurobindo, whom he regarded as the Indian Mazzini. He found a spiritual identity between Sri Aurobindo and the Divine *Purusha*. He also looked up to Deshabandhu Chittaranjan as 'an inspired seer'.

He started his teaching career as a lecturer in English at the Hooghly College. Subsequently, he became Headmaster of the Chinsurah Training Academy. An invitation from Surendranath Banerjea next brought him to the Ripon College (now Surendranath College), Calcutta, but the displeasure of the British Government forced him to leave it shortly. He then joined Chandernagore Garbati School as its Headmaster. But, owing to his association with the nationalist movement, he could not work there long. After 1928 he joined the Chinsurah Deshabandhu Academy as Headmaster.

In 1917, while serving as Headmaster of Chandernagore Garbati School, he was arrested for alleged involvement in an anti-Government conspiracy with the Germans. He was first removed to Rajshahi jail and later to Berhampore jail, where he suffered inhuman torture. During this time he used to practise *Yoga*. He was released in 1919. At the request of the revolutionary Bhupendra Kumar Datta, he then went to the Punjab to stay at the Kichlew *Ashrama* which was visited by Mahatma Gandhi.

On his return to Bengal, he came in contact with revolutionaries like Bepin Behary Ganguly and Surya Sen. He devoted himself to the work of the Indian National Congress in Hooghly. He also worked in Haripal. He presided over the Chittagong Conference of the Congress. He was associated with the Forward Bloc, founded by Subhas Chandra Bose. Time and again imprisoned, he was in different jails at Hijli, Insein and Dum Dum.

In 1946, after the communal riots, he resigned from the Bengal Legislative Assembly to which he had been elected from Calcutta (East) on the Congress ticket. After independence he was elected to the State Assembly from Polaba in Hooghly. But he fell ill in 1953, and since then he had been physically incapacitated for active political life. He died in 1970.

Extremely critical of British rule, he stood for complete independence. He had been a foe of regionalism as well. Though not an orthodox follower of Gandhiji, he had his preference for non-violence. He denounced British rule as responsible for the people's economic misery. Further, he was in favour of the development of cottage industries.

In the field of education, he was fully alive to the value of the Western system. He was, however, a champion of the formerly prevalent concept of National Education. He actively supported the establishment of the National School at

Jadavpur. The need of primary education had also been felt and emphasized by him. Author of 'Life-Work of Sri Aurobindo' and 'Para Prakritir Jaya' and associated with the paper *Swadeshi Bazar*, he had contributed numerous articles to leading journals.

He was a man of simple habits. In social outlook he was progressive, and was opposed to untouchability and casteism. He was a life-member of the Tuberculosis Relief Association, Calcutta. In his honour the Hooghly Higher Secondary School (at Chinsurah) was renamed 'Jyotish Chandra Vidyapith'.

Patriotic fervour and intellectual insight have truly characterised the life and work of this undaunted and untiring freedom-fighter. In spite of his 'passivity of temperament', he had, in his own self-analysis, not only been always 'actuated by a feeling of deep sympathy with the national political revival' of his motherland but also deeply engrossed in musing upon 'the inner psychology' of her 'great national revival'.

[Personal knowledge of Harinarayan Chandra, a close associate of Jyotishchandra Ghose, as communicated in a personal interview to the Research Fellow; Biplabi Atulkrishna Ghose —a pamphlet, Sree Saraswaty Press Ltd., Calcutta, 1966; Chandra, Ganganarayan—Abismaraniya (in Bengali), Part I, Calcutta, 1964; Ghose, Jyotishchandra—Life-Work of Sri Aurobindo, Calcutta, 1929 and 1951; —Para Prakritir Jaya (in Bengali), Calcutta, 1966.]

(P. N. Banerjee) SUKUMAR BHATTACHARYYA

GHOSH, LALMOHAN (1849-1909)

Lalmohan Ghosh was born in Krishnagar in 1849, in an upper middle-class Kayastha family. He was the second son of Ramlochan Ghosh, a member of the Judicial Service of the Government of Bengal and a progressive, liberal-minded Bengalee of the times. Like his elder brother, Manmohan Ghosh, Lalmohan went to school in Krishnagar and after passing the Entrance examination in the first division, left for England in 1869 to qualify as a Barrister-at-law. He joined the Calcutta Bar in 1873.

An active patriot, Lalmohan became a prominent member of the British Indian Association and visited England in 1879 to represent the grievances and demands of Indians to the British public. On 23 July 1879, he gave a speech at Willis's Rooms in London over which John Bright presided; the speech established his fame as a powerful orator. In July 1880, he served as a member of a committee (the other members being Sir David Wedderburn, Hodgson Pratt and F. W. Chesson) which pleaded with Lord Harrington for the repeal of the Press Act and the Arms Act and for raising the upper limit of the age of eligibility for candidates competing at the Indian Civil Service examination. Lalmohan emphasised the urgency of introducing representative legislatures in India and offered the practical suggestion that municipal towns should be recognised as constituencies for election. Back in India, Lalmohan took up cudgels against the obnoxious Ilbert Bill and castigated with scathing satire the impudent and insulting remarks that one Mr. Branson, a Barrister, had made on Indian women. In 1883, Lalmohan visited England once again. He delivered several powerful speeches against the Ilbert Bill and his speech in a meeting held in Royal Public Rooms, Exeter, on 4 September 1883, was, as reported by the *Western Times*, "a speech which put the whole case clearly and forcibly, and which was distinguished alike by its cogency and argument and by the manner in which it was delivered." The same year, he also stood for election to the House of Commons from Deptford as a Liberal Party candidate; the distinction, however, of being the first Indian M.P. was not his but, a few years later, Dadabhai Naoroji's.

In India, Lalmohan was always in the front rank of those who worked for a nation in making—Surendranath Banerjea, Kristodas Pal, Ananda Mohan Bose, Aswini Kumar Datta, W. C. Bonnerjee, Ramesh Chunder Dutt, Dadabhai Naoroji and others. His oratory was admired by educated Indians and he was elected President of the Madras session (1903) of the

Indian National Congress. Lalmohan Ghosh died in Calcutta on 18 October 1909.

Lalmohan Ghosh's social and political ideals were derived largely from the liberal humanism of Victorian England. He firmly believed in the necessity of Western education for Indians as a force to unite the people into one nation. In his Presidential address at the Madras session of the Congress, he pleaded for compulsory primary education in the country. He never thought of a severance of relation between England and India, but he also believed that it was necessary to acquire, by constitutional means, rights for Indians to the rule (of the British type) of law and justice, to free expression of opinion, to opportunities of trade and service, and to democratic legislative institutions (although on a limited scale). Lalmohan knew that though British ideals and British practice were admirable in England, the Britons who actually ruled India in the name of the Queen applied a different standard for the people over whom they ruled. To him it was intolerable that Anglo-Indians would enjoy the special rights and privileges blatantly denied to Indians. In one of his speeches he said that "the Natives of India deeply regretted the action of the Anglo-Indian community but they were not surprised at it, for it was impossible to expect men who profited by a monopoly and enjoyed certain special immunities to be eager for reforms or to submit very cheerfully to any curtailment of their privileges." On another occasion he said: "It was a shame that a Judge who should be deemed good enough to hang a Native of India should not be good enough to send a European thief or a burglar to prison for more than twelve months." He regretted that "a privilege enjoyed by a few individuals in the midst of a vast population who do not enjoy it, ought not to be called freedom; it is tyranny!" Lalmohan Ghosh's particular contribution to the nationalist movement of India was fearless and cogent criticism of the established authority.

[R. G. Sanyal—A General Biography of Bengal Celebrities, Vol. I, 1889; S. Roy—Bengal Celebrities, 1906; Speeches by Lalmohan Ghosh

—(Ed. Asutosh Banerjee), 1884; Surendra Nath Banerjea—A Nation in Making, 1925; Bipin Chandra Pal—Memories of My Life and Times, Vol. I, 1932; Sir Henry Cotton—Indian and Home Memories, 1911; B. B. Majumdar—History of Political Thought, Vol. I, 1934.]

(SUJATA GHOSH) AMALENDU BOSE

GHOSH, MANMOHAN (1844-1896)

Manmohan Ghosh, son of Ramlochan Ghosh, a member of the Judicial Service of the Government of Bengal, was born in Krishnagar in an upper middle-class Kayastha family in 1844. The original village home of the family was in Bairagadi in Vikrampur in Dacca district. Ramlochan, an associate of Rammohan Roy, transmitted his progressive and patriotic outlook on life to his two sons, Manmohan and Lalmohan. From father to sons, they represented a phase of the Bengali renaissance of the nineteenth century.

Manmohan was educated at Krishnagar Collegiate School, passing the Entrance examination of the Calcutta University in 1859. He joined the Presidency College in 1861 and next year he sailed for England along with Satyendra Nath Tagore—an association that began a life-long intimacy with the Tagores—with the intention of sitting for the Indian Civil Service examination. While Tagore was successful in this competitive examination in 1863, being the first Indian to be so, Manmohan failed to qualify in the examination of 1864 and found himself age-barred, by a sudden change in the rules, for the examination of 1865. He had in the meantime joined the Lincoln's Inn. In 1866, he returned to Calcutta to set up as a barrister-at-law and in course of a short time distinguished himself in the profession. Manmohan Ghosh died in Krishnagar in October 1896.

Even before leaving for England, Manmohan was interested in public affairs. In 1860 he wrote letters to the *Hindoo Patriot* protesting against the oppression of the ryots (peasants) by the Indigo Planters (who were Europeans); in 1861 he

started a fortnightly periodical, the *Indian Mirror*, and edited it till March 1862. While a practising barrister, he joined the British Indian Association; he joined the Indian National Congress and was Chairman of the Reception Committee for the Calcutta session (1890) of the Congress and also Chairman of the Reception Committee of the Krishnagar session (1896) of the Bengal Provincial Conference. A Brahmo and an enthusiastic believer in the necessity of women's education (he had sent his wife Swarnalata to the Loreto Convent), Manmohan supported the cause of women's education in a symposium organised by progressive Brahmos in 1872; the next year, he became the Secretary of the Bethune School and a patron of the Hindu Mahila Vidyalaya, and in 1876 he became a patron also of the Banga Mahila Vidyalaya. During his second visit to England (1885), Manmohan joined a deputation of Indians who sought to arouse the interest of the British public in Indian affairs. During subsequent visits (1887, 1890, 1895), he lectured on the political situation in India. He was an effective speaker though his oratory did not reach the level of his brother Lalmohan Ghosh's.

Manmohan Ghosh's patriotism and general outlook on socio-political issues were typical of the class to which he belonged. This was the class of uppercaste and affluent Hindus who, by virtue of their profession or occupation, coveted opportunities (and found them) of social contacts with Englishmen in India (and in England when they happened to be there); whose general outlook was deeply imbued with the ideas of liberal humanism learnt from Victorian Britons; who themselves lived a life far remote from the life of millions of common Indians; the sincerity of whose patriotism was nevertheless beyond question. Manmohan was progressive in his ideas and practice of religious and social reform, and in his belief in the importance of women in society, in the western type of education, in the British variety of Justice and Law and in fair opportunities for Indians.

Not the least memorable aspect of Manmohan's personality was his friendship for the great poet of Bengal, Michael Madhusudan Dutt. Manmohan was a staunch admirer of Michael's poetry and loved the man Michael, and stood by the suffering poet's death-bed. It was to Manmohan who went to report to the poet in the Alipore General Hospital after seeing through the burial of Henrietta, Michael's wife, that the grief-stricken poet recited the lines from 'Macbeth', "Tomorrow, and tomorrow, and tomorrow". To Manmohan the dying Michael said, "If you have one bread, you must divide it between yourself and my children; if you say you will, I depart with consolation." Manmohan gave his word and the poet said, "God bless you, my boy." This incident shows the kind of man that Manmohan Ghosh was.

[R. G. Sanyal—A General Biography of Bengal Celebrities, Vol. 1, 1889; S. Roy—Bengal Celebrities, 1906; Surendranath Banerjea—A Nation in Making, 1925; Bipin Chandra Pal—Memories of My Life and Times, Vol. I, 1932; Nagendranath Shome—Madhu-Smriti, 2nd edn., 1361 B.S.]

(Sujata Ghosh) AMALENDU BOSE

GHOSH, MOTILAL (1847-1922)

Motilal Ghosh was born on 28 October 1847 in the village of Palua-Magura in the district of Jessore (now in Bangladesh) in a middle-class Kayastha family. His father Hari Narayan Ghosh was a pleader in the District Court of Jessore. His mother Amritamayee Devi was a pious lady to whom her sons were so devoted that they later named almost everything in the village, including their newspaper, after her. Motilal had three elder brothers, Basanta Kumar, Hemanta Kumar and Sisir Kumar, and four younger brothers, Hiralal, Ramlal, Binodlal and Golaplal. It was a large family and not very affluent.

In 1869 Motilal married Nistarini Devi, daughter of Haranchandra Sarkar, *Seristadar* of the Dacca District Court and a native of Kumarkhali.

Motilal had his early education in a village *pathsala*. Later he joined the Krishnagar

Collegiate School from where he passed the Entrance examination in 1861. Though he joined the Krishnagar College for higher studies he did not appear at the First Arts examination and his formal education ended there.

Motilal was deeply influenced by the Ramayana, the Mahabharata and Vaishnav literature. He was also fond of Bengali dramas and European historical and political works. In his student life he was drawn to the Brahmo Samaj and used to attend the Samaj meetings and prayers at Krishnagar. But he was never formally converted and remained a Hindu, more precisely a devout Vaishnav.

Motilal came into close personal contact with almost all the prominent figures of the time—Ananda Mohan Bose Manmohan Ghosh. Lalmohan Ghosh, Nabin Chandra Sen, Raja Digambar Mitra, Jatindra Mohan Tagore, W. C. Bonnerjee, Rev. K. M. Banerjee, Bhupendra Nath Bose, Aurobindo Ghosh, Bipin Chandra Pal, Hirendranath Datta, Byomkesh Chakravarti, P. Anandacharlu, Bal Gangadhar Tilak, Lala Lajpat Rai, Maulana Mohammad Ali and others. He had also many European friends like W. S. Caine, Charles Bradlaugh and William Digby. Though he was one of the nationalist leaders in Bengal and always criticised the Government in his writings and speeches, he was on friendly terms with many of the high officials including the Governor Lord Carmichael.

After the death of his father in 1863 Motilal took up an appointment for a short while as Headmaster of a high school at Piljong in Khulna district. It was from 1868 that his active career started as a journalist. In that year, along with his brothers, he started the *Amrita Bazar Patrika*, a weekly bilingual paper, in their native village in Jessore district. The paper was shifted to Calcutta in 1871 and continued to be a bilingual weekly till March 1878. After the passing of the Vernacular Press Act, the *Patrika* was converted overnight into an English weekly (21 March 1878). It became a daily from February 1891 and shortly thereafter Motilal became one of the editors. As a journalist, he was a forceful writer and contributed numerous articles on various problems of the day including international affairs, some of which were later published in booklet form. He was a fearless writer and never cared for official disfavour.

In 1910 he was asked to deposit a security of Rs. 5,000/- for publishing an article on police torture at Jagatshi Ashram in Assam. The order was, however, withdrawn later due to the influence of Lord Carmichael. In 1912-13 again he was charged with contempt of court for publishing a series of articles commenting on the Barisal Conspiracy Case. The charge was, however, dismissed. He was tried for contempt of court again in 1917 but was acquitted. In the field of independent journalism Motilal's name will always remain high.

In those days journalism was closely associated with politics and no wonder that Motilal took an active part in the nationalist movement, becoming in course of time one of the prominent leaders in Bengal. He first attended the Indian National Congress session in 1887 and regularly attended the sessions for many years. To popularise the nationalist movement he was keen on holding Provincial Conferences. He attended the Bengal Provincial Conferences at Natore (1897), Bhagalpur (1900), Midnapore (1901), Barisal (1906) and Pabna (1908). In 1915 he presided over the Bengal Provincial Conference held at Krishnagar.

Motilal often gave evidence before Governmental Committees where he expressed himself fearlessly to uphold the rights of Indians. In 1887 he gave evidence before the Sub-Committee of the Public Service Commission to enquire into the conditions of the Services and was largely responsible for introducing the competitive system of recruitment for certain posts in the Postal Department which had been till then a monopoly of Europeans and Anglo-Indians. In 1902 he gave a written statement before the Indian Police Commission in which he wanted a separation of the police and the magistracy and also a separation of the executive and judicial functions. In 1912-13 he submitted a memorandum to the Public Service Commission on the Indian and Provincial Civil Services.

He demanded simultaneous civil service examinations in England and India.

Motilal often spoke at various public meetings criticising the Government and putting forward the nationalist viewpoint. In 1898 he was one of the organisers of a meeting held at the British Indian Association to protest against the Sedition Bill. He also organised a meeting at the Town Hall to protest against the Calcutta Municipal Bill. He presided over a meeting called for the same purpose in 1899 at the Classic Theatre. In 1913 he was an active participant in a meeting at the Town Hall to consider the question of the separation of the executive and the judiciary.

Motilal was one of the guiding spirits of the agitation against the partition of Bengal. Belonging to the extremist group, he was dissatisfied with the policy of the Indian National Congress after the Surat split. In 1915 he joined the Home Rule League and lectured at different places to propagate the movement. He, however, did not dissociate himself from the Congress but attended its meeting in 1918. He also attended a meeting at the Town Hall in 1919 to protest against the Rowlatt Act.

A friend of Digby, Motilal was particularly critical of the economic consequences of the British rule. He often wrote on the miseries of the plantation and factory labourers. He was not in favour of large-scale industrialisation but wanted the revival of indigenous industries.

[Paramananda Datta—Memoirs of Motilal Ghosh, Calcutta, 1935; Nabin Chandra Sen—Amar Jiban (Autobiography), Calcutta, 1314 B.S.; Surendra Nath Banerjea—A Nation in Making, 1925; E. S. Montagu—An Indian Diary; The Amrita Bazar Patrika, 1910, 1912, 1913, 1915, 1917, 1919, 1922; The Statesman, 10 Nov. 1921, 6 Sept. 1922; The Bengalee, 6 Sept. 1922.]

(Amiya Barat) SUBRATA GHOSH

GHOSH, NALINI KANTA (1892-)

Nalini Kanta Ghosh, son of Jaychand Ghosh and Monomohini Debi, was born in 1892 at Araihazari Jawgara under the Bikrampur Pargana, Dacca. He got his schooling in the local High School and passed the Matriculation examination in 1910. He was initiated into the Anushilan Samiti by Satish Chandra Kavyatirtha, Head Pandit of the School and an active member of the Samiti. After matriculation, Nalini Kanta went to Dacca and got himself admitted in the Mitford Medical School. Being in close contact with Trailokyanath Chakraborty, Pratulchandra Ganguly and other important leaders of the Samiti, he devoted himself to Party-work.

Nalini Kanta was sent by the Party from Dacca to Chittagong to organise the movement in that district in 1913, when his name was found in a list along with the names of some prominent revolutionaries seized by the police at the Rajabazar residence of Amrita Lal Hazra. Being betrayed by some Party workers at Chittagong, Nalini Kanta next went to Serajganj to take charge of the North Bengal organisation. During the period from 1913 to 1916 he worked very hard and travelled far and wide to organise the party. Dinesh Biswas, Provash Lahiri, Jitesh Lahiri, Nalini Bagchi and many other prominent revolutionaries were very active during this period and spread out in different parts of India to organise the Samiti.

In 1916 Nalini Kanta was arrested at Allahabad and brought to Dacca for trial by a Special Tribunal on a charge of violating the internment order. Though he was acquitted and released, he was rearrested and kept confined in the Dalanda House from where he dramatically escaped on 23 December 1916. After arrest at Allahabad he was brought to the Kyd Street Police Station in Calcutta, where he was subjected to inhuman tortures at the hands of notorious police officials. Nalini Kanta withstood all the ordeals with iron determination and unflinching faith.

After escape from the Dalanda House he took shelter at Prabartak Sangha, Chandernagore, which then being a French territory, provided an asylum for the revolutionaries fighting for the freedom of India. From there

Nalini Kanta shifted their centre of activities to Gauhati, Assam. Two houses were hired, one at Atgaon and another at Fancy Bazar. Several renowned revolutionaries, like Amar Chatterjee, Nalini Bagchi, Provash Lahiri and some others, soon came in there. The police got information about this shelter from a betrayer and immediately rushed with a large contingent on 7 January 1918 at dead of night. The revolutionaries were also alert and watchful at the Atgaon centre. There was a sharp exchange of fire. Nalini took charge of the command and ordered his comrades not to surrender but to fight to the last. The revolutionaries heroically resisted, and after a fierce fight the police party fled away.

Apprehending further attack, the revolutionaries next day moved to the Nabagraha hills. The police again attacked them, this time with a larger force. Nalini again ordered his men to fight till the last. When their bullets were exhausted he ordered them to escape under cover of darkness and heavy police firing. In this fight at least thirty police personnel were seriously wounded. Nalini Ghosh, Provash Lahiri and Manindra Ray were, however, arrested afterwards in seriously wounded condition. A case was started against them. Nalini Ghosh got 7 years' rigorous imprisonment and Tara Prasanna Dey and Naren Banerjee five years' each. Manindra Ray and Provash Lahiri got three years' each.

After release, in 1924, Nalini Kanta joined the Congress movement and soon became the President of the Dacca Congress Committee. He married in 1926 and has five sons and two daughters. He migrated to West Bengal in 1962 from his native place at Dacca.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. II., Calcutta, 1963; Bhupendra Kumar Dutta—Biplaber Padachinha, Calcutta, 1954; Suprakash Ray—Bharater Baiplabik Sangramer Itihas, Calcutta, 1362 B.S.; Papers in the Anushilan Bhawan, Calcutta; Personal Knowledge of the Contributor.]

SUDHIR CHANDRA MAJUMDAR

GHOSH, PRAFULLA CHANDRA (1891-)

Prafulla Chandra Ghosh was born on 24 December 1891 in a lower middle-class Hindu Kayastha family in the Malikanda village of the Dacca district. His father's name was Purna Chandra Ghosh and mother's Binodini Debi. He had one brother, Chaitanya Ghosh, and one sister, Jamuna Ghosh. Purna Chandra was a teacher at the village primary school. Prafulla Chandra Ghosh never married.

Prafulla Chandra Ghosh began his education at the Mina School (Dacca). Then he joined the Gobindapur School in 1902 and later the Dacca Pogoj School in 1908, from where he passed his Entrance examination in 1909. Passing his Intermediate examination in 1911 from the Jagannath College, Dacca, he graduated with Chemistry Honours from the Dacca College in 1913. He passed his M.Sc. in Chemistry from the Dacca College in 1916, and took his Ph.D. at the Calcutta University in 1919.

Formally terminated, his education nevertheless continued through a scholarly tour of America and Europe in 1953, and attendance at an educational seminar in Israel in 1958, including, of course, the many eminent books and people that influenced his life. Among his favourite books were biographies of Mazzini, Garibaldi and George Washington, history of the American War of Independence, and the writings of Tolstoy. In Indian literature he was fond of the Epics, the Upanishads and the Gita. He also loved the writings of Aswini Kumar Dutta, D. L. Roy, Rabindra Nath Tagore, Sri Aurobindo, Swami Vivekananda, Mahatma Gandhi, Lala Lajpat Rai, Dadabhai Naoroji and R. C. Dutt. The people moulding his mental make-up included Sarat Chandra Chattopadhyay, the Head Pandit at Debinagar, Basanta Kumar Ghosh, the Headmaster of Gobindapur School, Prasanna Kumar Sen, the Headmaster at Pogoj School in Dacca, Lalit Mohan Chattopadhyaya, a teacher at the Jagannath College, Dr. E. R. Watson and Dr. Prafulla Chandra Roy. The Ramakrishna

Mission and the teaching of Swami Premananda and Swami Brahmananda also left an imprint on Prafulla Chandra Ghosh. His friends included Paresh Nath Ghosh, Jogesh Chandra Roy Vidyanidhi, Bidhu Sekhar Shastri, Mahesh Chandra Bhattacharya, Kiran Shankar Ray, Suresh Chandra Sen, Suresh Chandra Banerjee, Subhas Chandra Bose, Meghnath Saha, Satyen Bose, Haripada Chattopadhyay, Jatindra Mohan Ray, Satish Chandra Das Gupta, Biswanath Das, Profulla Chandra Sen, Sarat Chandra Bose and Amrita Lal Thakkar. Bal Gangadhar Tilak, Annie Besant, C. R. Das, Shyam Sundar Chakraborty and Bipin Chandra Pal were his political heroes.

While still a schoolboy Prafulla Chandra came under the influence of the Anusilan Samiti of Dacca and joined it in 1910. In 1911 he attended the 27th session of the Indian National Congress, and in 1913 he left the Anusilan Samiti, realising that violent revolution was a wrong means. He met Gandhiji, and attended the Calcutta session of the Congress in 1917 and again the special session of the Indian National Congress at Calcutta in 1920. He joined the non-cooperation movement in 1921 and organised the 'Abhoy Asram' for constructive work at Dacca. He toured the districts of East Bengal to win mass support for the non -cooperation movement and was jailed for three weeks for distributing leaflets calling upon the people to join the Congress Volunteer Corps. He attended the Bengal Provincial Conference at Barisal, the All India Political Conference at Delhi and the Congress session at Gaya. He was elected secretary of the Bengal Provincial Congress Committee. Resigning in 1923 both from the 'Abhoy Asram' and from the Bengal Provincial Congress Committee, he spent the year touring with Rajagopalachari, Jamnalal Bajaj and Vallabhbhai Patel. He took up constructive work in the villages including the spread of Charka. He joined the Khadi Pratishthan but resigned from it in 1925. In 1924 he attended the Indian National Conference at Ahmedabad. Returning to the 'Abhoy Asram' in 1926, he stayed there till 1928, introducing dyeing, printing, agriculture and fishery. In 1929 he attended the Lahore Congress and in 1930 he was arrested for conducting the satyagraha movement at Midnapore, having organised the satyagraha committee through the 'Abhoy Asram'. Released in 1931, he attended the Karachi session of the Congress, was arrested again and released in 1932. He attended the Calcutta session of the Congress and the Congress Workers' Conference at Poona (1933). He attended the Bombay session of the Congress in 1934, and became a member of the All India Village Development Organisation. He worked in the villages of Bengal and Orissa, organising volunteers for constructive work. Then, between 1935 and 1939, he attended the Haripura and the Tripuri sessions of the Congress, supported Pattabhi Sitaramayya against Subhas Chandra Bose, and became a member of the Congress Working Committee. Arrested in 1940, he was released in 1941. In 1942 he joined the Quit India movement, was arrested again and released in 1944. On his release he met Gandhiji at Sevagram, and went to Balrampur to help Labanyalata Chanda and Jamuna Ghosh (his sister) in their basic education centre. He became President of the Kasturba Committee in Bengal in 1945. In 1946 he visited the riot-affected areas of East Bengal.

In 1947, after partition and independence, he became leader of the West Bengal Parliamentary group and was chosen as the first Chief Minister. He had to leave in 1948 after a no-confidence vote in the party. From 1949 to 1950 he worked at Balrampur, toured the districts of West Bengal and East Pakistan explaining the Nehru-Liaqat Ali Pact, helped Annada Prasad Chowdhury in starting his paper, the *Loka Sevak*. He later organised the Krishak Majdoor Party which merged with the Socialist Party in 1953, forming the Proja Socialist Party. The same year he worked for the Bhudan movement in West Bengal. He was a member of the West Bengal Assembly from 1955 to 1957. From 1963 to 1966, as a leader of the Proja Socialist Party, he worked at Midnapore. In 1967 he joined the first United Front Government in West Bengal as the Food

Minister. On the fall of the U. F. Government, he became the Chief Minister in a new coalition government with the support of the Congress in the legislature. Defeated in the midterm elections of 1969, however, he gave up political life and devoted himself to social work. P. C. Ghosh did a lot of the latter in his life, for example, in the North Bengal Flood in 1923, the Tripura Flood in 1929, the Bengal Famine in 1936 and during Calcutta's 1946 Communal Riots.

Other than his political and social work, academically too P. C. Ghosh has known success. He lectured in Chemistry at the Presidency College, Calcutta, from 1919 to 1920, and was the Deputy Assistant Master of the Calcutta Mint. He has contributed numerous articles in journals and periodicals, like the *Narayana* and the *Nabya Bharat*. Among his books may be mentioned 'History of the Congress from Nagpur to Lahore' (1931), 'Prachin Bharatiya Sabhyatar Itihas' (1946), translation from the original Gujarati 'Geeta Bodh' by Mahatma Gandhi (1945), 'Indian National Congress' (1960) and 'Mahatma Gandhi' (1964).

As a man, Dr. Ghosh is liberal in his outlook and against the caste system and untouchability. He has always stood for women's emancipation. He also favours modern scientific education. However, he never wanted to neglect Indian cultural heritage and her rich languages. An Indian child according to him should be educated in his mother tongue. Dr. Ghosh fully supported Gandhiji's Basic Education Scheme and he did not like that education should be controlled by the State.

[Dilip Kumar Chatterjee—C. R. Das and Indian National Movement: A Study in his Political Ideas, Calcutta, 1965; The Prabasi, Agrahayan, 1357 B.S.; The Sabita, Bhadra-Chaitra, 1371 B.S. & Baishak-Bhadra, 1372 B.S.]

(Amiya Barat) CHHAYA BHATTACHARYYA

GHOSH, RAM GOPAL (1814-1868)

Ram Gopal was born in Calcutta in 1814. His father Gobinda Chandra, a small trader, hailed from Baghati, a village in the district of Hooghly. Ram Gopal had his elementary education in Sherbourne's School. He got admitted into the Hindu College with the help of David Hare. Hare took compassion on him for his father's straitened circumstances. Ram Gopal could not, however, prolong his stay in the College and had to leave it while in the second class in order to supplement his father's poor income. Here also David Hare was generous enough to secure for him a job in the Joseph Company of Calcutta. In the Hindu College Ram Gopal, like many of his friends, came in close contact with teacher Derozio and was greatly inspired by him. Derozio's instruction in the College and his guidance outside, specially in the Academic Association, left an indelible stamp on Ram Gopal's mind. He was imbued with the new ideas which gave him a wide outlook and a discerning attitude about men and things. The seed of his later progressive and reforming activities was sown in his mind during these years. The Academic Association gave Ram Gopal and his friends a forum for free discussion of various topics and problems of the day. The Association also afforded him a suitable scope for training in oratory.

Ram Gopal while serving in the Joseph Company prepared almost of his own accord an account of our small industries and agricultural products after a thorough enquiry. This greatly impressed his boss and paved the way for his promotion. Ram Gopal had a natural bent for business and gradually connected himself with the newly formed Joseph and Kelsall Company. After Joseph's retirement he entered into a partnership with Kelsall and continued for several years in bsuiness in exports and imports. In 1846, he got a sum of two lakhs of rupees by surrendering his partnership with Kelsall. Thus the commercial crash of 1847-48 did not touch him in the least, and in 1849 he floated a Company under his own name—R. G. Ghosh and Co. His business prospered in the years following. In his business affairs he secured at times the assistance of

some of his friends of the college days, many of whom, such as Pyarichand Mitra, also used to conduct export and import business with foreigners. Ram Gopal's was the life of an enlightened business man. Even in those days, he had the foresight to realise that for the economic development of a country, Banking and Insurance also play a very important part. So he associated himself intimately with these branches of business.

A prominent figure of the Young Bengal, Ram Gopal while engaged in business took an active part in most of the progressive movements of his day. At that time Ram Gopal and his friends of Young Bengal thought very seriously for the improvement of the motherland. With this object in view they founded associations—cultural, literary and later, political. Ram Gopal was one of the principal founders of the "Society for the Acquisition of General Knowledge" established in 1838. A few years afterwards, on his initiative, the *Bengal Spectator*, a bilingual (English and Bengali) journal was started. He personally bore the financial burden of the paper. His friends Tarachand Chakravarty, the Rev. K. M. Banerjee and Pyarichand Mitra gladly cooperated with the journal as regular contributors. The paper focussed the degraded condition of the rural folk to the public view. It also devoted itself to the dissemination of knowledge about agriculture and industries. Ram Gopal and his friends took the fullest advantage of the presence of George Thomson in 1842-43 for awakening political consciousness in our country. He turned his paper, first a monthly, then a fortnightly and lastly a weekly, into an organ of their activities. As a result of their collaboration with Thomson, the Bengal British India Society, the first of its kind in India, was founded on 20 April 1843. Ram Gopal, later in 1845, became its President. Not only political but social and educational questions were mooted at the meetings of the society and it is to their credit that the leaders took up the cause of women's education as one of their primary objects.

Ram Gopal was also connected with educational institutions and often offered generous help for their development. His interest in education drew to him Dr. F. J. Mouyat, Secretary to the Council of Education. It was Dr. Mouyat who first broached in 1844 the proposal for founding a university in Calcutta after the pattern of the London University. Ram Gopal gave him his unstinted support and encouragement even at that initial stage. In 1857 when the University of Calcutta was established the authorities appointed Ram Gopal as one of its foundation members; prominent among other Indian members being Pandit Iswarchandra Vidyasagar and Prasanna Kumar Tagore. Ram Gopal was one of the principal supporters and advisers of Drinkwater Bethune while he founded his female school in Calcutta.

Ram Gopal always stood for upholding the rights of his countrymen. He supported the draft bills of the Law Member, Bethune, for removing the discrimination between the European and the Indian community in matters legal and judicial. Ram Gopal even wrote a pamphlet on the evils arising out of this differential treatment. Such activities of Ram Gopal so much enraged the whites that they unashamedly removed him from the Vice-Presidentship of the Agricultural and Horticultural Society. When the British Indian Association was established (1851), Ram Gopal became one of its principal spokesmen and he kept up his connection with that body all his life. He was nominated a member to the first Bengal Legislative Council for 1862-64.

The Nimtala Burning Ghat was proposed to be removed by the Lt. Governor Beadon to some distant outskirts of the city. Ram Gopal vehemently protested against this proposal in a speech in the Calcutta Municipality. His reasons were so cogent and forceful that Beadon had to drop his proposal. As a member of the District Charitable Society Ram Gopal did much for the poor by his munificent donations. His philanthropy was of a superior order. Even just before his death, he remitted all the dues in his favour from his debtors.

Ram Gopal died full of honours on 20 January 1868.

[Sibnath Sastri—Ramtanu Lahiri O Tatkaleen Banga Samaj; Jogesh Chandra Bagal—Bharater Mukti Sandhani, 1958; B. B. Majumdar—History of Political Thought from Ram Mohun to Dayanand.]

(Sujata Ghosh) JOGESH CHANDRA BAGAL

GHOSH, RASHBIHARI (1845-1921)

Rashbihari Ghosh was born on 23 December 1845 in the village of Torekona in the District of Burdwan. However, according to the account of his step-brother, Suresh Chandra Ghosh, he was born in Khandaghosh, Torekona being his ancestral home. His father, Jagabandhu Ghosh (1823-1903), married twice and Rashbihari was the only child by his first wife Padmabati. By his second wife Jagabandhu had five sons, namely, Bipin Bihari Ghosh, a judge of the Calcutta High Court, Jogesh Chandra, Suresh Chandra, Atul Krishna and Sarat Chandra. Jagabandhu belonged to a respectable but not rich middle -class Kayastha family. He started life in the Burdwan Raj Estate, then he became in turn Inspector of Police, Head Clerk in the District Judge's Court at Midnapore and a clerk in the District Magistrate's office at Berhampore.

After a short spell in the local *pathsala*, Rashbihari was educated in the Burdwan Raj Collegiate School. He passed the Entrance examination from Bankura in the second division, after which he entered the Presidency College, Calcutta, from where he passed the First Arts examination, standing first in order of merit (1862). In the B.A. examination he stood second (1865). He obtained a first class in the M.A. examination in English, for which he was awarded a gold medal (1867). In 1871 he passed the Honours-in-Law examination, and in 1884 was awarded the degree of Doctor of Laws. His attempt to proceed to England to qualify as a barrister was unsuccessful on account of the opposition of his relatives.

Rashbihari's first wife Priyambada Debi, daughter of Shibchandra Deb of the Sadharan Brahmo Samaj, committed suicide due to a family quarrel, and Rashbihari married a second time. Both marriages were childless.

He was a great admirer of Vidyasagar who had visited his paternal home in Khandaghosh, but it is not known whether they met. He also held his teacher Krishna Kamal Bhattacharya in great esteem. In the early stage of his career at the Bar he was greatly helped by Dwarkanath Mitra. Sir Tarak Nath Palit was also a close friend of his. Rashbihari's income at the Bar was proverbial and he earned a fabulous amount. He built a house at Calcutta but also maintained a flat in Chowringhee. He was a keen student of literature, read voraciously and possessed a good library.

Rashbihari was proud of the heritage of Bengal and stuck to the Bengali dress even after his foreign tours which were primarily holiday trips. But he was very much impressed by the Western mode of life.

On the question of social reform he was opposed to any sudden change and believed in a process of slow evolution. Thus in many respects his outlook was conservative. He was in favour of early marriage but was not opposed to the remarriage of widows, whom, however, he expected to lead a life of moral restraint. In religion he was rationalistic. In his young days he once wanted to be converted to Christianity but dropped the idea because of the opposition of his father. A staunch believer in Hindu-Muslim unity, he considered cow-slaughter to be its chief obstacle.

Rashbihari was closely associated with the Calcutta University. In 1879 he became one of its Fellows, and from 1893 to 1895 was President of the Faculty of Law. From 1887 to 1899 he was a member of the Syndicate. He wanted students to go abroad to study science and technology but not law. Gokhale's scheme of compulsory primary education received his warm support, and during the Swadeshi movement he supported the move for national education, becoming the first President of the National Council of Education (1906-21). To encourage female education he instituted a gold medal to be awarded to the best among the lady graduates of the Calcutta University.

He did not associate himself publicly with the Indian National Congress until 1906. His first important appearance in politics was in 1905 when he presided over a meeting held in the Calcutta Town Hall to protest against the offensive remarks of Lord Curzon at the Convocation ceremony of the Calcutta University. In 1906 he was the Chairman of the Reception Committee when the Congress held its annual session in Calcutta. Next year he presided over the Surat session which ended in a pandemonium. In 1908 he presided over the Madras session.

A moderate in politics, he took a prominent part in the Swadeshi movement which he considered to be based on "love of our own country, not on hatred of the foreigner". To him it meant "the development of India for Indians". This object he wanted to achieve through constitutional agitation and denounced the extremists as "impatient idealists". The national movements of other countries also interested him.

Rashbihari was completely free from narrow provincialism. He was greatly influenced by Gokhale's political ideas. He looked upon the British rule in India as a blessing and had great faith in Britain. "I can never think," he observed, "that England will ever retrace her steps or forget her duty to India. . . . She came not as a conqueror but as a deliverer with the ready acquiescence of the people, to heal and settle, to substitute order and good government for disorder and anarchy. . . . That task has now been accomplished . . . and it only remains for England now to fit us gradually for that autonomy which she has granted to her colonies." Again he exhorted, "Have confidence in yourselves and also in the good faith of England." (Welcome Address at the Calcutta Congress, 1906.) He explained his views further in his Presidential Address at the Surat Congress (1907): "The ideal after which we are striving is autonomy within the Empire and not absolute independence."

A stout defender of the economic interests of India, he looked upon the Swadeshi movement as a means of fostering indigenous industries which the British Government, following free trade principles, had failed to protect by tariff. This he did not think could be done merely by boycotting foreign goods. "This," he declared, "can only be done by improving the economic condition of the country . . .by the creation and diffusion of domestic industries and by the investment of local capital in industrial arts in which India was pre-eminent at one time." He thought that the Government of India should be the "motive force in the industrial development of the country". He himself financed one 'Bandemataram Match Factory'.

Although not a habitual public speaker, he was an accomplished orator. He addressed the annual sessions of the Indian National Congress and also spoke on other important occasions. His speeches have been published in a collected edition. His most important work was his Tagore Law Lectures on the 'Law of Mortgages in India'.

Rashbihari was a member of the Indian Legislative Council from 1891 to 1896 and again from 1906 to 1907, where he took an active part specially when legal or financial matters came up for discussion. His speeches on these occasions demonstrated not only his great legal acumen but also his thorough grasp of India's manifold problems. His most notable contributions in the legislature were with regard to two bills, one on the partition of Hindu and Muslim families and the other on the right of the debtors to buy back their properties. His most important speeches were on Indian Financial Statements for 1894-95 and 1906-07, on the Indian Tariff Bill of 1894 and on the Seditious Meetings Bill. In 1908, at the request of the Law Member, he rendered valuable assistance in preparing the Civil Procedure Code Bill.

Rashbihari took a keen interest in the welfare of his native village Torekona where he built a hospital and a school. He also constructed *Ghats* where his parents had been cremated. Educational institutions received his generous patronage. He donated Rs. 21,43,000 to the Calcutta University Science College, Rs. 17,00,000 to the Jadavpur Technical College, Rs. 1,00,000 to the Benares Hindu University, Rs. 1,00,000 to the Torekona School named after his mother and Rs. 50,000 to the Carmichael Medical College.

[Indian Nation Builders, Part I (Ganesh & Co., Madras); Speeches of the Hon. Dr. Rashbihari Ghosh (G. A. Natesan & Co., Madras); Suresh Chandra Ghosh—Dadar Katha (Bengali), Calcutta; Jogendranath Gupta—Sir Rashbihari Ghosh (Bengali), Calcutta; Chandra Kanta Datta—Sir Rashbihari, Calcutta.]

(S. Mukhopadhyaya) D. P. SINHA

GHOSE (DAS), SANTI (1916-)

Swami Vivekananda once exhorted Indian youths, "Don't forget, from your very birth you are destined to be sacrificed at the altar of the Motherland." Who knew this message of the Swamiji was one day to find an amazing fulfilment in one of his close relations—his sister's grand-daughter, Santi Ghose. Exquisitely beautiful, a singer with a golden voice, Santi even in her early teens felt herself marked for a life dedicated to the cause of her country's freedom.

Santi was born in Calcutta on 22 November 1916. Her father Devendranath Ghose, who originally came from Barisal district, was a Professor in the Comilla College. His patriotic fervour influenced Santi in her very early age. Once Santi sang at a reception meeting in honour of Sarojini Naidu. After the meeting the proud father smilingly blessed his daughter, "Try to be like this great lady in future." In Santi's autograph book Bimalprativa Devi, a well-known revolutionary, once wrote, "Be like the Santi of Bankim's Anandamath", and Netaji Subhas Chandra wrote, "To preserve the honour of womanhood, take up arms yourselves, Ye mothers." All these blessings gave added inspiration to the young girl who was preparing herself for the mission that she felt awaited her. When she was a student of the Faizunnesa Girls' School, she came in contact with the Jugantar Party through her classmate Prafullanalini Brahma and undertook various kinds of training necessary for a revolutionary worker.

Soon, one day came to her the great call to dedicate her young life at the altar of the Motherland. And unhesitatingly, smilingly and bravely she responded to it. On 14 December 1931, she along with her classmate Suniti shot dead Stevens, the District Magistrate of Comilla. This heroic action of the two young girls thrilled the country from one end to the other. Under the gaze of wonder, admiration and affection of millions of her countrymen, Santi along with Suniti went behind the prison bars with a sentence of life-transportation bidding adieu to a life of ease, comfort and worldly success that could have been hers for the mere asking. Her worthy mother, Sailabala Ghose, wrote to her in prison, "Darling, the God of Prahlad has put on shackles on your tender young hands. And it is He who will protect you and return you back to my bosom."

In prison Santi was separated from her comrade Suniti and kept in solitary confinement. For some time it was too much for an exuberant girl of fifteen. But soon she got complete mastery over herself and all those lonely days rather gave her a deep contemplative turn of mind. In the latter part of her prison life, she was kept with other political prisoners and to them Santi, with her songs, laughter and infinite fund of sympathy and affection, was a source of great joy.

In 1937, along with many other political prisoners, she got an early release. After her release she continued her studies and in 1942 married Chittaranjan Das, an ex-revolutionary worker of Chittagong. Santi is now the mother of two children, a daughter and a son. She continued her political work as a member of the Congress. She was a member of the West Bengal Legislative Council and of the Legislative Assembly for a long period. She has been connected with various social and educational institutions. Her autobiographical book, 'Arunbanhi', won great appreciation from many.

[Kamala Das Gupta—Swadhinatar Sangrame Banglar Nari, Calcutta, 1370 B.S.; Santi Das—Arun-Banhi, Calcutta, 1374 B.S.]

(S. Datta) BINA BHOWMICK

GHOSH, SARAT CHANDRA (1883-1958)

Sarat Chandra Ghosh was born on 17 November 1883. His father's name was Nilkamal Ghosh and mother's Muktakeshi. He was born in his native village in Kakardha, District Barisal in East Bengal. For five years he was dumb and could not speak, causing much worry to his mother. She worshipped many gods and goddesses and Sarat started talking in the sixth year. He had his primary education in the village school. He then went to the B. M. School, Barisal, and passed the Entrance examination in 1901. There he came in contact with Aswini Kumar Dutt, Jagadish Mukherjee and Kalish Pandit, and all of them highly influenced him. It can be said that contact with these eminent persons had an abiding influence on his life. He passed his First Arts examination in 1903. From his early life he had religious tendencies; so his father got him married in 1903 with Ushangini Devi of Srinagar (Dacca). Then he went to Calcutta to join the B.A. class. His religious tendencies frequently led him to go to Nabadwip (Nadia). In 1905, he took initiation at Nabadwip from Abadhutacharya Nityagopal Dev. He spent so much time on religious pursuits that he failed in the B.A. examination and went to Brindaban. He stayed there for six months and came back to Calcutta. In Brindaban, he devoted his time to the study of the holy scriptures as also in religious meditations. Then, with the permission of his Guru, he returned to Barisal and became a teacher in the B.M. School.

Barisal and the B. M. School had a particular fascination for him because of the association of Aswini Kumar Dutt and Jagadish Mukherjee. He continued as a teacher up to 1917 when he resigned because of certain differences of opinion with Jagadish Mukherjee who was the Headmaster there. Sarat was a man of conviction; so, with all his regard for Jagadish, he did not like to make any compromise. He returned to Calcutta and became closely associated with his Guru, Nityagopal Dev, who asked him to develop a *Samanvaya Dharma* (religion of synthesis). He started preaching his new ideas in different places including Calcutta. After some time he returned to Barisal with the intention of writing a commentary on the 'Vedanta Sutra' according to the teachings of his Guru. He worked very hard on this work for more than a year and completed the book in 1919. He again returned to Calcutta to preach *Samanvaya Dharma* or religion of synthesis. In December 1920 Sarat returned to Barisal with a political mission.

By that time Gandhi's Non-Cooperation Movement was in the offing. He felt that the philosophy behind the Non-Cooperation Movement was more or less the same as *Samanvyayavad* which he was preaching, and accordingly he joined the Non-Cooperation Movement. He became a fluent and emotional speaker during the Non-Cooperation Movement, co-relating his politics with his religious concepts and ideas. He became one of the most popular and noted orators of the movement. His services were sought in different districts of Bengal. Everywhere he would draw a very large audience. He gave a new dimension to the Non-Cooperation Movement, particularly for the religiously inclined people. He was arrested for sedition in July 1921 and was sentenced to six months' imprisonment. After release, he again started preaching his own ideas as also the idea of political emancipation.

He went back to Calcutta in 1927 and took *Sannyas* from the Maha Nirvan Math. Then he went to Brindaban where he stayed for some time.

He returned to politics in 1930 and joined the Civil Disobedience Movement or what was popularly known as the Salt Satyagraha. He was again arrested and convicted for six months. Some time after his release, he returned to Calcutta in 1932 and established the Naranarayan Ashram. In 1934 he removed the Ashram to Rashbehari Avenue in a bigger house than the previous one. A large number of people used to gather there and hear his religious discourses. He again joined politics during the Quit India Movement of 1942 and was arrested and convicted for the third time.

On his release, he shifted the Naranarayan Ashram to Baguihati, a suburb of Calcutta. He purchased a plot of land and constructed a

building there for the Ashram. In 1958 he went to the Maha Nirvan Math in Calcutta to celebrate the 104th birth anniversary of Shri Nityagopal Dev. For days, he was giving religious sermons, often long discourses. It is stated that, while explaining the uncertainty of human life, he referred to the case of King Parikshit who had been told that he would have only seven days more to live. Sarat, while explaining this, said that Parikshit got notice of seven days at least, "we might not even get that much time". On 1 April 1958, he expired in the course of his discourse. His body was taken to Baguihati, and as a *Sannyasi* it was not put to flames but was buried there. He wrote a number of books particularly explaining *Samanvyayavad* and the Bhakti cult of Vaishnavism. He left behind one son and one daughter. For some years he edited a monthly journal, the *Ujjal Bharat*, devoted mostly to a discussion of religion and philosophy.

[Notes supplied by the granddaughter of Sarat Chandra Ghosh; Personal knowledge of the Contributor.]

A. C. GUHA

GHOSE, SHISHIR KUMAR (1840-1911)

Shishir Kumar Ghose, one of the foremost journalists in the second half of the nineteenth century, was born in 1840 at Palua-Magura in the District of Jessore (now in Bangladesh) in a middle-class Kayastha family. He was the third of the eleven children of his parents, having two elder brothers, Basanta Kumar and Hemanta Kumar, and five younger brothers, Motilal, Hiralal, Ramlal, Binodlal and Golaplal. It was a large family and not very well off. Shishir Kumar's father, Hari Narayan Ghose, was a renowned lawyer at Jessore town. His mother's name was Amritamayee and the children were so devoted to her that they rechristened everything, including the village and the bazar, after her name. The journals they started in the village, the *Amrita Prabahini* and later the *Amrita Bazar Patrika*, were also named after her.

Shishir Kumar had his primary education at the village *pathsala*. Then he came to Jessore for high school education and was later sent to Calcutta where he was admitted to the Colootola Branch School (now Hare School). He appeared at the Entrance examination from this School in 1857, the year of the establishment of the University of Calcutta, and passed in the first division, securing a scholarship. Among those who passed the Entrance examination in the same year were Bankim Chandra Chattopadhyaya and Hem Chandra Bandyopadhyaya. Shishir Kumar then joined the engineering section of the Presidency College, having a special liking for mathematics. But his stay in the College was a brief one.

Shishir Kumar married twice. He first married Bhuban Mohini Devi in 1861 and after her death he married Kumudini Devi in 1875.

While a student in Calcutta, Shishir Kumar was drawn into the vortex of a mass movement that almost threatened the existence of the white rulers when he, probably perchance, came in contact with Hurrish Chandra Mukherjee, a stormy petrel of the period and a headache for the ruling class. Hurrish was the editor of the *Hindoo Patriot* which courageously laid bare the ruthless exploitation of the ryots by the indigo planters. Shishir Kumar, a born fighter, plunged himself into the indigo agitation. He not only acted as the roving reporter for the *Hindoo Patriot* but took an active part in organising the revolt of the indigo ryots. He was then barely twenty. He was so popular among the peasants that he was given the name of 'Sinni Baba'. This was Shishir Kumar's first fight in life. He was constantly shadowed by the police and the planters' men and risked his life all the time. But finally he won and forced the Government to appoint a Commission to enquire into the indigo cultivation. Later on in life Shishir Kumar in his attempt to prove the efficacy of mass organisation always held up the example of the success of the indigo movement in 1860.

It was shortly after this that the Ghose brothers started a paper of their own in their native village. The initiative was taken by the eldest of the brothers, Basanta Kumar Ghose, who inspired

patriotic feelings and a spirit of social service in the minds of his younger brothers. Shishir Kumar acknowledged his gratitude to Basanta Kumar in the Preface to his book, 'Amiya Nemai Charit', Vol. II. Basanta Kumar started a fortnightly paper, the *Amrita Prabahini*, in their village home. Shishir Kumar was sent to Calcutta to buy a printing press which he got for Rs. 32/-. The paper, however, had a brief existence. After the death of their father Harinarayan in December 1863, the Ghose brothers had to spread out in different places to earn a livelihood. Basanta Kumar left for Bankura. Shishir Kumar went to Konnagar and became the Headmaster of the local school. Hemanta Kumar remained in the village and took up teaching. While working at Konnagar Shishir Kumar attracted the notice of Bhudeb Mukherjee, who was then the School Inspector of the Central Range. On his recommendation Shishir Kumar was appointed as a Deputy Inspector on a monthly salary of Rs. 75/-. Yet misfortunes dogged the family. Basanta Kumar came back home sick and died. James Monroe, the District Magistrate of Jessore, wanted to help the family and offered the post of Income-Tax Officer to both Shishir Kumar and Hemanta Kumar. Shishir Kumar accepted the post without consulting Bhudev Mukherjee who reported against him and he lost both the jobs.

It was under these depressing circumstances that Shishir Kumar returned to journalism as a career. With the help of his brothers, Hemanta Kumar and Motilal, he launched upon their second venture in journalism in their village home. The paper was named *Amrita Bazar Patrika* and made its first appearance on 20 February 1868. It started as a Bengali weekly but from the second year it became bilingual. It became an English weekly from 21 March 1878 after the passing of the Vernacular Press Act. In the meanwhile the paper was shifted to Calcutta in October 1871. It was first located at 52 Hidaram Banerjee Lane, Bowbazar, and later transferred to Ananda Chatterjee Lane, Baghbazar (April 1874). With the paper the entire Ghose family also moved to Calcutta. From 19 February 1891 the paper became a daily.

Shishir Kumar was the Editor of the *Amrita Bazar Patrika* from 1868 to 1893, when he practically retired and dedicated himself to the Vaishnava cult. Shishir Kumar served the nation both as a journalist and as a political organiser. As a journalist, he was a fearless fighter whom neither threats nor bribes could subdue. On one occasion Sir Ashley Eden, Lieutenant Governor of Bengal, offered to finance the *Patrika*, telling Shishir Kumar that in that way "you and I will virtually rule Bengal". Shishir Kumar unhesitatingly spurned the offer. He was a virulent critic of the Government, and through the columns of the *Amrita Bazar Patrika* he relentlessly attacked policies and measures detrimental to Indian interests. His attitude was clearly expressed in the policy declaration published in the first issue of the *Amrita Bazar Patrika*. Among some of the administrative and political issues on which he used his pen were: judicial mal-administration, the tyrannical conduct of particular British officials, the Gaekwad episode, the Kashmir episode, the educational policy of the Government seeking to curtail opportunities for higher education, the civil service, local self-government, representative legislature, privileges of the European ruling class, the Ilbert Bill, the Rent question, the freedom of the press, the Afghan War, etc.

Shishir Kumar was also a great political organiser and fighter. He established several political associations, but like a dedicated worker he would keep himself in the background and never hankered for public recognition or prominence. Yet hundreds of educated young men came under the spell of his inspiring leadership and silently acknowledged him as their leader. Even Bal Gangadhar Tilak saluted Shishir Kumar as his political *Guru*. His experience of the success of the indigo agitation taught him the value of mass movements. To carry political consciousness to the districts he organised many district associations (Dacca, Murshidabad, Shantipur, Ranaghat, Hooghly, Barisal, Krishnagar, Burdwan and Mymensingh). In 1875 (25 September) Shishir Kumar established the India League to provide an opportunity to the educated middle-class for organised political associations. This

was necessitated by the refusal of the British Indian Association to throw open its doors to the middle-class by lowering the subscription rate. Shishir Kumar became the Assistant Secretary of the League. The India League lasted for even less than two years, but during that brief span it took in hand several administrative and political issues. It organised a movement for the introduction of the elective system for the municipal administration of Calcutta. It also sent a memorial on the Presidency Magistrates' Bill and succeeded in getting some of the provisions changed. The India League went out of existence in 1877 shortly after the establishment of the Indian Association. Shishir Kumar, however, was not satisfied with the leadership and programme of the Indian Association. Hence he organised another body in 1884 known as the Indian Union. This body also had a very short life. Shishir Kumar next established the Political Agency in England to publicise Indian problems there and to draw the attention of Parliament. Mr. Digby who was in charge of the Agency was paid Rs. 500/- per month from the *Amrita Bazar Patrika* fund. In 1893 Shishir Kumar organised the Indian Relief Society with Hirendranath Datta as Secretary and Digby as its Agent in London. The society was successful in effecting some necessary reforms in the jail administration and also in the judicial administration. Shishir Kumar was also interested in the Hindu Mela and was a director of the National Theatre.

Shishir Kumar had close friendship with most of the celebrities of the time, including Raja Digambar Mitra, Jatindra Mohan Tagore and Sourendra Mohan Tagore. Among his European friends was the Lieutenant Governor Sir Richard Temple. His favourite English authors were Locke and Mill.

In his early youth Shishir Kumar had become converted to the Brahmo faith under the influence of his eldest brother. But in his later life he was attracted to Vaishnavism, and from 1893 till the end of his life he devoted himself almost wholly to the propagation of the Vaishnav cult. He edited a new periodical, the *Hindu Spiritual Magazine*, and wrote a large number of Vaishnav religious books, 'Sree Amiya Nemai Charit' (Bengali), 'Lord Gauranga' (English), 'Sree Kalachand Gita' (Bengali), 'Sree Nemai Sannyas' (Bengali) etc.

He held liberal outlook on social reforms. He was an admirer of the Western system of education and strongly criticised the policy of Lieutenant Governor Sir George Campbell to restrict higher English education and divert funds for the spread of primary education. He, however, advocated the use of the mother tongue as the medium of instruction. He realised the importance of primary education and also female education, and along with his brothers he had started in his village home a primary school and a girls' school. He was in favour of the introduction of modern industries, without any detriment to the cottage industries, and wanted the establishment of technical schools and colleges. Along with his elder brother, Basanta Kumar, he established an industrial school in his village.

The Ghose brothers had started a 'Bhratri Samaj' in their native village to promote the welfare of the people. They started a boys' school, a girls' school, a few night schools, a dispensary and a market in the village. All these demonstrate a remarkable spirit of public service.

[Anath Nath Bose—Sisir Kumar Ghose; Jogesh Chandra Bagal—Bharater Mukti Sandhane; B. B. Majumdar—History of Political Thought, Vol. II; A. S. Caine—Indian Sketches; The Amrita Bazar Patrika Files, 1868-93.]

SUJATA GHOSH

GHOSH, SURENDRA MOHAN (1893-)

Surendra Mohan Ghosh was born at Mymensingh town in 1893 in an upper middle-class Kayastha family. His father Kamini Mohan Ghosh, a talukdar, was associated with a secret political association and was interned in 1916-17. His mother Saudamini Debi died when he was only five years old. Surendra Mohan is a bachelor.

Surendra Mohan passed the Matriculation examination in 1910 and took admission into

Ananda Mohan College, Mymensingh. Here his teacher Sashi Mohan Basak influenced him to a great extent. But it was Bepin Behari Ganguly who attracted him by his political speeches. From 1911, he started recruiting workers from different districts for 'Sadhana Samaj', a revolutionary organisation, and used to help the members of the Samity by giving shelter and carrying arms and ammunition. In 1912 Surendra Mohan came to Calcutta and was arrested under the Arms Act. He was released in 1914 and returned to Mymensingh. When the First World War broke out, he with his friends in the Jugantar Party, another revolutionary association, tried to get help from Germany. The plot was discovered and he was arrested at Deoghar and sentenced to five years' imprisonment.

After his release in 1920, Surendra Mohan attended the Calcutta session of the Indian National Congress as a delegate. Next year at the Ahmedabad session of the Indian National Congress he met Gandhiji, and from that time he became a follower of non-violent method of nationalist movement. He joined the Satyagraha Movement and led the movement for the abolition of the Chowkidari Tax in Mymensingh. He organised the Mymensingh District Congress Committee and became its Secretary. In 1923 he joined the Swarajya Party. In 1924 he was arrested under Regulation III of 1818 and was deported to the Mandalay Jail in Burma along with Subhas Chandra Bose and Bhupendra Kumar Dutta.

In 1928, soon after his release, he became the President of the Mymensingh District Congress Committee. He also joined the Independence League. In 1930 Surendra Mohan was again arrested after the Chittagong Armoury Raid. After his release he became the President of the Bengal Pradesh Congress Committee in 1938. In 1942 he was again arrested under the Security Act. He became a member of Constituent Assembly in 1946, after his release from prison. In 1947 he became a member of the Provisional Parliament and President of the Bengal Congress Relief and Rehabilitation Board. In 1952 in the first General Election he was elected to the Lok Sabha. In the next General Election (1957), he was elected to the Rajya Sabha. He was again elected to the Rajya Sabha in 1962 and became the Deputy Leader of the Party in Parliament. In 1964 he went to Jamaica to attend the Commonwealth Conference. He became President of the Mahatma Gandhi Memorial Fund Committee, Bengal, in 1950 and President of the World Union, Pondicherry, in 1960.

A man of ascetic habits with great interest in Sri Aurobindo's philosophy and Yoga, he has always been against caste-system and in favour of emancipation of women.

For many years Surendra Mohan was the undisputed leader of the Congress organisation in Bengal. Since about the middle of the 'sixties he has virtually retired from active politics. But this intrepid revolutionary and strong organiser will long remain an example to his countrymen.

[Jadugopal Mukherjee—Biplabi Jibaner Smriti, Calcutta, 1363 B.S.; Bhupendra Kumar Datta —Biplaber Padachinha, Calcutta, 1953; Rajya Sabha Who's Who (1964), Delhi, 1964; Government of India, Home Political Proceedings, 1916, Pt. A, 198-201 of November 1916 & 1920, Pt. B, 269-272 of May 1920; Personal interview of the Research Fellow with Surendra Mohan Ghosh.]

(Amiya Barat) PANSY CHHAYA GHOSH

GHOSAL, JANAKI NATH (1840-1913)

Janaki Nath Ghosal was born in 1840 at Jayrampore in Nadia district of Bengal in a well-to-do Brahmin Zamindar family. His father was Joy Chandra Ghosal.

He had his early education in Krishnagar Collegiate School and Krishnagar College. He was most influenced by the writings of Devendra Nath Tagore and Ram Mohan Roy. In 1867 he married the accomplished Swarnakumari Devi, daughter of Devendra Nath Tagore and sister of Rabindra Nath Tagore.

Among his close friends were well-known figures of the Adi Brahmo Samaj and the Indian National Congress, such as Ramtanu Lahiri, Radhika Prasanna Mukherjee, Rajnarayan Basu,

Kali Charan Ghosh, Ambika Charan Mazumdar, Iswar Chandra Vidyasagar, W. C. Bonnerjee and others.

Janaki Nath went to England to study for the Bar but came back in 1880 (to attend to family affairs) without completing the course.

He was closely associated with A. O. Hume and was one of the organisers of the Indian National Congress. A firm advocate of the constitutional method, he attended all the sessions of the Indian National Congress held at various places of the country from 1885 to 1911. He joined the Partition movement, attended meetings and processions and encouraged people to buy Swadeshi goods. In 1890, at the Calcutta session of the Congress, he became Secretary of its Reception Committee. He was a member of the A.I.C.C. in 1901 and 1911.

In the history of the national movement, he occupied a unique position. It has been aptly said that if Hume was the father of the Congress, Ghosal was its mother. He was the right-hand man of the Congress President, "he was the President's Encyclopedia, his authority, his mainstay, his backbone, his adviser, his high priest".

A Zamindar, a merchant, a mill-owner, a Deputy Magistrate for some time, a Municipal Commissioner for many years, a Trustee of the Adi Brahmo Samaj, Secretary of the Bethune College, an Honorary Magistrate and the author of a book entitled 'Celebrated Trials in India', Janaki Nath Ghosal had amiable and perfect manners. But he did not hesitate to show his annoyance with the Government when the occasion arose, as when he left the Calcutta Municipality with 27 other Commissioners, protesting against the Mackenzie Bill of 1898. He did not believe in the caste-system and untouchability, and was in favour of women's emancipation. He was the editor of the *Indian Union* (published from Allahabad) for some years.

Although Janaki Nath Ghosal was greatly influenced by Devendra Nath Tagore and was closely connected with the Adi Brahmo Samaj, he was never converted to Brahmoism because he believed that there was no difference between Hinduism and Brahmoism. He was also influenced by Madame Blavatsky and became a member of the Theosophical Society.

The *Bengalee* wrote of him: "Though he never took any active part in the public utterances of the Congress, he was the repository of its traditions and of its written and unwritten laws."

[B. B. Mazumdar and B. P. Mazumdar—Congress and Congressmen in the Pre-Gandhian Era (1885-1917), Calcutta, 1967; Brojendra Nath Banerjee—Swarnakumari Devi, Sahitya Sadhak Charitmala No. 28, Calcutta, 1361 B. S.; Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Sarala Devi Chaudhurani—Jibaner Jhara Pata, Calcutta; Abanindra Nath Tagore and Rani Chanda—Gharoa, Calcutta, 1962; The Amrita Bazar Patrika, 5 May 1913; The Bengali, 3 May 1913; The Bharati, Jaistha, 1320 B.S.; The Prabasi, Aashar, 1320 B.S.]

(Amiya Barat) PANSY CHHAYA GHOSH

GHULAM HUSSAIN HIDAYATULLAH (SIR)

—See under Hidayatullah, Ghulam Hussain

GIDUMAL, DAYARAM (1857-1927)

Dewan Dayaram Gidumal Shahani was one of the great makers of modern Sind. He was to Sind what Justice Ranade was to Maharashtra, a great constructive social reformer. A grateful people conferred on him the title 'Raja-Rishi'.

Dayaram was born in Hyderabad, in 1857. He was the youngest of the four sons of Dewan Gidumal, himself a great soul. Gidumal, a big zamindar, had been a Mir Munshi, a high official, under the Mir dynasty of Sind, before its conquest by the British in 1843. They were Amils, the Sindhi counterpart of Kayasthas.

Dayaram had his primary education at home from Akhoond Noor Mohammed who taught him Persian. Later he went to school and always topped the class. Since there was no Matriculation examination centre in Sind, he had to go all the way to Bombay, at a time when neither

rail nor boat service was available. He matriculated in 1874 and joined the Elphinstone College, Bombay. Here he was very much loved by Principal Wordsworth, grandson of the great poet.

As soon as he graduated in 1879 his eldest brother, Metharam, got him a job in the Judicial Department at Karachi. Later when he did his LL.B., he wanted to resign the job and practise law. But Mr. Birdwood, the District Judge, was so impressed with the man and his work that he would not let him go. Dayaram rose fast, becoming a District Judge, Legal Remembrancer, and Judicial Commissioner of Sind, and retiring as a Judge of the Bombay High Court. In all these positions he distinguished himself. It was said of his judgements that they were rarely reversed by the High Court; and if they were, the Privy Council confirmed Dayaram's judgements.

Dayaram married young. His first wife was Jasota (i.e. Yashoda), by whom he had two sons and three daughters. His son, Kevalram, is still in Karachi, managing the family trust, Metharam Dharmada Trust properties.

His second marriage was a matter of great controversy. After his retirement and the death of his first wife, he was running an *Ashram* in Bombay when Kumari Urmila, a middle-class Gujarati girl, developed intimacy with a young man in the *Ashram*. Dayaram begged of the boy to marry Urmila, but he refused. It was under these circumstances that, in order to save her honour, Dayaram married Urmila (26) at the age of 56. It was an act of great courage and self-sacrifice, but society did not see it in that light. And so, from that year on (1913) he did not ordinarily see anybody, and withdrew from active public life.

Dayaram had been born in a pious family. The blessings of Baba Gurpat Saheb of Uderolal, a historic shrine of Sind, were always showered on Gidumal. As he grew up he toured widely and met, among others, Maharshi Devendra Nath Tagore, Bankim Chandra Chatterji, Col. Alcott of Theosophical Society, Mahatma Hansraj of Lahore, and Rai Saligram of Radhaswami sect, Agra. Nearer home, he was very much influenced by his father, his elder brother Metharam, Sadhu Hiranand (who figures in 'The Gospel of Ramakrishna' by Shri 'Ma') and Nagendranath Gupta, editor of the *Sind Times*.

He formed a close friendship with Behramji M. Malabari, the well-known Parsi social reformer and journalist. The two together established the Seva Sadan for women in Bombay and a Sanatorium at Dharampur, Simla Hills. Years later, Malabari's son said: "My father was a great man, but Dayaram was greater."

These personal influences were supplemented by a vast reading. He was fond of Plato, Ruskin, Tolstoy and Vivekananda. He read the scriptures of all the major religions in their original language. He read the Koran in Arabic, the Bible in Hebrew and Armenian and the Upanishads in Sanskrit. Indeed he was so fond of learning languages that he could converse with ease in Hindi, Urdu, Punjabi and Gujarati.

All this reading and intercourse with great men led to much excellent writing by Dayaram. Some of his better known works are: 'Something about Sind', 'Life of B. M. Malabari', 'Diary of a Hindu Devotee', 'The Soul's Poesy', and even 'Practice of Homeopathy'. In addition he rendered 'Japji Saheb', 'Bhagwad Gita' and 'Yogadarshan' into Sindhi. His Sindhi book 'Mana ja Chabuk' (Whips for the Mind) makes excellent reading.

Dewan Gidumal never took part in politics. But he served the people richly in the socio-educational field. He established, or helped establish and run, D. J. Sind College at Karachi; D. G. National College, N. H. Academy, Sind Reform Association, Sadhu Ashram, the Poor Bank, and the Gidumal Sanskrit Pathshala, all in Hyderabad (Sind); Seva Sadan in Bombay, Shanti Ashram Library at Amritsar, J. B. Sanatorium at Dharampur, Simla Hills, and the Leper Asylum at Karachi.

Dayaram laboured particularly hard for the education of girls. He started the first seven primary schools for girls in Hyderabad (Sind). He admonished society for the seven sins against womanhood. These were: piercing of their nose and ears, early confinement to the four walls of the house, denial of education, pre-puberty marriage, too early motherhood, unquestioning sub-

mission to the mother-in-law, and forced singleness of widows. When he talked on the subject at the First Social Reform Association Conference in Sukkur in 1895, men sobbed at his description of the wrongs done to women.

Gidumal even conceived a new type of school in which one could see God even in machine and electricity. He urged instruction through the mother tongue and use of mass media for spreading literacy. He donated money to Sir J. C. Bose Institute, Calcutta, and to Tagore's Santiniketan.

Gidumal never joined any political party. Nor did he join the Brahmo Samaj or the Theosophical Society, even though he appreciated the two movements. He was a Sanatani Hindu, for whom Hinduism was "as scientific as two and two make four". While he advocated social reform and removal of superstitions, he was orthodox enough never to cross the seas. He was so enamoured of Sanskrit that he started a Sanskrit Pathshala in Hyderabad. Those were the times in Sind when even Brahmin boys did not learn Sanskrit. He wanted to teach them Sanskrit. But the boys, being Brahmin by caste, would not sit on the same level with him. So he would give them seats, himself sit on the ground, and teach them Sanskrit.

Dayaram lived very simply for his income. Indeed he spent only some 20% of his salary on the family and donated the rest to public charities. There was no khaddar in his days; but he always wore handloom cloth. He never bought a mirror; he said the window-pane sufficed to see that he was tying his turban aright.

Gidumal served the Government with distinction all his life. But he was never given any title. The reason was simple: he was too independent to fit into the ranks of the titled gentry. He was the District Judge in Dhulia some time in 1902 when the English Collector of the district asked him to give his judgement against a certain contractor. He refused to oblige. On another occasion he was sounded about pronouncing a certain political leader as a terrorist. He refused, with the words that he would not sell his soul for a mess of pottage.

Once there was a reception in Ahmedabad and the chief guests were the District Magistrate, an Englishman, and the District Judge, Dewan Dayaram. Dayaram spoke about the anxiety of the eastern monarchs in the past to do justice and praised Emperor Jehangir's device of a golden chain. The District Magistrate, a Tory that he was, could not bear appreciation of anything belonging to the East; he mockingly remarked that Dayaram could, without delay, imitate Jehangir. Quick came the retort: "Dayaram's difficulty would be how to control the use of the chain for complaints against his colleague, which, he feared, might be more than a hundred a day."

At a reception given to the Viceroy of India, Lord Curzon, on his visit to Karachi, Dewan Dayaram, then Judicial Commissioner in Sind, was seated next to the Viceroy on his left. Tea was served and Lord Curzon offered a cup to Dayaram. Politely he submitted that his Hindu way of living did not permit him to accept it. The Viceroy's reply was equally courteous: "Learned Judge, we respect your scruples."

The Mullah of Jama Masjid, Ahmedabad, compared him to Prophet Mohammed in his administration of justice. He said that Dayaram settled in just twelve days a mosque case that had been dragging on for twelve years.

Such was Rishi Dayaram, a gem of Sind and of Hind.

[Shewaram N. Pherwani—Biography of Raj Rishi Dewan Dayaram Gidumal (in Sindhi); T. L. Mangirmalani—Dayaram Gidumal; Dayaram Gidumal—Diary; —Mana Ja Chabuk Ain Rahan; —Seven Sins against Women; Personal knowledge of the Contributor.]

(P. V. Tahilramani) K. R. Malkani

GIDWANI, CHOITHRAM PARTABRAI (DR.) (1889-1957)

Dr. Choithram Gidwani was born on 25 December 1889 in Hyderabad, Sind. He had four brothers and four sisters. His father was a Government servant. Quite early in life, young Choithram came under the influence of a Brah-

min family which inspired him with high ideals of service and sacrifice.

He passed matriculation from N. H. Academy, Hyderabad, in 1908. For about a year, he worked as a teacher in a Middle School in Bubak, taluka Sehwan. In 1909 he joined the Sind Medical School, Hyderabad. He passed the L.C.P.S. examination in 1913 and was appointed Medical Officer, Central Prison, Hyderabad.

Dr. Choithram's parents wanted to get him married so as to induce him to live a settled life. But he did not marry, being completely wedded to social service and political work.

In 1915 he returned the total amount he had received as monthly stipends during the four-year period when he was studying in the Sind Medical School and left Government service to devote himself to the freedom struggle.

Choithram was only fourteen at the time of the Bengal Partition, but his nationalist spirit was roused even then. In July 1908 when Lokamanya Tilak was sentenced to six years' imprisonment, Choithram organised and addressed a public meeting condemning the savage sentence. He was also a fervent admirer of Madam Cama, the pioneer revolutionary who was fighting for the cause of Indian freedom in Europe.

In 1913, when Rash Behari Bose (a fugitive from justice, after the bomb-throwing on the Viceregal procession in Delhi in December 1912) came to Hyderabad (Sind) in disguise, Choithram and his friends played hosts to him and arranged for his departure for Amritsar. In 1913 again, when Lala Lajpat Rai visited Karachi, Choithram invited him to Hyderabad and took him on a tour of Sind.

The same year he also invited Pandit Madan Mohan Malaviya to Hyderabad. In 1914 Lokamanya Tilak publicly stated that India must not give any help to Britain in World War I unless Britain promised freedom to India. Finding himself alone in the Congress because of his militant attitude, Tilak founded the Home Rule League. Choithram joined the League and opened a branch in Sind.

In December 1915 Choithram met Mahatma Gandhi in Bombay and invited him to visit Sind. He took the Mahatma on a tour of Sind in 1916. In December 1916 Choithram attended, for the first time, the All India Congress Session in Lucknow in the company of Rais Ghulam Mohamed Khan Bhurgri, Seth Harchandrai Vishindas, Jairamdas Daulatram and other nationalist leaders from Sind. After his return from Lucknow, he founded Congress Committees in various districts and was elected President of the District Congress Committee, Hyderabad.

On 30 March 1919, he successfully organised a hartal all over Sind as a protest against the Rowlatt Act. The same year he attended the Sind Political Conference in Jacobabad presided over by Jamshed Nusserwanji. Among those who attended the Conference were: Rais Ghulam Mohamed Khan Bhurgri, Seth Harchandrai Vishindas, Seth Lokamal Chellaram, R. K. Sidhwa, Naraindas Anandji Bechar, Lalchand Amardinomal Jagtiani, Maharaj Vishnoo Sharma and Shrimati Saraswati Devi.

In December 1919 Choithram attended the Amritsar session of the Indian National Congress presided over by Pandit Motilal Nehru. Here he sang an inspiring song and made a powerful speech which earned him the lasting friendship of Dr. Saifuddin Kitchlew. In 1920 he was elected President of the Sind Provincial Congress Committee, a position to which he was elected year after year until August 1947 when the Congress virtually ceased to function in Sind. After the death of Lokamanya Tilak Choithram accompanied Mahatma Gandhi on a tour of Sind in 1920 and helped in collecting money for the Tilak Fund. He also opened the Tilak High School in Hyderabad. The same year he resigned his membership of the Hyderabad Municipality because his fellow Councillors did not support his proposal to run Municipal schools without Government grant-in-aid.

In 1921 Choithram took an active part in a political conference held to preach boycott of British goods. It was presided over by Durgadas B. Advani. In July 1921 the Khilafat Conference was held at Karachi under the presidentship of Maulana Mohammad Ali, with Dr. Kitchlew, Maulana Shaukat Ali and Shankaracharya as prominent participants. All these leaders were prosecuted, and Choithram, with the help of

Jamshed Nusserwanji and Haridas Lalji, collected funds to organise their defence. In March 1922, on the occasion of the visit to Karachi of the Prince of Wales, Choithram successfully organised a hartal. The same year Mahatma Gandhi was sentenced to six years' imprisonment and Choithram Gidwani also got eighteen months' hard labour.

In 1924, when Maulana Mohammad Ali, who was then President of the Indian National Congress, publicly stated that the worst Muslim criminal was nearer and dearer to him than even Mahatma Gandhi, Choithram had the courage to table and move a censure motion at the Ahmedabad session of the All India Congress held on June 27-29, 1924, against the President. The censure motion was later withdrawn at the instance of Gandhiji. Gandhiji had such a high regard for Choithram that in 1924 in one of the weekly issues of the *Young India* he wrote: "Dr. Choithram has sacrificed everything and turned into a fakir all for the cause of his country."

When the Salt Satyagraha was started by Gandhiji, an Action Council was formed at Karachi with Dr. Choithram as the President. He was arrested on 16 April 1930 along with Naraindas Anandji Bechar, Swami Krishinanand, Dr. Tarachand Lalwani, Manilal Vyas and Maharaj Vishnoo Sharma, each of whom was sentenced to six months' hard labour. When the 45th session of the Indian National Congress was held at Karachi in April 1931 Dr. Choithram was the Chairman of the Reception Committee. In 1932 after Gandhiji's arrest on his return from the Second Round Table Conference, Dr. Gidwani went to work in Bombay. He was arrested there and sentenced to two months' imprisonment. He was sent to the Byculla Jail, and on release was externed from Bombay. The same year (1932) he was again jailed and sent to Nainital from where he was transferred to Hyderabad (Sind). He was released on condition that he should not leave the municipal limits of the city. He broke this order and earned six months' imprisonment again.

After 1937 when Sind was separated from Bombay, Dr. Choithram was elected as a member of the Sind Legislative Assembly. In 1940 he was charged with sedition for his speech in Lahore and sentenced to eighteen months' hard labour. When the 'Quit India' struggle commenced with the arrest of Gandiji and other Congress leaders, Dr. Choithram Gidwani also was arrested on 9 August 1942. Gidwani was deeply disappointed at the turn of events in 1946-47 and strove hard to resist partition of India. When the partition plan was announced on 3 June 1947 he issued a statement that the Hindus of Sind should leave Sind. On 3 July he moved that the plan for partition should be rejected by the Congress. But the leaders of the Congress decided otherwise and the partition plan was accepted. There was a mass exodus of Hindus from Sind to India. Gidwani also left Sind, and from August 1947 till his death on 12 September 1957 he busied himself with the herculean task of rehabilitation of the displaced persons. It was Dr. Gidwani who moved that the displaced persons should receive compensation for the properties abandoned by them in Pakistan. Jawaharlal Nehru, the Prime Minister, at first rejected this demand. He accepted it at last and the displaced persons received some compensation, although not adequate to their losses.

Dr. Choithram's was a proud record of service as a patriot from early boyhood till the day of his death.

[Maharaj Vishnu Sharma—Dr. Choithram Gidwani; G. M. Syed—Janba Guzariyam Jinsin, Hyderabad (Sind), 1967; Personal knowledge of the Contributor.]

P. M. Kewalramani

GIRDHARI LAL DOGRA

—See under Dogra, Girdhari Lal

GIRI, V. V. (1894-)

Varahagiri Venkatagiri was born on 10 August 1894 at Berhampore in Ganjam district, at that time in the Madras Presidency and now

in Orissa. He came of a rather well-off Brahmin family. His father V. V. Jogaiah Pantulu was a prosperous lawyer at Berhampore and the leader of the local Bar. He also took a prominent part in the nationalist movement. In the twenties he joined the Swarajya Party founded by Pandit Motilal Nehru and Chittaranjan Das and was a member of the Central Legislative Assembly from 1927 to 1930. He was also elected to the Madras Legislative Council after the introduction of the Act of 1935. Jogaiah was also interested in the Bengal Nagpur Railway Workers' Union. The example of his father and the family atmosphere naturally influenced the mind and career of V. V. Giri. V. V. Giri was married at an early age. The name of his wife is Saraswati Bai.

After his early education in his home-town Giri went to Ireland and joined the University of Dublin for higher studies. It was here that he came under the spell of the freedom struggle in Ireland and drew his inspiration from De Valera. He became associated with the Sinn Fein Movement and came in close contact with De Valera, Collins, Pearce, Desmond Fitzgerald, MacNeil, Connolly and others. Giri was called to the Bar during World War I and returned to India in 1916.

Giri returned to India not only as a militant nationalist but deeply concerned about the well-being of the working people. The Irish Trade Union Movement had impressed him a good deal and when he returned to India he started taking a keen interest in the labour movement. Giri started practice in his home-town Berhampore but he also took an active part in the nationalist movement. He joined the Home Rule League and also the Indian National Congress. When Gandhi launched his Non-Cooperation Movement, Giri gave up his lucrative practice at the Bar and plunged himself into the movement. He was arrested and suffered imprisonment for a short period.

As early as 1922 he identified himself closely with the organisation of the working classes and became a trusted lieutenant of N. M. Joshi. From that time onwards his main sphere of work was the Trade Union movement. To this day he is proud above all else of being a trade unionist. His identity and deep affinity with the working people is the main-spring of his strength. In 1923 he became one of the founders of the All-India Railwaymen's Federation. He was twice elected President of the Trade Union Congress, in 1926 and 1942. As a leading trade unionist he attended many international gatherings. In 1927 he attended the International Labour Conference at Geneva. He also attended the Trade Union Congress at Geneva. In 1931-32 he attended the Second Round Table Conference in London as the Workers' Representative.

During the Civil Disobedience Movement in the early thirities Giri, as a prominent labour leader, did much to organise trade unions in support of the nationalist movement. He was a member of the Indian Legislative Assembly from 1934 to 1937. In a house dominated by stalwarts like Satyamurty, Bhulabhai Desai, Jinnah, Govind Ballabh Pant, Madan Mohan Malaviya, Asaf Ali and others, Giri soon made his mark as a forceful speaker, specially on labour questions.

In the 1936 General Election in Madras, after the introduction of the Act of 1935, Giri was put up as the Congress candidate in Bobbili against the Raja of Bobbili, the most powerful political personality in the Madras Presidency. The Raja of Bobbili was the leader of the Justice Party and the Chief Minister of the Province; and the constituency was the traditional family stronghold. The contest was like David tackling Goliath. In this contest between a feudal leader and a popular leader, the victory of the people's man heralded a decisive turning of the political tide. After the election when C. Rajagopalachari formed the Congress Ministry in Madras in 1937, V. V. Giri was naturally taken into the Cabinet and given the portfolio of Labour. Again, after the General Election of 1946 in Madras Giri was taken into the Cabinet formed by T. Prakasam and given the portfolio of Labour. Later Giri was appointed India's High Commissioner in Ceylon.

Before long he returned to his favourite forum, the legislature. He was a member of the Lok Sabha from 1952 to 1957. From 1952 to 1954 he was a member of the Union Cabinet and was

given the portfolio of Labour. When an issue arose that involved the interest of labour, Giri resigned to uphold his cherished principles. Eventually, the Government had to come round to his viewpoint.

After 1957 began a long spell of gubernatorial assignments for Giri. Successively he served as Governor of Uttar Pradesh, Kerala and Mysore. He won friends everywhere, initiated new activities and became a mentor for the younger generation. It was during these years that he imparted new depth and dimension to social work as the President of the Indian Conference of Social Work, to which office he was elected in 1958.

In 1967, during the period of turmoil, he was invited to be the Vice-President. Fate willed that Dr. Zakir Hussain should not complete his term as the President. On his death on 3 May 1969 V. V. Giri had to officiate as the President. Giri was so clear about his manifest destiny that without bothering about party support he offered himself as a candidate for the Presidential election, confident of popular approval. He was elected (1969) the fourth President of the Republic with the acclaim of the people. With him the arena of the election shifted from the close preserve of politicians to the broad wishes of the people.

Giri has written two important books, one on 'Industrial Relations' and the other on 'Labour Problems in Indian Industry'. He has been a socialist of long standing, but never a doctrinaire socialist, always a pragmatist. His approach is at once practical and human. In his opinion, of the tree of socialism the root is man. Even today he gives expression to his economic and social thoughts in terms of 'jobs for the millions'.

[Current Biography, Vol. I, No. 4 (compiled by the Directorate of Information and Public Relations, Hyderabad); The Times of India Directory and Year Book, 1962-63; The Asylum Press Commercial Directory, 1958-59, Madras; The Pioneer, Lucknow, 12 June 1957; The Bombay Chronicle, 15 June 1952; Personal knowledge of the Contributor.]

(R . Nageswar Rao) ASOKA MEHTA

GODHADE BABA

—See under Gadage Baba

GOGINENI, RANGANAYAKULU

—See under Ranga, N. Gogineni

GOKARAN NATH MISHRA

—See under Mishra, Gokaran Nath

GOKHALE, AVANTIKABAI (1882-1949)

Avantikabai Gokhale was born of Chitpavan Brahmin parents, Vishnupant Joshi (father) and Satyabhamabai (mother), on 17 September 1882 at Tasgaon (old Satara district). She had no near relations. She lived with her parents till 1891 in Indore where her father was a petty railway employee. Her parents were too orthodox to allow her to receive any education. She was married in 1891 to Baban, son of their neighbour, Gopalrao Gokhale of Nagpur who was also a railway employee. After marriage Avantikabai's husband taught her at home till he left Nagpur for London and China in 1895. Then her father-in-law encouraged her to prosecute her studies till she obtained a first class diploma in Midwifery in 1901. She also studied Hindu scriptures, Marathi and English poems, dramas, novels, biographies, etc., which widened her mental horizon.

Her husband lost his fingers in two accidents in 1898 and 1903 while operating machines, and came to Bombay in 1904 to stay with his wife who practised as a midwife. The couple decided not to have any issue, as she was the only bread-earner.

From 1904 to 1912 Avantikabai became a popular midwife and then, in 1913, she joined the Social Service League to work under its eminent social workers in labour areas. She went to London in May 1913 as a companion of the Rani of Ichalkaranji and met G. K. Gokhale, Sarojini Naidu and prominent social workers of London. She visited some hospitals and clinics and learnt many things useful in the medical profession.

The Gokhale couple first met Gandhiji at the Lucknow Session of the Congress in 1916 when he invited them to visit his Sabarmati Ashram. On visiting it, they decided to follow Gandhiji. Avantikabai joined the Champaran (Bihar) Satyagraha started by Gandhiji in early 1917. She conducted literacy, moral and hygiene classes in the villages under Gandhiji's guidance. While in Champaran she wrote in Marathi Gandhiji's biography, 'Mahatma Gandhi Yanchen Charitra', and published it in Bombay in June 1918 with a preface by Lokamanya Tilak. This was Gandhiji's first biography in the series of biographies which came out later on.

On 27 November 1918 Avantikabai started Hind Mahila Samaj in Bombay and remained its president for 38 years and guided many sewing, embroidery and weaving classes for women. As a Corporator of the Bombay Municipality for some years from 1926, she improved the working conditions in the Municipal hospitals and clinics and also did much for the Municipal workers and their Chawls. Whatever honorarium she received from the Corporation she donated it to charitable institutions.

She participated in the national activities of the Congress from 1920 to 1946 and courted imprisonment several times. She presented Gandhiji a pair of Khadi dhoties prepared by herself on his birthday every year from 1920 to 1946. She also rendered valuable services to the Harijan uplift from 1932 onwards.

She lived a simple life and always wore Khadi dress. She adopted Indu, a Saraswat girl, as her daughter, trained her as a nurse, and deposited in 1940 Rupees five thousand in a Bank for her marriage.

Avantikabai was largely responsible for drawing women towards nationalist and social activities in Bombay and Maharashtra. She was one of the founders of the 'Deshasevika Dal' in Bombay in 1930. Through her 'Hind Mahila Samaj' she spread the cult of social, religious and national service among the women.

[Kanitkar, R. P.—Chitramaya Jagat, May 1949; Tiwari, Vinayak—Adarsha Hind Mahila; Gokhale, Avantikabai—Mahatma Gandhi Yanchen Charitra Vishesha Parichaya, Lekha va Vyakhyanen, Bombay, 1918.]

C. B. Khairmoday

GOKHALE, DAMODAR VISHWANATH (1885-1962)

Damodar Vishwanath Gokhale was born in Kolhapur on 25 November 1885. The family had originally belonged to the Miraj State, from where Gokhale's father Vishwanath migrated to Kolhapur. The Gokhales were Vedic priests by profession.

Damodar's High School education was completed in Kolhapur. Then the family migrated to Poona. He passed his B.A. from the Fergusson College, Poona, and went to Bombay for studying law. While in Bombay he worked for some time as a teacher in the Aryan Education Society's High School. Attracted by Tilak's ideology, he came back to Poona in 1915 after passing the LL.B. examination and joined the editorial staff of the *Kesari* and the *Mahratta* founded by Tilak.

In 1915 Damodar became the Joint-Secretary of the Prantik-Parishad (Provincial Conference). When Tilak started his Home Rule League in 1916, Gokhale worked as its Joint-Secretary since its inception. From 1918 to 1930 he was the Chief Editor of Tilak's English weekly paper, the *Mahratta*. From 1931 to 1946 he was the Chief Editor of the Marathi weekly, the *Kesari*. Since 1915 he also took a prominent part in the Poona Sarvajanik Sabha. He was the Vice-President and Chairman of the Managing Committee and also edited the Marathi quarterly journal of the Sabha.

Gokhale joined the Indian National Congress in 1918, and was a member and later Treasurer of the Maharashtra Congress Committee. He was on the All India Congress Committee in 1931-32. He took part in the Salt Satyagraha in 1930 and was sentenced to eight months' imprisonment and a fine of Rs. 250/-. In 1932 he was arrested again and put under detention for two months. Earlier, he had also taken part in the liquor-shop

picketing movement in 1922 and was fined. He was also fined for participating in the Sonya Maruti Temple Satyagraha. From 1922 to 1929 and from 1932 to 1935 he was a member of the Poona Municipality.

Gokhale took a keen interest in Co-operative Banks and Societies. Since 1922 he was Director, Vice-Chairman and later Chairman of the Poona Central Co-operative Bank. From 1926 to 1933 he was Director of the Provincial Co-operative Bank. He was President of the Poona District Co-operative Institute and a member of the Board of Provincial Co-operative Institute. He was the Director of the Land Mortgage Bank and Chairman of the Consultative Committee of the Cosmos Co-operative Bank.

After the withdrawal of the Non-Cooperation Movement the Tilakites joined the Swarajya Party and later on formed the Responsive Co-operation and Democratic Swarajya Parties. Gokhale took a prominent part in them. He was most of the time the Treasurer and also a member of the Working Committees. He was made a Trustee and Treasurer of the Tilak Memorial Trust in 1921.

He was a powerful and effective speaker in Marathi, and even at the end of a long meeting addressed by many speakers he could enthuse the dulled audience in five minutes and took cheers. He had an imposing figure to suit his oratory. He died on 7 April 1962.

[Files of the Kesari and the Mahratta at the Kesari-Mahratta Office, Poona; The Sahyadri, December 1949; The Kesari, Diamond Jubilee Special Issue.]

(Saroj A. Deshpande) G. V. KETKAR

GOKHALE, GOPAL KRISHNA (1866-1915)

G. K. Gokhale was born on 9 May 1866 at Katluk in Chiplun taluka in Ratnagiri district in a poor Chitpavan Brahmin family. His father's name was Krishnarao Shridhar and mother's Satyabhama. The economic position of the family was so bad that on Gokhale's father's death, Gokhale could continue his educational career only because of his elder brother's sacrifice of his own education.

After completing his elementary education at Kagal, Gokhale went to Kolhapur (1876). He passed his Matriculation examination in 1881, at the early age of 15. He had his University education in the Rajaram College (Kolhapur), the Deccan College (Poona) and the Elphinstone College (Bombay). He took his B.A. degree in 1884 and joined the Law College in Bombay, but could not complete the LL.B. course.

Gokhale was influenced by Ranade, whom he regarded as his master in political and public life, by G. V. Joshi of Sholapur, a brilliant economist, by Dadabhai Naoroji, who was his hero, and by Pherozeshah Mehta.

Immediately after his graduation, Gokhale joined the Deccan Education Society, Poona, as a Life Member. When the Fergusson College was opened in 1885, he was called upon to lecture to college classes on English Literature and Mathematics. He retired in 1902 specifically to devote himself to public life. He wrote a school text-book on Arithmetic.

In 1889 he became a member of the Indian National Congress. In 1890 he was elected Honorary Secretary of the Sarvajanik Sabha, Poona, of which Ranade was the most influential member. In 1893 he became the Secretary of the Bombay Provincial Conference. In 1895 he became Joint Secretary of the Indian National Congress along with Tilak. In the same year he was made a Fellow of the University of Bombay. In 1896 he became a member of the Deccan Sabha, Poona, founded by Ranade. In 1897 he was appointed the Deccan representative to the Royal Commission known as the Welby Commission. In 1899 Gokhale was elected a member of the Bombay Legislative Council. In 1902 he was elected to the Imperial Legislative Council. In 1904 he was made a C.I.E. In 1905 he was elected President of the Poona Municipality. In 1908 he gave evidence before the Decentralization Commission as the principal non-official. In 1912 he was appointed a Member of the Public Service Commission. In 1914 he was offered the K.C.I.E. but refused it.

In 1905 Gokhale founded the Servants of India Society with the object of training men to devote themselves to the service of India as national missionaries and to promote by all constitutional means the national interests of the Indian people. In 1908 he founded the Ranade Institute of Economics.

Gokhale's mode of life suggested deep spirituality. He was a front rank Reformer; he deprecated the caste-system and untouchability, pleaded for the emancipation of women and championed the cause of female education. He was also a dedicated social worker and rendered great services in the Plague relief operations at Poona in 1897-98.

In Gokhale's opinion, the introduction of Western education in India, with its liberalising influence, was a great blessing to the people. He was a firm believer in the theory that mass education was a prerequisite to national political consciousness. He advocated that primary education should be free in all schools throughout India at once. He held pronounced views on the use of vernaculars and favoured the creation of a separate Vernacular University with English and Sanskrit as compulsory languages.

As for Gokhale's ideas on nationalism and the conduct of the nationalist movement, he sought greater autonomy for Indians who would cooperate with the Government in reforms and obtain through constitutional means and by persuasion an advance over the reforms granted until, finally, India became a self-governing Dominion within the British Commonwealth of Nations. He was an upholder of national dignity and severely criticized the treatment of Indians in South Africa. While appreciating the benefits of British rule in general, he never failed to criticize unjust policies and highhanded actions of the Government. He characterized the scheme of the Partition of Bengal by Curzon as a complete illustration of the worst features of the system of bureaucratic rule.

In his opinion, the economic results of British rule in India were absolutely disastrous, resulting in a frightful poverty. He bitterly criticized England for introducing Free Trade in India, for it destroyed such small industries as had existed in the country. According to him, the greatest need of the hour in India was industrial education, and he deplored the fact that there was not a single decent technical institute in the whole country. He, therefore, pleaded for utmost efforts for the promotion of higher scientific and technical instruction. In his opinion, those who organize funds for sending Indians to foreign countries for acquiring industrial or scientific education or those who proceed to foreign countries for such education and try to start new industries on their return, are noble workers in the cause of 'Swadeshism' which he staunchly preached.

In agriculture, he pleaded that old methods should be changed as much as possible. There was a crying need to introduce agricultural science and improved agricultural implements. The agriculturist was hampered in his progress by several factors, not the least being chronic indebtedness. He opined that Co-operative-Credit Societies ought to be established to meet the difficulties of the farmer. These Societies should be allowed to have Savings Banks of their own. They would serve a double purpose: the rural classes would have facilities for the deposit of their little savings, thus encouraging thrift; and the Credit Societies would have a new source of financial aid placed within their reach on a commercial and safe basis.

Regarding the textile industry, Gokhale acknowledged that the handloom was doing good work and had some future before it, yet the main work would have to be done by machinery. Only thus, he said, could we stand the competition from the outside world. Since the available capital was small, Gokhale favoured the joint stock enterprise.

In the early part of his life, Gokhale took to journalism. From 1886 to 1888 he contributed articles to the *Mahratta*, a weekly publication edited by Tilak and devoted to the cause of reform, chiefly political and social, in India. In 1888 Agarkar started the *Sudharak*, an Anglo-Marathi weekly, and found in Gokhale a willing collaborator. Gokhale edited the English columns of the paper for four years. From 1887 to 1896, under the inspiration of Ranade,

Gokhale took up the Editorship of the *Quarterly*, a journal of the Poona 'Sarvajanik Sabha'. In 1895, due to the irritating opposition of the extremist section led by Tilak, Gokhale started a new journal, the *Rashtra Sabha Samachar*, of which he became the Editor.

He made extensive use of the public platform for communicating his ideas on social, economic and political reforms. His first public speech was at Kolhapur in 1886 on 'India under British Rule'. He was only 20 years of age at the time. Among his famous public speeches may be mentioned: the speech on the 'Reduction of Salt Duty' at the Calcutta Congress, 1890; the speech on the 'Unemployment of Indians in the Public Services' at the Allahabad Congress, 1892; the Presidential Address at the Benares Congress, 1905; the speech at the National Liberal Club (London) on 15 November 1905 on 'England's Duty to India'; the speech at the Dharwar Social Conference (27 April 1908) on 'The Elevation of the Depressed Classes'; and the speech on 'The Swadeshi Movement', the second of a series, delivered on 9 February 1907, at Lucknow. He made several other speeches from the Congress platform where he was acknowledged as a cogent and forceful speaker.

Gokhale made some of his memorable speeches in the Imperial Legislative Council, specially on the Annual Budgets from 1902 to 1908. In his first Budget speech (26 March 1902) he criticized the Government's financial policy regarding Currency Surpluses, high level of taxation, Salt Duty and Army Expenditure. In his next Budget speech (25 March 1903), he advocated reduction of Salt Duty, abolition of Excise Duty on cotton goods, Indianisation of the Services, and increased effort for the spread of education. In his Third Budget speech (30 March 1904), besides speaking on the subjects he had covered earlier, Gokhale also proposed the lowering of the land-revenue. Speaking on the Budget of 1905, he pleaded for relief to agriculturists. In 1906 he spoke against the surpluses being utilized for the construction of Railways, and pleaded for the promotion of industrial and technical education, the spread of primary education and sanitary improvement. In his Budget speech of 1907 he urged the total abolition of Salt Duty, advocated free Primary Education and demanded Constitutional reforms. In 1908 he made a fervent plea that a large portion of the revenues be devoted to objects on which the moral and material well-being of the mass of the people ultimately depended. Sir Guy Fleetwood Wilson, who was Finance Member from 1908 to 1913, said that the one man he frankly feared was Gokhale, the Gladstone of India. He characterized Gokhale "The Leader of the Opposition".

Gokhale paid frequent visits to England. His first visit (1897) was in connection with the Welby Commission. His evidence was noted for his analysis of the leading facts in the history of Indian Finance, his examination of the constitution and expenditure of the Indian Army and his emphasis on the subordination of the interests of the taxpayers to those of the European services and the exclusion of Indians from the higher branches of public service. In 1905 he went to England as a delegate from Bombay, in accordance with the resolution of the Congress of 1904, to enlighten British public opinion on the situation in India on the eve of the general election in Britain. His next visit (1906) was to interview the Members of Parliament on both sides and to plead with them for reforms in the administration of India. His fourth visit (1908) was in connection with the proposed Morley-Minto Reforms. His fifth (1912), sixth (1913) and seventh (1914) visits to England were in connection with the Public Services Commission.

In 1906 he came into very close contact with Lord Morley, the Secretary of State for India. Morley had a liking for Gokhale and even high personal regard. It was a political friendship to start with, but it developed into a genuine relationship later. Gokhale had great faith in Morley's friendship for India.

Among the early figures in the Indian National Congress Gokhale's position was very high. He was feared by the Government and respected by the people. In politics he belonged to the moderate group opposed to the extremist school led by Tilak. He, however, placed equal emphasis on social reform as on political progress. For nearly three decades Gokhale dedicated his

rare qualities to the exclusive service of his country and his people in a way which few could lay claim to.

[Annie Besant—How India Wrought Her Freedom; S. R. Bhandarkar—Hundred Years of Education in Bombay; D. Mackenzie Brown—The Nationalist Movement: Indian Political Thought from Ranade to Bhave; J. Bucan—Life of Lord Minto; C. Y. Chintamani—Indian Social Reform; —Indian Politics Since the Mutiny; V. Chirol—Fifty Years in a Changing World; —India, Old and New; —Indian Unrest; S. R. Dongerkery—A History of the University of Bombay; M. K. Gandhi—Gokhale, My Political Guru; —Satyagraha in South Africa; —The Story of My Experiments with Truth (Vol. 1); Speeches of the Honourable Mr. G. K. Gokhale, C.I.E.; P. K. Gopalakrishnan—Development of Economic Ideas in India; Hardinge—My Indian Diary; J. S. Hoyland—Gopal Krishna Gokhale; M. R. Jayakar—The Story of My Life, Vol. I; V. G. Kale—Gokhale and Economic Reforms; R. P. Masani—Life of Dadabhai Naoroji; A. C. Mazumdar—Indian National Evolution; Countess of Minto—India, Minto and Morley; H. P. Mody—Life of Sir Pherozeshah Mehta; Lord Morley—Recollections; K. Natarajan—A Century of Social Reform in India; —G. K. Gokhale: The Man and His Mission; Speeches and Writings of Mrs. Sarojini Naidu; Nevinson—New Spirit in India; R. P. Paranjpye—Gopal Krishna Gokhale; T. V. Parvate—Gopal Krishna Gokhale; —Bal Gangadhar Tilak; —Mahadev Govind Ranade; —Arghyapradana; Rajendra Prasad—Autobiography; J. R. Raju—Gopal Krishna Gokhale; Ronaldshay—Life of Lord Curzon; V. S. Srinivasa Sastri—Gopal Krishna Gokhale; —My Master Gokhale; —Life and Times of Sir Pherozeshah Mehta; Chimanlal Setalvad—Recollections and Speeches; P. Sitaramayya—History of the Indian National Congress; T. K. Shahani—Gopal Krishna Gokhale; Sydenham— My Working Life; D. E. Wacha—Reminiscences of the Late Mr. G. K. Gokhale; W. W. Wedderburn—Life of Allan Octavian Hume; Sir G. F. Wilson—Letters to Nobody; G. R. Abhyankar—Gokhale Yanche Charitra; S. D. Javdekar—Adhunik Bharat; D. H. Kalelkar—Bapuki Jhankia; N. C. Kelkar—Gatagoshti; Padhye and Tikekar—Ajkalcha Maharashtra; Parasnis—Gokhale Yanche Charitra; N. R. Phatak—Adhunik Maharashtrache Saha Thor Purush; —Nyayamurti Ranade Yanche Charitra.]

(L. D'Souza) N. R. PHATAK

GOKHALE, VISHNU BHICAJI (1825-1871)

In a Chitpavan Brahmin family of Maharashtra was born in 1825 Vishnu Bhicaji Gokhale *alias* Vishnubuwa Bramhachari. His father, Bhicaji Mahadev Gokhale, was a village priest who had a small land-holding, the yield of which was hardly sufficient for the maintenance of the family. He was educated by his father in the orthodox Hindu manner. When he was about ten years old he had to take up a petty job in the Revenue and Salt Departments of the Government of Bombay. At the same time he read the Hindu scriptures in Sanskrit and Marathi. At the age of 20 he claimed to have received revelation from Datta and Rama. The Gods told him to move about and preach the Vedic religion which had been overshadowed by the priestcraft.

At 23 he took the *Sannyas* and carried on penance in the traditional Hindu manner on a hill near Nasik. After completing the penance he went to Pandharpur and started giving sermons about the Hindu religion. Though trained in the traditional manner, he took inspiration from the Vedas and advocated going back to the early days of pure Vedic religion. He refused to accept the social and religious institutions imposed by the priests on the Hindu society.

He preached the abolition of the caste-system and untouchability; he pointed out that in the Vedic religion the women had a position of honour in the society. He, therefore, appealed for raising the status of women and for female education and demanded abolition of restrictions on widow-marriage.

He lived during the days of the early social reformers and contributed his mite to the cause

of social reform. Though a Brahmin he would accept cooked food not only from the backward classes and untouchables but even from the Muslims and Christians. This unorthodox behaviour shocked the orthodoxy of the time. Yet Vishnubuwa was a staunch Hindu. He wanted the people to follow the religion as laid down in the Vedas. In order that people should understand the Vedic principles he wrote a book 'Vedokta Dharma Prakash' (Light on the Vedic Religion). In another book, 'Sahaja Sthiteccha Nibandha' (An Essay on the Present Times), he exposed the so-called religious practices introduced by the priests. He also wrote on the 'Bhagavad Gita' and 'Shrimat Bhagwat'.

His greatest work, however, was the strong opposition he gave to the Christian missionaries. The Scottish Presbyterian Church, led by Dr. John Wilson, had started a 'Tract Society' which published pamphlets denouncing Hinduism and extolling Christianity. Eminent Hindu converts, like Baba Padamanji, published books through the Society strongly denouncing Hinduism.

Vishnubuwa came to Bombay to reply to the attacks of the missionaries; he gave discourses on the Vedic religion at the Prabhu Seminary School at Thakurdevar. Soon he attracted large audiences. He accepted the challenge of Dr. Wilson for a public discussion about the merits of their respective religions at the Chaupati Sands. For a number of days he argued with the missionaries and won his point by powerful arguments, ready wit, inspiring speeches and profound knowledge.

Though a Brahmachari (bachelor-Sannyasi), he took part in the worldly activities to tell the people the essential principles of the Vedic religion. He had a large circle of admirers like Mangaldas Nathubhai and Janardan Ramchandraj. Even Parsees like Sir Jamshetjee Jeejeebhoy also appreciated his opposition to the missionaries.

Vishnubuwa Brahmachari had also interesting social and economic ideas, rather startling for the time. In an essay entitled 'Sukhadayak Rajya Prakarni Nibandha' (An Essay on the Welfare State) he expressed almost a communistic type of philosophy. He argued that all wealth should be shared equally by the people and the Government should see to it that everyone was well fed and well sheltered. He even preached for easy divorce. If a man or woman did not like either his or her spouse, he argued, they should be allowed to separate. He got this essay translated and sent copies thereof to members of Parliament. To him goes the credit of stemming the tide of conversion to Christianity in Bombay. He died in 1871, leaving behind a number of followers who carried his message further.

[Ajarekar, Ramachandra Pandurangshastri—Shri Vishnubuwa Brahmachari Yanche Charitra, Bombay, 1872; Chitrav, Vidyanidhi Siddheshwarshastri—Bharatvarsheeya Arvacheen Charitrakosh, Poona, 1946; Datay, Shankar Ganesh—Marathi Granthasoochi, Prathama Khanda (1861-1938); Karve, Chintaman Ganesh and others—Visal Mumbai Rajya Parichaya, Poona, 1960; Saravate, V. S.—Marathi Sahitya-Samalochan, 1818-1934, Indore, 1937; Ranade, Kashinath Balwant—Vishnubuwa Brahmachari Pranita Vedokta Grantha, Vedokta Dharmaprakasha, Bombay.]

(C. B. Khairmoday) V. D. RAO

GOKUL CHAND NARANG

—See under Narang, Gokul Chand

GOMES, FRANSISCO LUIS (DR.)

(1829-1869)

Dr. Fransisco Luis Gomes was born on 31 May 1829 at Navelim (Salcete), in Goa. He was the second son of Dr. Fransisco Salvador Gomes and his mother Adeodata Fransisco Furtado. His father was Administrator of Salcete, and his elder brother Joao Miguel do Rosario also later on became Administrator of Salcete. He was a bachelor.

Dr. Gomes completed his primary and secondary education in Goa and went to Bombay for his higher studies. He became a Medical graduate at the age of 17 from J. J. Grant Medical College, Bombay, in 1846. He learnt French,

Italian, English, German and Marathi languages, and also studied in his early age politics, economics, philosophy and history. He contributed articles in Portuguese newspapers like the *Gazeta de Portugal* (Lisbon), *Boletim Official* (Goa), etc. After his graduation, he became a member of the Royal Asiatic Society, Bombay. He was a Medical Officer in the Portuguese Army from 1850 to 1859. He was also appointed a Lecturer in Medico-Surgical School at Goa for some time in 1853.

The gallant revolt of Ranes of Sattari (1852) in Goa and the failure of the War of Indian Independence (1857) moved him greatly. He was a student of history and science and a liberal by intellectual conviction. He resigned from Government service and joined the political party of Portugal, 'Regenerador', which stood for gradual transfer of political power from the classes to the masses in Portugal and in its Colonies.

He was a writer, a journalist and a political thinker. He used his ability in journalism to educate the Goans and to awaken national consciousness among them. He wrote not only in journals in Goa and Portugal but was a special correspondent of two French newspapers—*La Presse* and *Le Moniteur Belge*. He was one of the founders of the *Gazeta de Portugal*.

Dr. Gomes was a Member of the Society of Medical Sciences, Lisbon; Fellow of the Royal Academy of Sciences, Lisbon; Member of the Economic Society of Cadiz, Portugal; and Member of the Society of Political Economy of Paris. The University of Louvain conferred on him the honorary degree of Doctor of Political and Social Sciences.

He was thrice elected as a member of the Portuguese Parliament in Lisbon from the Portuguese India during 1861-69. Dr. Luis de Menezes Braganza, an outstanding journalist of Goa (1900-38) and a freedom-fighter, has described briefly what Dr. Gomes did for the freedom of Goa and India in the issue of his newspaper, the *Pracasha* of 29 May 1929: "In the Parliament (in Lisbon) Dr. Gomes strongly opposed the attempt at doing away with the Colonial parliamentary representation; he vehemently protested against the economic exploitation of the Africans; he supported with energy and persistence the supremacy of the State over the absorbing ambitions of the Church; he openly declared himself against monasticism, which he considered as the effacement of the individual in the service of an Order through the unsettled mists of the future; he saw the rising of the masses emancipating themselves by breaking the fetters of economic enslavement; he was the indefatigable defender of the Declaration of the Rights of Man, which asserted itself."

Dr. Gomes was one of the earliest Indians to devote his attention to the study of economics. His 'Essay on Political Economy', written in French and English, was a remarkable work. Its distinctive feature was that the author thought economics not as a mere science of wealth but as a branch of ethics. Ruskin was also saying the same thing in England about the same time. The basic principles of economics as conceived by Dr. Gomes are to give scope for the free working of economic laws; to encourage private enterprise; to establish social justice by encouraging individualism and collectivism which would bring about equalisation in society; and to give a strong moral basis to economic theories.

In another of his famous work, 'Os Brahmanes' (The Brahmins), he developed the thesis that the real Brahmins were the foreign white conquerors of the country and that the political caste-system they had imported was super-imposed on that of the decadent Indian caste-system. It is a romantic novel in French which was published in 1866 when Gomes was only 37 years old. It is based on Indian scenes, and is written on classical models of the French and Portuguese novelists. The central conflict is between a white Brahmin and a brown. It is symbolic. It is a denunciation of arrogance and injustice wherever they are found. "Impartial men," F. L. Gomes writes, "want India for Indians and abhor all despots, be they Nawabs or Clives." Denouncing the exploitation of Africa by Europe, he writes: "In his land of gold, man alone is poor; in his land of sunlight, man alone is in darkness......" "It is necessary," he writes, "that the principles of liberty, equality and fraternity, eternal in their duration, be universal in their application."

Dr. Gomes was one of the very few educated Indians of his day to think in terms of a free and united India. He was drowned in grief at the failure of the Indian War of Independence, 1857. He wrote a despondent letter to his friend, the French poet Lamartine, on 5 January 1861: "I was born in Oriental India—the cradle of poetry, of philosophy and of history and today their grave. I belonged to that race which composed the Mahabharata and invented chess—two achievements which carry in them something of the Eternal and the Infinite. But this Nation which recorded her Laws in poem and formulated her politics in the rules of a game exists no longer. Here she lies, chained in her own country, exhausted of all her fecundity, and in obscurity amidst the dazzling brilliance of her own glory ...... I demand liberty and light for India."

Dr. Gomes died on his way back to India from Portugal on the ship *S. S. Masselia* on 3 October 1869. A condolence meeting was held at Bombay on behalf of the Goans in Bombay on 18 December 1869. Dr. Gomes was one of the earliest Indians who defined with clarity and vision the ideal of Indian Nationalism, long before it took a concrete shape and was sustained with the dedication and self-sacrifice of millions of Indians.

[Berta M. Braganza and A. Da Cruz—Meet Menezes Braganza (M.B. Memorial Committee), Bombay, 1963; Selected Writings and Speeches of F. L. Gomes (Memorial Volume published by A. Correia and Fernandez, Girgaum, Bombay); Biographia Goana.]

(C. B. Khairmoday) V. T. GUNE

GOPAL DASS (RAI BAHADUR) (1897-)

Gopal Dass was born in 1897 at Lahore. His father was a flourishing businessman. When he was ten years old, Gopal Dass joined the Aitchison Chiefs' College, Lahore. After his matriculation which he passed with distinction in 1914, he studied at Government College, Lahore, but left it after three years without completing his graduation course.

Gopal Dass was an orthodox Hindu who allied himself with the activities of the Sanatan Dharma and the Hindu Mahasabha. He advocated the reform of Hindu temples and sponsored the Hindu Temple Bill. Speaking in the Punjab Legislative Assembly, he said, "I am not aware of any *Shastra* which prohibits the removal of corruption from our religious places. I challenge anybody to show me any reference from the Hindu scriptures which forbids the reform of mismanaged temples. My object is merely to bring our temples to the same level of prosperity and usefulness as was in evidence in the days of Hindu kings in ancient times." He was opposed to caste and untouchability, and initiated the Anti-Dowry Bill in the Assembly with the object of removing the pernicious burden of dowry system which vitiated Hindu society. He envisaged a positive role for the Hindu Mahasabha in Indian politics, and worked incessantly for it. He had warned that "the Hindu Mahasabha should have an ambitious programme before it and must study and improve the social, economic and political conditions of the Hindus and should be manned with persons, endowed with a spirit of service, sacrifice and selflessness so that it may become a living force in the political life of the nation as the All India Muslim League."

Gopal Dass was first elected to the Punjab Legislature in 1924 and remained a member for many years. He pleaded for the adoption of constitutional means in India's fight for freedom. Because of his association with Raja Narendra Nath, a liberal-minded savant, he was tolerant of other religions and produced some articles on the theme of Hindu-Muslim unity. It was due to his sustained efforts in the Punjab Legislative Assembly that Mian Sir Fazl-i-Hussain, the Revenue Minister in the Punjab Government, had to reduce the land revenue assessment from half the net assets to one-quarter. On the question of the Agrarian Bills in 1938, he left the ministerial benches along with the members of the Hindu Nationalist Party.

Gopal Dass was widely travelled and had visited Europe and the Far Eastern countries where he acquired an insight into the social and political life of various nations. He held many positions

of responsibility. He was the Secretary of the Independent Party in the Punjab Legislature; a member of the Executive Committee of the Sanatan Dharma Pratinidhi Sabha, Punjab; a member of the Managing Committee of the Sanatan Dharma College and the S. D. High School Sub-Committee, Lahore; a member of the Executive Committee of the Aitchison Chiefs' College Old Boys' Association; a member of the Managing Committee of the Northern India Association for the Protection of Wild Life; a member of the Fauna Committee and of the Lahore Zoo Committee; Joint Leader of the National War Front, Lahore; Manager of the Mela Ram Cotton Weaving and Spinning Mills at Lahore; and a member of the Advisory Committee of the United Commercial Bank Ltd., Lahore. He was President of the Sangeet Sabha, Lahore, and Chairman of the Classical Music Society, Lahore. He was Director of the Indian National Airways, New Delhi, and a member of the Northern India Flying Club, Lahore.

[N. B. Sen (Ed.)—Panjab's Eminent Hindus, Lahore, 1944; Panjab Legislative Assembly Debates (Official Report); The Indian Annual Register.]

(D. L. Datta) V. N. Datta

GOPALA MENON, U.

—See under Menon, U. Gopala

GOPAL SINGH, RAO (OF KHARWA STATE) (1872-1939)

Rao Gopal Singh was born in 1872 at Kharwa in Rajputana. In Akbar's time the eldest son of the Maharaja of Jodhpur had conquered this small territory near Ajmer and became an independent ruler. Fourteenth in the line of succession, Rao Gopal Singh succeeded his father, Rao Madho Singh, as Ruler of the Kharwa State. He had his education in the Mayo College, Ajmer. From his early youth he seems to have been an exception among rulers, caring more for the freedom of his country than for personal rule and comforts. Maharana Pratap, Chhatrapati Shivaji and Lokmanya Tilak were his heroes. When he was on a visit to Maharaja Jaswant Singh II of Jodhpur he came into contact with the Arya Samaj leaders who influenced him deeply in his political and social views.

His first clash with the Paramount Power came in 1897 when the British tried to annex the neighbouring state of Masuda, as the ruler had died without leaving an heir. He threatened an open revolt, if the British were to annex Masuda. In 1898 he became a member of the 'Bharat Dharma Maha Mandal' of Benares and met the Viceroy at Calcutta in 1908 as one of its representatives. He is said to have also come in contact with Aurobindo Ghosh at this time. Gopal Singh's introduction to the Lahore and Delhi conspirators was effected by Pandit Bal Krishna. His secret connection with Rash Behari Bose was established by the evidence of an approver named Manilal. It was also found that he had been helping the revolutionaries with men and ammunition.

The British accused the Rao of using his membership of a purely religious body to cover his revolutionary activities and decided to put him in detention. But before doing so they charged him also with having sent an anonymous letter to the Maharana of Udaipur requesting him not to attend the Delhi Darbar and reminding him of his great ancestry.

Gopal Singh was interned at Todgarh in Ajmer district under the Defence of India Rules in June 1915. A fortnight later he escaped. It was only in August that Mr. Kaye, the Inspector-General of Police, was able to trace him. He returned to Todgarh on his own terms and with honour. He remained in detention for six years.

The same year the Government decided to send him up for trial as one of the accused in the Benares Conspiracy Case, but withdrew the prosecution against him at an early stage. As the British did not think it safe to let him continue at Todgarh, he was sent to Tilhum in U.P., under Bengal Regulation III of 1818.

In 1920, on his release, Rao Gopal Singh presided over the first Delhi-Ajmer-Merwara Provincial Conference held at Ajmer. He reminded his

people that the Rajputs had never lacked courage, though they had lost in the past on account of their internal dissensions. He also lashed out at the communally-minded Muslims in his speech at the Kanpur Session of the Hindu Mahasabha in 1935. He made caustic references to Maulana Shaukat Ali. He told his audience that the Hindu sword was as sharp as ever, though he would prefer the swords of the Hindus and Muslims to work 'in concert'.

Rao Gopal Singh was a writer of merit and contributed to various papers, specially to the *Tarun Rajasthan* and the *Navin Jyoti* (Ajmer). He had always been religious-minded and during his later years, though a victim of cancer of the intestines, he continued the worship of Lord Krishna.

Rao Gopal Singh is still remembered in Rajasthan as one of its great revolutionaries, a man with unstinted love for his Motherland and people, even though he knew that some of his followers were not worth the confidence he reposed in them.

[Biographical note on Rao Gopal Singh of Kharwa (Ms. in Hindi) written by Surjan Singh Shekhawat of Jhajjar tehsil (Shekhawati) in Jaipur district; Government of India Home Dept. Pol. (A) Proceedings, November 1918, Nos. 180-192; Home Dept. Pol. Deposit (Print.) Proceedings, May 1918, No. 36; Home Dept. Pol. (A) (Confidential) Proceedings, September 1918, Nos. 202-214 and Appendix; Foreign and Home Dept. Pol. Proceedings, March 1917, Nos. 1-29 (Sec. 1); Personal Archives of Kharwa State at Kharwa, District Beawar (Rajasthan); The Indian Annual Register, 1935, Vol. I; Hariprasad Agarwal—Rajasthani Azadi Ke Dewane (Hindi), Beawar, 1953; —Tilak Yug Ke Rana Pratap (Rao Gopal Singh Kharwa); Rajkumar Raghuvir Singh—Purva Adhunik Rajasthan (Hindi); Sankar Sahai Saxena—Vijay Singh Pathik (Hindi); Prithvi Singh Mehta—Hamara Rajasthan (Hindi); Ram Narayan Chaudhry—Vartman Rajasthan (Hindi); Rahul Sankritayyan—Meri Jeevan Yatra (Hindi); The Kaliyan (Hindi monthly), October 1939, Article by Dr. Ambalal.]

(L. Dewani) DASHARATH SHARMA

GOPALA REDDI, BEZWADA (1907-)

B. Gopala Reddi was born on 5 August 1907 in a wealthy family of landlords in the Butchireddipalem village (Nellore district, now in Andhra Pradesh). Bezwada was his ancestral home. His uncle, B. Ramachandra Reddi, was a staunch member of the Justice Party and was the Speaker of the Madras Legislative Council in the ministry of the Raja of Bobbili up to 1936.

In 1920, at the age of thirteen, Gopala Reddi was withdrawn from the local Government School and admitted into Rabindranath Tagore's 'Visva-Bharati' at Santiniketan, whence he graduated in the year 1927. In 1938 he married Lakshmikantamma.

Having already imbibed a deep spirit of nationalism Gopala Reddi joined the Indian National Congress in 1930, participated in the Civil Disobedience Movement and was sentenced to three months' imprisonment. Soon after his release he took part in a students' procession and was jailed for six months. He was again imprisoned in May 1932 for a period of eighteen months. He courted imprisonment in 1938 and again during the 'Quit India' agitation (1942). Throughout he was an ardent Congress worker, associated with the District and Provincial Congress Committees in Andhra. He was a member of the All India Congress Committee from 1931.

When the Congress won the elections and formed popular ministries in several provinces in 1937, Reddi became, when he was barely thirty, Minister for Local Administration in Madras in C. Rajagopalachari's Cabinet. He had been returned from the Kavali constituency, defeating no less a person than B. Ramachandra Reddi, his own uncle. When the Congress ministries resigned in 1939, Reddi went out of office.

With the attainment of independence Reddi became the Finance Minister in Madras in T. Prakasam's Cabinet and continued to hold that portfolio up to 1952. He became the Chief Minister of the newly formed Andhra Pradesh during 1955-56.

In 1958 Reddi was elected to the Parliament and the same year he was appointed Minister

for Revenue and Civil Expenditure in the Union Government, which post he held for three years. He was Minister for Works, Housing and Supply during 1961-62 and later Minister for Information and Broadcasting in 1962-63. In August 1963 he resigned under the 'Kamaraj Plan'. In May 1967 he was appointed Governor of Uttar Pradesh for a term of five years.

Dr. B. Gopala Reddi—an honorary degree of D.Litt. was conferred on him by the Andhra University in 1955—is a versatile product of Santiniketan. He is quite at ease in Tamil, Bengali, Hindi and Urdu, besides Telugu, his mother tongue. He has translated several works of Tagore into Telugu direct from Bengali. He has been associated with various cultural organisations like the Andhra Sahitya Akadami, the Andhra Vignana Kosh Samithi, etc. Quite dignified, he speaks rather sparingly and with detachment. He is a keen and active chess-enthusiast and was, for a time, President of the Indian Chess Federation.

[M. Bapineedu (Ed.)—Andhra Sarvaswamu (Published by K. V. Venkayya & Sons., Rajahmundry); Erramilli Narasimha Rao—Andhrakesari Prakasam (Rabindra Publishing House, Tanuku); A. Kaleswara Rao—Na Jivita Katha (Autobiography), Published by Adarsa Grantha Mandali, Vijayawada; The Asylum Press Almanac and Commercial Directory, 1958-59 (Sayee Press, Madras); The Times of India Directory and Year Book, 1968; The Hindu, 14 June 1954, 29 March 1955 and 10 April 1962; The Free India, 22 April 1962; The Illustrated Weekly of India, 11 June 1961.]

(R. Nageshwar Rao) V. N. HARI RAO

GOPALAN, A. K. (1902-)

A. K. Gopalan, endearingly called A. K. G. by his friends and admirers, was born at Mavilayi near Tellicherry in July 1902, in a Nair family of North Malabar, Kerala, known as Ayilyath Kuttieri. This was a feudal family with high positions during early British rule. But by the time Gopalan was born, it was reduced to the position of an ordinary middle-class family. Gopalan's father, V. K. Rairu Nambiar, was a man of progressive ideas and edited two Malayalam weeklies, the *Vyavasayamitram* and the *Samudaya Dipika*. He had also started an English Middle School. He was an elected member of the Taluk Board. Gopalan had his first training in mingling with people and taking part in public activities from his father.

Gopalan's mother was an orthodox woman. But her affection for Gopalan was so great that she did not mind when Gopalan participated in marriage-parties of his Tiya (an untouchable community) friends. Gopalan states in his autobiography that his mother had always been helpful and sympathetic to him in all his public activities.

Gopalan got married before he entered political life. His father forced him to the married life, in order to make him retrace his steps from the political movement for which he was showing an earnest inclination. When Gopalan was arrested in the Non-Cooperation Movement in 1930 and later again in the Temple Entry Satyagraha Movement at Guruvayur in 1932, the uncle of Gopalan's wife forcibly removed her from Gopalan and they were never united afterwards. Gopalan got married a second time in 1952. His second wife, Susheela Gopalan (of Cheerappanchira, Cherthala taluk), came of a working class family, and her father, Karunakara Panikkar, was President of the Muhamma Labour Union for a long time. While underground, Gopalan had spent many months in their house. Gopalan has a daughter by his second wife. Susheela Gopalan is a graduate and a fellow revolutionary. She was a Member of the Lok Sabha from 1967 to 1971.

Gopalan took his S.S.L.C. (Secondary School Leaving Certificate) from the Mission High School and did his Teacher's Training Course in the Brennen College, Tellicherry. He then joined, as a teacher, the Peralassery Board School, where his own brother, A. K. Sankaran Nambiar, was the Headmaster. He worked there for seven years, and was drawn to active public life. As the Head Master also was interested in

public activities, Gopalan could easily spend his leisure time in useful service to the people. He used to conduct special classes for backward students, and did everything to instil a nationalist spirit among his pupils. He actively engaged himself in the Khadi propaganda and adult education as part of the Congress programme. For one year he had occasion to work in a Muslim School at Calicut, and this helped him to forge happy contacts with members of the Muslim community.

In 1930 Gandhiji launched the Salt Satyagraha Movement at Dandi. Provincial leaders were emulating the example in every State. In Malabar, K. Kelappan was to inaugurate the movement at Payyannoor. On the way, he was given a reception at Chovva near Tellicherry and Gopalan decided to join the movement. Thus ended Gopalan's career as a teacher and he became a full-fledged political worker.

Gopalan participated in the Satyagraha Movement at Calicut. He was arrested and imprisoned in the Cannanore and Vellore Jails. After his release, he organised the Congress movement throughout North Malabar. In November 1931 when the famous Guruvayur Satyagraha was launched by Kelappan to secure temple entry for lower caste Hindus, Gopalan was the Volunteer-Captain. He was arrested on 4 January 1932 and was sentenced to six months' imprisonment. During his detention he was cruelly beaten by Jail Warders at Cannanore, for the simple reason that he disobeyed some of the jail-rules. On another occasion Gopalan was severely beaten at Bellary Jail and kept chained day and night for several weeks. This happened during his term of imprisonment in 1932-33 for participating in the Civil Disobedience Movement.

In 1934 Gopalan joined the Congress Socialist Party. But he was also the Secretary of the Kerala Pradesh Congress Committee. Gopalan, together with E. M. S. Namboodiripad and P. Krishna Pillai, converted most of the active workers of the Congress to Socialist ideology, with the result that the Congress in Kerala remained with a definite leftist trend till 1940 when the Congress Socialist Party in Kerala turned into the Provincial Unit of the Communist Party. Gopalan was a member of the All India Congress Committee for six years from 1934 onwards, and also President of the K.P.C.C. for one year. During this period he was actively associated with labour and Kisan movements in Malabar. In February-March 1936, he led a *Jatha* in Kottayam and Kurumbranad taluks for mass contact.

The capacity of Gopalan as a good agitator, who could rouse tens of thousands of illiterate peasants to action, was first demonstrated in the 'Hunger March' led by him in 1937 to Madras, a distance of 750 miles. It started from Cannanore and passed on foot through the villages of Malabar and Tamilnad, rousing lakhs of peasants, workers and middle-class people to socialist consciousness and patriotic fervour. And for this action, Gopalan was sentenced to nine months' imprisonment and sent to jail in Trichinopoly.

In 1938, during the heroic struggle of the people of Travancore against the repressive regime of Sir C. P. Ramaswami Iyer, Gopalan was the leader of a *Jatha* of 40 volunteers which passed from one end of Kerala to the other rousing people to action. Gopalan was arrested in Travancore and put to severe repression.

As soon as he joined the Communist Party in 1940, he went underground for organising people's struggles. But he was arrested at Trichinopoly in March 1941. While in Vellore Jail, he went on fast for eighteen days for bettering the conditions in jail. In September 1941 he made a successful jailbreak and went underground for five years.

The Police could not arrest him till 1946, when he appeared as a speaker in an election rally at Perintalmanna. Though arrested, he was let out soon.

Even after Independence Gopalan had to work underground. But on being arrested again in December 1947 under the Preventive Detention Act, he moved a Habeas Corpus Petition in the High Court of Madras which won not only his release, but also secured legality for the Communist Party of India. The judgement in

this case had become classic in the Constitutional Law of India.

After release in 1951, Gopalan entered Parliamentary life. He was elected to Parliament in 1952, 1957, 1962 and 1967 from the Kasergode Constituency and in 1971 from the Palghat Constituency. He was leader of the Communist group in the Lok Sabha for some time. In 1964 after the party-split, he joined the Communist Party of India (Marxist), and now he is the leader of that party in the Lok Sabha. He is also a member of the Politburo of the C.P.I.(M).

Gopalan had visited the Soviet Union, China, Hungary, Poland, Czechoslovakia, Ceylon, Malay and Singapore. He attended the International Peace Conference at Peking in September 1952, and also the 19th Congress of the Soviet Communist Party at Moscow in October. He has written a travelogue in Malayalam, 'I Saw a New World', on his visit to the Soviet Union. His autobiography had been published thrice, and the latest one was released in July 1972. He also wrote another book, 'Kerala Past and Present'.

Gopalan is steeled in innumerable struggles and he is afraid of no authority or opposition that comes in his way. He had proved to be a great patriot during the freedom-struggle, and during all his life he never swerved from the path of struggle in the service of the people. His fast for weeks at Amaravathy in 1957, for defending the cause of thousands of mountain-dwellers who were driven out of their houses, is symbolic of his adventurous and self-sacrificing spirit. He is honest in his dealings, though sometimes rash in taking decisions. He had been primarily responsible for building the Kisan movement in Malabar and in many other provinces. In recognition of his services, he had been elected as the President of the All India Kisan Sabha many a time. He is also a speaker of considerable public appeal. He is loved and respected by all who had occasion to get acquainted with him one time or other.

[A. K. Gopalan—Autobiography, Kottayam, 1972; Viswa Vijnana Kosh (Encyclopaedia in Malayalam), Article on A. K. Gopalan; Lok Sabha's Who's Who, New Delhi, 1967; India Who is Who, 1969, Infa Publications, New Delhi, 1969; D. R. Mankekar—The Red Riddle of Kerala, Bombay, 1965; Personal knowledge of the Contributors.]

P. K. GOPALAKRISHNAN
A. P. IBRAHIM KUNJRU

GOPALAKRISHNAYYA, DUGGIRALA (1889-1928)

Duggirala Gopalakrishnayya was born in an orthodox Brahmin family in 1889 in the village Penuganchiprolu in the Nandigama taluk of the Krishna district (modern Andhra Pradesh). His father, Kodandaramaswamy, was a school teacher and a petty landlord, who belonged to Kuchinapudi in the Repalli taluk of the Guntur district. Having lost his parents in his childhood, Gopalakrishnayya was brought up by his uncle and grandmother. He was married at fourteen.

In 1906 he passed the Matriculation examination at Bapatla. In 1911 he joined a College at Guntur for First Arts, but left it the same year and sailed for Britain along with a few friends to join the Edinburgh University. In 1917 he returned with an M.A. (Hons.) degree in Economics. During his stay abroad he had opportunities to come into intimate contact with Ananda Coomaraswamy and was profoundly impressed by his deep knowledge of Hindu art and philosophy.

During 1917-18 he served as a lecturer in history in the Government Arts College, Rajahmundry. In 1918 he joined the Andhra Jatiya Kalasala at Masulipatnam as its Vice-Principal. This too he left in 1919 and plunged into the stream of active nationalist politics of his day.

The name of Duggirala Gopalakrishnayya has found a permanent place in the history of the freedom struggle in India on account of the unique non-violent no-tax campaign in Chirala-Perala (1919-21), which he organised with Gandhiji's blessings. The two contiguous villages, Chirala and Perala, in the Bapatla taluk of

the Guntur district, were amalgamated into a municipality by the Government of Madras and the people were asked to pay fresh taxes. This the villagers resented and, under Gopalakrishnayya's leadership, they refused to pay taxes. The Government then superseded the municipality and proceeded to collect the taxes with the assistance of an armed reserve police force. Resistance continued. A few were arrested.

Gandhiji visited Chirala-Perala in April 1921. At his suggestion it was decided that the inhabitants of both the villages numbering about 15,000 men, women and children, should quit them and live outside the limits of the municipality. This was effectively carried out by a band of devoted volunteers raised by Gopalakrishnayya, who called it the *Rama-dandu* (Rama's army). Leaving their homes the people stayed for eleven months in an improvised colony near the neighbouring town of Ramanagaram. Gopalakrishnayya and his volunteers attended to every detail and, in fact, a parallel government was run in the new settlement.

In the meanwhile Gopalakrishnayya was arrested and sentenced to a year's imprisonment. In the absence of the leader the movement failed and the villagers returned to their homes.

After serving his prison term (1921-22) Duggirala returned to active Congress politics. In 1923 he was elected Secretary of the All India Congress Committee. When the Swarajya Party was formed, he became the Secretary of its Andhra unit.

In 1928 Duggirala Gopalakrishnayya, endearingly called the 'Andhra Ratna' in the Congress circles, died of tuberculosis, when he was only thirty-nine. His health had been badly neglected and he died a poor man.

Duggirala was an effective and forceful speaker in English. Though educated in Britain during his most impressionable years, he greatly valued India's tradition and culture. Yet he was not orthodox. He vehemently opposed the caste-system and untouchability. In 1922 he declared that all the lower castes should be raised to the status of Brahmins. This he termed 'Universal Brahminisation'.

[G. V. Subba Rao—Andhra Ratna Gopalakrishnayya, Goshti Book House, Amalapuram, 1967; G. V. Subba Rao (Ed.)—Gopalakrishnayya Duggirala: Essays and Addresses, Goshti Book House, Amalapuram, 1959.]

(B. Kesavanarayana) V. N. HARI RAO

GOPALASWAMY AYENGAR, N.
—See under Iyengar, N. Gopalaswamy

GOPI CHAND BHARGAVA (DR.)
—See under Bhargava, Gopi Chand (Dr.)

GORE, NARAYAN GANESH (1907-)

Popularly known as Nanasaheb Gore, and born of a poor parentage, Narayan Ganesh Gore hails originally from a village called Hindala in Deogad taluka in Ratnagiri district, but as a child he was brought up in the city of Poona. He belongs to the Chitpavan or Konkanastha caste of Mahratta Brahmins. His father, Ganesh, was a humble clerk in a Government Office; his mother's name was Saraswatibai. He had only one sister who died young. He married Sumati, daughter of one Sardesai in Kolhapur. She was a child-widow. The marriage took place in 1935 and only one daughter named Shubha was born of the union. She is married to Manohar Joshi.

Gore was educated in the New English School and the Fergusson College, Poona. He passed the Matriculation examination in 1925, graduated in 1929 and took his LL.B. in 1935. As a young man he came under the influence of Gandhiji's teachings and actively participated in the salt and forest satyagraha movements in the early 'thirties as also in the 'Quit India' movement of 1942. As a patriot and a nationalist, he had a broad outlook and he regarded India's freedom as only a step towards universalism and world federation of nations. He has progressive views on social reform and education which became even stronger as a result of his visit to England and the Continent in 1959. He is an extensively well-read person. Notable among his favourite

writers are Lenin, Marx, Ruskin and Mao Tse-tung, besides other distinguished men of letters. His attitude towards men and affairs and outlook on life is necessarily socialist and human. He does not believe in caste, untouchability and religion. He is almost an atheist and confirmed rationalist.

He became a Congressman under Gandhiji's influence but was closer to Jawaharlal Nehru in his political and economic views. He was a founder-member of the Congress Socialist Party since 1934 till it was dissolved, his associates being Jaiprakash Narayan, Minoo Masani, Achyut Patwardhan and S. M. Joshi. He held many offices in public life. He was the Secretary, Poona District Congress Committee; a member of the All India Congress Committee; a member of the National Executive of the Congress Socialist Party; the General Secretary of the Praja Socialist Party; and later the Chairman of the same party. He was a member of the Court of the University of Poona as also a member of its executive. He was elected to the Poona Municipal Corporation and was Mayor of Poona also for one term. He was a member of the Lok Sabha from 1957 to 1962 from Poona City, having defeated N. V. Gadgil. Gadgil was the official Congress candidate and Gore was a candidate of the Samyukta Maharashtra All Party Organisation.

Gore participated in the several Satyagraha movements under Gandhiji's leadership and courted arrest on a number of occasions. He took part in a satyagraha at Gulbarga in the former Hyderabad State and was kept in confinement. After the historic 1942 resolution of the Congress he joined the mass movement. He was imprisoned for his participation in the 'Quit India' Movement and also for his association with the underground movement which took a violent turn. He himself went underground from 1943 to 1946. In the post-independence period he has always been in the ranks of the leftists, though he never got on well with the Communists in spite of his respect for Marx and Lenin.

Gore also took part in the Satyagraha movement for the liberation of Goa from Portuguese imperialist domination and was an inmate of the Aguad Jail for some time. Even after Goa was liberated, he paid several visits to Goa and supported his colleague Peter Alvares. Gore stands for democracy and socialism. He thinks that the education of any nation must be determined by the aims and ideals of that nation. India must, therefore, decide upon its course of future action in the international field before formulating her educational policy. He thinks that India must stop producing more and more white-collared members of the society and that young India must learn the dignity of labour and the art of living freely. Gore is a confirmed materialist and does not believe in any other-worldly objectives or pre-birth and re-birth.

Gore is a prolific and yet a considerate and thoughtful writer. He writes mostly in Marathi, though he can write in English also equally competently. He is almost a regular contributor to the *Sadhana*, a Socialist weekly, and has written a score of books, most of them being collections of his essays and short stories. But for general political education of the people and for the propagation of the socialist ideas he has written some books which are more notable. He commands a chaste and dignified style in writing Marathi. One of his works, 'Amerikechya Sangha Raiyacha Itihasa', is a history of the United States of America. He translated Jawaharlal Nehru's 'Autobiography' into Marathi. He wrote a book on Socialism and another called 'Gandhinchen Vividha Darshanee' (Gandhiji's Many Aspects). He also wrote a book on 'Imperialism' and another on his jail experiences. As a writer in Marathi he has a reputation for writing in a lively and dignified language.

[Publications of Narayan Ganesh Gore; Personal interview of the Research Fellow with Narayan Ganesh Gore.]

(Saroj A. Deshpande) T. V. PARVATE

GOSWAMI, KEDARNATH (1901-1965)

Kedarnath Goswami was born in 1901 in the village of Jakhalabandha in the District of Nowgong in Assam. His father Brahmananda Goswa-

mi, who belonged to a highly respectable Brahmin preceptor (*Guru*) class, was an employee in the *Sheristadar's* office at Nowgong. His uncle Ghanakanta Goswami was a Headmaster; Shrimati Kamala Ray who retired as the Principal of the Cotton College, Gauhati, and Justice P. K. Goswami, the Chief Justice of the Assam and Nagaland High Court, were related to him.

After passing the Matriculation examination Kedarnath had only a little College education. But in the academic circle he was respected because he had a thorough knowledge in Hindi, English, Arabic, Persian and Urdu. He read the Hindu scriptures, the Koran and the Bible. He also read Marx and Engels and other Socialist writers who later in life influenced him and drew him to the working class movement.

Tall and handsome in appearance, he was personally very attractive. He was a good speaker and could influence his listeners effectively.

He was a bachelor all his life. Sober and honest, he used to lead the life of an ascetic. He cooked his own food and did all his work without depending on others.

In 1921 he joined the Non-Cooperation Movement and till 1938 he supported the National Congress. He left Nowgong and went to Dibrugarh which formed the main centre of his activities for the rest of his life and where at one time he was the President of the District Congress Committee.

Although an orthodox Brahmin by caste, he was liberal in his views. He did not support the caste-system and untouchability; opposed the *purdah* system and pleaded for the emancipation of women. He had a broad outlook and encouraged social reforms.

From 1930 to 1939 he was the Editor of the *Assam Times* founded by Radha Nath Chengkakati of Dibrugarh. The European Tea Planters who first supported this paper withdrew their support when Kedarnath began to write against them. He organised the 'Krishak Barua Panchayet' in 1939 and was its Founder-President. He became the Editor of the *Panchayet*, a weekly published from Gauhati till 1941. He wrote numerous articles and leaflets in support of the peasants and workers against their exploiters and gradually drifted towards Trade Unionism. Under his able guidance the working class movement in Upper Assam became an active force. During this period he came in contact with some members of the Revolutionary Communist Party of India and became an active member of the R.C.P.I. (1938-65).

Financially, Kedarnath remained a poor man all his life and had to work hard. Towards the end of his life he was interned in Goalpara when he contacted Tuberculosis. The *Assam Tribune* raised a fund for his treatment. He died in extreme misery in 1965.

[Nothing is available in printed form. The numerous articles and leaflets written by Kedarnath Goswami are not traceable. The whole account is based on statements given by Shri Uma Sharma of Gauhati, Shri Nilmani Barthakur of Jorhat and other associates.]

(S. P. De) K. C. CHAKRAVARTI

GOSWAMI, TULSI CHANDRA (1898-1957)

Tulsi Chandra was born at Serampore, near Calcutta, on 18 June 1898. He hailed from an orthodox Brahmin Zamindar and aristocratic family. He was the son of Raja Kishorilal Goswami and Bakulmani Debi. Raja Kishorilal Goswami was a scion of one of the oldest and most influential Zamindar families of Bengal. He was the first Indian member of the Executive Council of the Lieutenant Governor of Bengal. Yet he was an intensely patriotic person and secretly helped the revolutionary party in Bengal. Tulsi Chandra inherited the patriotic spirit of his father. In 1917 (or 1918) he married Binapani Debi, the daughter of Kumar Jitendra Kishore Acharya Chowdhury, Zamindar of Muktagacha.

Tulsi Chandra was a student of St. Xavier's School, Calcutta, from where he passed the Senior Cambridge Examination in 1917. He then went to England and joined the Oxford University, graduating in 1919. He was called to the Bar in 1921. He was a good scholar, being proficient in Greek, Latin and German. He had a

magnificent personal library mostly of books on History, Politics, Economics, Philosophy and Literature.

Tulsi Chandra was closely associated with most of the leading political figures of the time including Chittaranjan Das, Motilal Nehru, Subhas Chandra Bose, Sarat Chandra Bose, Nirmal Chandra Chunder, Nalini Ranjan Sarkar, B. C. Roy, Kiron Sankar Roy, J. M. Sengupta, V. J. Patel, M. S. Aney, H. S. Suhrawardy, Khawajah Nazimuddin, Sarojini Naidu and others. His second visit to England was in 1925 when he was sent by C. R. Das to meet Lord Birkenhead for political negotiations. In 1928 he visited Canada to attend the Empire Parliamentary Conference. Among his numerous foreign friends was Lord Pethick-Lawrence.

On his return to India after being called to the Bar he joined the Calcutta High Court and came to have a good practice. But he soon gave it up at the call of C. R. Das and plunged himself into the Nationalist Movement. He remained an active and prominent political figure from 1923 to 1944. He joined the Swarajya Party in 1923 and became the Editor of the Party's organ, the *Forward*. He helped C. R. Das with his talents and financial resources in conducting the party and running the paper. Later in 1931 he was also associated with the *Liberty*. He was a frequent contributor to these papers and also to other papers and journals.

In 1923 Tulsi Chandra was elected to the Central Legislative Assembly and became the Chief Whip of the Swarajya Party and the Deputy Leader of the Opposition in the Legislature under Motilal Nehru. In the Legislature he won almost a legendary fame for his oratory. As Sir Alexander Muddiman, Home Member in the Central Government, said about him, "that gentleman with an Oxonian tongue who on occasions in the past proved to be a terror to the treasury benches."

After the death of C. R. Das Tulsi Chandra worked with Subhas Chandra Bose. In the factious strife of the late twenties and early thirties he was one of the Big Five who dominated the group opposed to J. M. Sen Gupta. In 1932 he opposed the Communal Award and arranged for a mammoth protest meeting in Calcutta over which Rabindranath Tagore presided. In 1937 he was elected to the Bengal Legislature and became the Deputy Leader of the Congress Party. In 1943 he joined the Nazimuddin Cabinet as Finance Minister. He opposed the partition of India in 1947, and when it came it was a great personal shock to him. He joined a new party called the 'Synthesis' started by Satyaranjan Bakshi and others. In the general election of 1952 he contested for a Parliamentary seat but was defeated. He retired from political life after that.

Tulsi Chandra Goswami led an ostentatious life. He was handsome in appearance and possessed social qualities. He was liberal in his social and religious outlook and wanted to eradicate evil customs like the caste-system, untouchability and subjection of women. He was against the British rule and supported the Parliamentary system of Government. He took a good deal of interest in international affairs. He favoured western education and was connected with a large number of educational institutions. In his economic views he championed the cause of the peasants and supported the land reform movement.

Tulsi Chandra made a significant contribution to the nationalist movement. His wealth and personal talents were placed unreservedly at the service of the nation.

[Central Legislative Assembly Proceedings, 1926-30; Bengal Legislative Assembly Proceedings, 1937-41; Bengal Legislative Council Proceedings, 1943-44; R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; K. P. Biswas—Yukta Banglar Sesh Adhyaya, Calcutta, 1966; The Statesman, The Amrita Bazar Patrika and The Hindusthan Standard, 4 January 1957; Information supplied by Ashima Goswami, daughter of Tulsi Chandra Goswami.]

(Amiya Barat) MINATI BHATTACHARYYA

GOUBERT, EDOUARD (1894-)

Edouard Goubert was born on 29 July 1894, at Pondicherry. His grandfather, a Frenchman,

served as a Magistrate. Goubert's father went to France and later served as Chief Port Officer at Pondicherry. His mother was an Indian. Goubert, a Franco-Indian, belonged to the middle-class, and is of the Catholic faith. His first wife Salette Angot (a Harijan), whom he married in July 1914, died in 1926. His second marriage was with Gladis Fonseca, in October 1928. In February 1965 he married Marie Lopez, a cousin of his second wife and a Franco-Indian.

Goubert is heroic by nature. His first wife is said to have had a great influence on his life. He was also influenced by Annie Besant, and by French writers like Lamartine, Racine and Corneille. At the age of seven, he joined school at Pondicherry. In 1915 he left for Indo-China and took his Baccalauréat in 1920. In 1921-22 he studied Law and got his Licence on Droit from Montpellier University, France, in 1925. Between 1917 and 1954 he visited France several times in connection with studies or official work. He went there in 1948-49 to negotiate the future of the French Settlements in India. From 1951 to 1954 he served as a Deputy representing French India in the National Assembly. He had also visited England and other European countries.

In 1926 he joined as Gréffier at Mahé (Registrar of the Court) and as Juge de Paix (Acting Magistrate). He later served at Chandernagore and Pondicherry. Till 1954 March, he continued to be Gréffier despite taking part in politics (French rule prohibited only people wielding executive authority, viz. the police, etc. from taking part in politics).

In 1945 Goubert published a work entitled 'Les vrais causes de notre malheur' (The real causes of our misfortune). In 1946 he was elected to the Pondicherry Representative Assembly, becoming its Vice-President. He was also appointed Deputy Mayor and a Member of the 'Conséil du Government'.

However, it was not till 1947 that he started taking an active interest in politics. In the early stage he collaborated with V. Subbiah, the labour leader, but in course of time fell out with him and founded the Socialist Party in 1951. The Party had nothing to do with the Socialists in France. The main aim of the party was to put down Subbiah and bring into its fold the labour class and the poor.

The independence of India in August 1947 gave a new turn to Pondicherry politics. It naturally gave rise to a demand to throw off the French yoke and to merge with India. For a time Goubert toyed with the idea of making a special settlement with both India and France. It was not to be a complete merger with India, but a special relationship with India, retaining at the same time some link with France. He pleaded for a separate identity for Pondicherry, and in 1947 set forth his views in a political tract entitled 'L'Union et l'avenir' (the future union)—that French India should form an autonomous territory within the French Union and that full powers be transferred to the French India Representative Assembly which would then establish a special relationship with India. He strongly advocated the continuance of Franco-Indian relations at least on the cultural plane.

In 1948 he went on a mission to France to discuss his plan, and he also negotiated with New Delhi. He stated later that his clash with the leadership in New Delhi forced him to drop the idea of a merger with India. It is, however, clear that until 1954 he was against merger with India. Between 1948 and 1953 both the Indian press and the local press attacked him for his unconstitutional methods in curbing the merger movement.

From 1951 to 1954 Goubert was a Deputy from French India in the French National Assembly. He was also the real authority in the Pondicherry Government, being bolstered up by the French.

It was only in 1954 that Goubert turned a *volte-face*. He himself explained at the time that it was due to his disillusionment with French connection and to the economic blockade imposed by the Indian Government which necessitated a merger with India. The other version is that the French Government had charged him with corruption, and to evade arrest he changed sides. Anyway, he suddenly fled away from Pondicherry, set up a parallel government at Nettapakkam (an adjoining Indian pocket) and led the

freedom movement. Whatever be the reasons for the sudden change in his attitude, it was this bold *tour de force* at Nettapakkam which helped the merger movement. The French Government ultimately handed over power towards the end of 1954 and the French territories became a part of the Indian Union. Goubert later became the leader of the Congress Party in the Pondicherry State (1955-65) and also the first Chief Minister.

Goubert played an important role in the liquidation of the French colonial regime in India. The motives behind the *volte-face* of this 'astute-politician-turned-patriot' will ever be a riddle to the historian. However, it may safely be asserted that destiny had reserved to this French *Colon* to spring upon the French bureaucrats the *coup de théatre* of Nettapakkam. As a fellow compatriot of Goubert, and one having closely followed the French Indian liberation movement, the Contributor has no hesitation in hailing him as a liberator.

[Libération Files (1949-50); Jeunesse Files (1947-48); The Swadandiram Files (1948-54); The Hindu Files (1947-54); Proceedings of the Pondicherry Representative Assembly, 1948-54; Chaffard, G.—Les Carnets Secrets de la decolonisation, Paris, 1965; Goubert, E—Les vrais causes de notre malheur, Pondicherry, 1945.]

(Emmanuel Divien) E. DIVIEN

GOUR, HARI SINGH (SIR) (1870-1949)

Hari Singh Gour was born at Sagar in Madhya Pradesh on 26 November 1870. His grandfather, Thakur Man Singh, was a farmer at Chil-Pahadi, a village adjoining Sagar to which he later shifted. His father, Thakur Takht Singh, had taken a job in the Police Department as Chief Constable (Sub-Inspector) but gave it up after a short period. His mother, Ladli Bai, hailed from a cultivator family of village Semar-Kheda, near Sagar. Hari Singh belonged to the Kshatriya community and used to say with no little family pride that he was a 'Bundela Thakur'. He had two brothers and two sisters. Although anxious to marry in his own caste but not getting a girl above 11 years of age, he in 1893 married Olivia, daughter of Dr. Baldeo Ram Singh, a Chauhan Rajput converted to Christianity. She died in 1941.

Hari Singh Gour had a brilliant academic record from the beginning of his career. He passed his middle school examination in the first division and obtained a Government scholarship. In the Matriculation examination, he stood first in the province. He repeated the performance in the Intermediate examination, appearing from the Hislop College, Nagpur. In 1889 he proceeded to England for higher studies. He joined the Cambridge University and obtained his degree in Law Tripos in 1892. He took his D. Litt. degree in 1905 from the London University and, later, also from the Trinity College, Dublin. He was a frequent speaker at the Union debates, where he was spoken of as one of the orators of the day. He was also unanimously elected President of the Indian Majlis.

On his return to India in 1892, Hari Singh was forced by indigent circumstances to join the Government service as an Extra-Assistant Commissioner (Deputy Collector) at Bhandara. But in three months' time he threw up the job and joined the Bar. From Bhandara he shifted first to Raipur, and later to Nagpur. As a lawyer he achieved quick success, and appeared not only before the courts in many parts of the country but also, on countless occasions, before the Privy Council.

He was a patriot and an eminent public figure of his time. While yet a student in England, he launched a vigorous campaign in support of Dadabhai Naoroji's candidature for election to the British Parliament and had the satisfaction of seeing the great Indian savant returned to the House of Commons. For a long time Hari Singh was a leading member of the Indian National Congress and presided over the C.P. & Berar Provincial Conference in 1914. He also took a leading part in the formation of the Home Rule League. But he essentially belonged to the moderate school of Indian politics and left the Congress in the 'twenties after the Nagpur session. Although he pursued thereafter a more or less

independent political course, his support was always available for national causes. The first public office that he held was back in 1893, when he was elected a member of the Bhandara Municipality in the teeth of opposition from the British Deputy Commissioner. In 1918 he was elected President of the Nagpur Municipality. During his tenure he got the Kanhan river dam constructed, initiated town-planning and took such effective preventive measures that the mortality at Nagpur was reduced to the lowest in India when the mysterious influenza spread in 1918.

Dr. Gour was a member of the Central Legislative Assembly from 1921 to 1935, and for much of that time leader of the opposition. He contributed greatly to the deliberations of that august body. In his memorable speeches in the Central Assembly, he persistenly demanded reduction in avoidable expenditure to divert the savings towards the nation-building activities. He also pleaded for the protection of Indian industries. He was a member of the Central Committee on Simon Commission and was elected as one of the delegates for the Joint Committee of Parliament in 1933. Imbued with a feeling of intense nationalism, he urged for the establishment of a Supreme Court for India. Later, he was a valued member of the Constituent Assembly of India and his name was once under active consideration for its Presidentship.

Amongst his nation-building activities, the place of honour should go to his pioneering contribution in the sphere of education. As the first Vice-Chancellor of the Delhi University, he successfully organised its affairs in an incredibly short time and was, therefore, reappointed in 1924 for the second term. In recognition of his public services, specially in the sphere of education, he was knighted on 1 January 1925. Later, he was elected Vice-Chancellor of the Nagpur University.

In 1938 he left India for U.K., purchased an estate in South Chelsea and, perhaps, started practising in the Privy Council. His idea was not to settle there permanently, but due to the outbreak of World War II he was held up there till 1944. While in England, he utilised all media of publicity to educate the British public opinion about the imperative need of granting self -government to India. In the evening of his life, as the shadows lengthened, he repaired to his birth-place, Sagar; and through his munificent gift of over a crore of rupees, probably the largest made by any single donor for the cause of education in India, he founded the University of Saugar, of which he remained the Vice-Chancellor from its inception till his death on 25 December 1949. He was particularly keen on technical education.

Dr. Gour was a great and distinguished jurist of his time. He produced three monumental works which were acclaimed as classics by the contemporary legal authorities. They were: 'Law of Transfer in British India' (1902), 'Penal Law of British India' (1914), and 'Hindu Law Code' (1918). He was also a poet, a novelist and an essayist. He composed some verses even at the age of ten. While at Cambridge, he published his two volumes of verses, 'Stepping Westward' and 'Random Rhymes' and he was acclaimed by the literary journals of the day as a poet of great promise. His work received appreciative notice from men like Lord Tennyson and W. B. Gladstone, and he was elected a Fellow of the Royal Society of Literature. At the same time he wrote a volume of prose under the title 'Letters From Heaven'. Later, he published a novel, 'His Only Love' (1929). Brilliant poetic images frequently appear in his volume of essays, published under the title 'Facts and Fancies'. His treatise on 'The Spirit of Buddhism' (1929) was eulogized by Gandhiji as the greatest work on the subject, and Rabindranath Tagore penned its foreword. He completed his autobiography, 'Seven Lives', in 1944.

Being an indefatigable social reformer, he introduced and got passed in the Central Legislative Assembly a number of measures beneficial to the society. Thus he had to his credit the Civil Marriage Act, Women's Freedom Act, Reciprocity Act and Acts to repeal the Criminal Law Amendment Act and to remove sex disqualification to enable women to be enrolled as lawyers. His name will be specially remembered as the author of the Hindu Marriages Dissolution Bill and the Age of Consent Bill. A vehement oppo-

nent of casteism in the Hindu society, he worked with the zeal of a crusader all his life for its eradication. The Inter-Caste Marriages Act of 1924 was the proof of his untiring efforts in that direction.

Disgusted with the caste-ridden Hindu society, he came under the impact of Buddhism early in life. The rationalist in him, however, would not tolerate superstition and obscurantism that pass for religion. He thought that the country could not progress "unless it escapes from the thraldom of caste and religion and develops a mentality that treats religion, caste and communalism as both anti-national and anti-moral."

Dr. Gour presented a grave and serene look. He was wheat-complexioned, short and square-set. An European I.C.S. member of the Central Assembly described him thus: "Napoleonic in appearance, blunt in manners, forceful in aggressiveness, and indefatigable in planning a campaign." His life was austere and one of extreme self-denial. He disdained luxury, was frugal in expenditure and was, he records in his autobiography, "a life-long abstainer from wine and women and all petty pleasures of life." His outstanding trait was the dominant sense of his own superiority to the common run of men. The intepredity and force which he infused into every word of his with an unerring sense of self-confidence has been rarely surpassed. It was a treat to listen to his tempestuous address, words tripping off his tongue with pictorial effect.

Dr. Gour was an insatiable lover of nature and animals and had great fondness for children. He maintained exquisite gardens, both at Raipur and at Nagpur. He sent for plants and seeds from all over the world and, on their arrival, he chose the site and planted the saplings himself. His love of animals made his house at Nagpur a veritable zoo.

Dr. Gour was a versatile genius, a man of varied interests. Few men of his generation have so many claims to pre-eminence as Dr. Gour; for whether we regard him as an orator or a man of letters, a legal luminary or an eminent jurist, an educationist or a parliamentarian, a patriot or an indefatigable social reformer, a philosopher or a man of action, his name stands forth as of a man who was truly a colossus amidst his fellow-men and whose proportions grew larger with the passing of years.

[Seven Lives (Autobiography of Dr. Hari Singh Gour); Dr. Hari Singh Commemoration Volume, 1957 (Saugar University Publication); The Political Future of India (Lectures delivered by Dr. Gour at Nagpur University in 1930); Simon Commission Report: Central Committee's Report; The Indian Legislative Assembly Proceedings, 1923, Volume III, Pt. V; —1927, Vols. I-V; —1928, Vols. I-IV; The Hindustan Review, 1941-42, 1942-43, 1946.]

(L. Dewani) S. D. Guru

GOVIND BALLABH PANT

—See under Pant, Govind Ballabh

GOVINDAN NAIR, M. N.

—See under Nair, M. N. Govindan

GUHA, ANATHBANDHU (1847-1927)

Anathbandhu Guha was born in a middle-class Kayastha family of Mymensingh in East Bengal. He received his education in Mymensingh and Calcutta and took his Bachelor's Degrees in Arts and Law from the University of Calcutta. He joined the legal profession and soon made a name as a capable lawyer. Although a busy lawyer, Anathbandhu spared time to edit a Bengali weekly, the *Bharat-mihir*. Anathbandhu was an ardent patriot and was associated with the Indian National Congress for some years. He was intimate with the contemporary national leaders like Aswini Kumar Datta, Surendranath Banerjea, Bhupendranath Basu, Abdul Rasul, Krishna Kumar Mitra, Ananda Chandra Roy and others. He was of liberal views and sincerely believed that the economic salvation of Indians could come through freedom from British domination. This did not make him averse to everything British. He loved English literature and was in favour of western education. He would

also like the movement against the British to be both constitutional and non-violent.

Anathbandhu took a prominent part in the anti-partition movement. He supported the resolution to boycott English goods that was moved on 7 August 1905 in the wake of the Bengal Partition Movement. He was one of the leading figures in the Provincial Conference held at Barisal in 1906 under the Presidentship of Abdul Rasul. This Conference marked the height of the Swadeshi Movement. Anathbandhu joined the procession taken out in defiance of the prohibitory order of Sir B. Fullerton banning the shouting of *Bandemataram.* The procession was mercilessly lathi-charged under orders of Mr. Kemp, the Deputy Superintendent of Police, Barisal, and a large number of the processionists were injured. Anathbandhu escaped unhurt and he, along with others, gave first-aid to the injured and then took them to the Police Station to enter a diary against the Police itself. Like many of his close associates, Anathbandhu was a true patriot and served his mother country in his own way, up to the last.

[Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Surendranath Banerjea—A Nation in Making, 1925; Paramananda Dutt—Memoirs of Motilal Ghose, Calcutta, 1935; Haridas and Uma Mukherjee—India's Fight for Freedom, Calcutta, 1958; The Mashik Basumati, Chaitra, 1357 B.S.]

(P. N. Banerjee) K. C. CHOUDHURI

GUHA, ARUN CHANDRA (1892-)

Born on 14 May 1892 of Kailash Chandra and Rajlakshmi Debi in Barisal town, now in Bangladesh, Arun Chandra Guha belongs to a middle-class Kayastha family of high social standing. He is a bachelor. After completing his education in Barisal Braja Mohan School and College, Arun Chandra came to Calcutta to study Law. However, he did not join the Law College but devoted himself to revolutionary activities.

In his early youth Arun Chandra was influenced by Satish Chandra Mukherjee (later Swami Prajnanananda Saraswaty), Aswini Kumar Datta, Jagadish Mukherjee and Kalish Vidyaratna in his social and political ideas. His father Kailash Chandra, a clerk in the Barisal Collectorate, encouraged him in reading the Bengali translation of Tod's 'Annals of Rajasthan'. Both his father and mother were highly respected by their neighbours and their high moral standard influenced Arun in his early years.

Arun developed as a modest and docile young man. The moral and religious influences of those days worked on him and taught him to observe *Brahmacharya* and the prescribed religious rites and ceremonies. The teachings of Prajnanananda, writings of Swami Vivekananda and books on Sri Ramakrishna influenced him in forming his religious and social ideas. The Geeta gave him the ideals of *Niskam Karma*—duty without caring for any result. Then came the influence of the *Sandhya*, the *Jugantar* (weekly) and other nationalist papers. Bankim's works, particularly 'Ananda Math', novels of Romesh Dutt, 'Desher Katha' by Sakharam Ganesh Deuskar, 'Swadhinatar Itihas' by Durgadas Lahiri and other nationalist literature influenced him in forming his political ideas.

From 1906 Arun Chandra joined the bands of volunteers of the Swadeshi movement, and in 1910 he formally joined the Barisal branch of the Jugantar Party. From the end of 1914, even at Barisal, he came to know of the Indo-German Conspiracy. He went underground in 1915 but was arrested in July 1916 and detained under Regulation III of 1818. On his release in June 1920, he started the Saraswaty Library and joined the office of the Reception Committee of the Special Session of the Congress in Calcutta in 1920. In that Congress, along with some other colleagues of the Jugantar Party, he supported and voted for the non-cooperation resolution moved by Mahatma Gandhi. The Saraswaty Library became the pioneer publishing house for the literature of the freedom movement, particularly of the non-cooperation movement. Arun himself wrote a number of tracts and books. In 1923 he established the Sree Saraswaty Press which has today developed into one of the pre-

mier printing presses in India. He started in 1923 a weekly journal, the *Sarathi*. In January 1924 he was again arrested and detained as a State Prisoner under Regulation III of 1818; he was interned in Sandwip, an island in the Bay of Bengal. On his release in Ocotber 1928, he was externed from Bengal but the order was withdrawn a few months later.

He then started a political weekly, the *Swadhinata*. This journal preached the ideal of complete independence and for a revolutionary preparation. At the Congress session in Calcutta in 1928, the official resolution favouring Dominion Status was endorsed by the Working Committee. Arun, along with Bhupendra Kumar Datta and Hari Kumar Chakravarty of the Jugantar group, started working among the delegates for securing support for complete independence. When the official resolution, supported by Gandhi, Motilal and others, was approved only by a narrow margin of about 450 votes, it was considered a great success for the independence group, especially when Mahatma Gandhi gave an assurance in the open session that if his demands were not fulfilled by the Government, he would himself move the resolution for complete independence in the next session.

Arun Chandra continued to be an active Congress member although he was still working for the revolutionary party. He was arrested in 1930 immediately after the Chittagong Armoury Raid and made a State Prisoner under Regulation III of 1818. This time he was detained for about 8 years and 6 months. Released in 1938, he took an active part in reorganising the Congress in Bengal after the disaffiliation of the Provincial Congress Committee for disobeying the directives of the A.I.C.C. and the Working Committee. This was the period of the revolt of Subhas Chandra Bose against the Congress. After the formation of the new Congress Committee, Arun was elected Secretary of the P.C.C., with two Assistant Secretaries under him. While conducting the Individual Civil Disobedience Movement of 1941, he was again arrested in May and detained without trial. He was released in June 1946 and was elected the same year to the Constituent Assembly of India. He was also elected a member of the Indian Parliament (Lok Sabha) for three terms (1952, 1957 and 1962). From 1953 to 1957 he was Minister of State for Finance. He was a member of the Estimates Committee from its first formation in 1950 up to 1953, when he joined the Government. He was later a member of the Public Accounts Committee and again of the Estimates Committee for five years, from 1962 to 1966, and was its Chairman for four years.

Arun Chandra wields a powerful pen, and his works, 'Desh Parichay', 'Vijayee Prachya' and 'Bidrohi Prachya', were all proscribed by the British rulers. His other works cover a wide range of interests including history, mythology, short stories, novels, etc. His latest book, 'First Spark of Revolution' (1972), gives the history of the Revolutionary movement from 1900 to 1920. Since his coming to Parliament, he has been a frequent contributor to different journals and daily papers all over India. He was closely associated with the *Sarathi*, the *Swadhinata*, the *Forward* and the *Mandira* at different times, both as a writer and as an organiser.

Arun Chandra has been always a man of simple habits with strong views on socio-economic uplift of his countrymen. In 1952 he started a registered society for social work, 'Prajnanananda Jana Seva Sangha'. He has donated so far about Rs. 1.50 lakhs for this 'Sangha' which is running several educational and medical units in three different rural centres in West Bengal. He believes in rapid industrialisation with equal bias for large-scale, small and cottage industries. He is a staunch upholder of the Gandhian ideals of fighting social and political evils. He believes in the elimination of the caste-system, removal of untouchability and women's emancipation and social and economic justice to all.

[Amalendu Dasgupta—Buxa Camp, Calcutta, 1361 B.S.; Bhupendra Kumar Datta—Biplaber Padachinha, Calcutta, 1954; Who is Who, 1964-65; Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1965; The Amrita Bazar Patrika, Independence Number, 1947; Arun Chandra Guha—First Spark of

Revolution, Calcutta, 1972; Personal knowledge and discussion of the Contributor with A. C. Guha.]

(Amiya Barat) SACHINDRA LAL GHOSE

GUHA, NALINI KISHORE (1888-)

Son of Radha Kishore Guha and Bamasundari, Nalini Kishore was born in 1888 in a middle-class Kayastha family of Bajrajogini in Dacca district. He was married to Puspalata Guha (1929).

Nalini Kishore had his schooling at his own village till 1905 when he left it in the wake of the Swadeshi Movement and joined the National School at Dacca from where he passed the Entrance examination in 1907. He then joined the Calcutta National Medical School (1908) and passed the L.M.S. examination in 1914.

Nalini Kishore grew up in his life and ideas under the influence of his mother who was an accomplished lady. He inherited his aptitude for writing from his mother and was initiated into nationalism by his brother, Karuna Kishore, who was Headmaster of a school at Dacca. Of many others who had influenced Nalini Kishore's life and ideas, Tamonash Ganguly, the history teacher of Bajrajogini High School, is remembered by him with deepest gratitude. Some of his noted associates were Pulin Behari Das, Lal Mohan Dey, Rash Behari Bose and Makhan Lal Sen of the revolutionary party called the Anusilan Samiti.

Lives of freedom-fighters like Mazzini, Garibaldi and Washington, history of the American Independence and of the French Revolution, speeches of Burke and works of Tolstoy, Turgeniev, etc. made a deep and lasting influence upon his mind and character. Likewise, works of Bankimchandra, Rabindranath, Nazrul and others moulded his attitudes towards politics and literature. Deeply influenced by Swami Vivekananda and Bejoy Krishna Goswami's religious ideas, Nalini Kishore grew into a liberal-minded, tolerant eclect.

Two distinct phases are noticeable in his career. From 1905 to 1930 he was an active member of the Anusilan Samiti into which he was inducted by Pulin Behari Das. In fact, he soon became one of the top organisers of the Party and succeeded in organising secret circles in places like Dacca, Tangail and Mymensingh (1905-09). He was regarded as the most brainy man of the Anusilan Samiti. Arrested in 1910 in connection with the Dacca Conspiracy Case, he was let off for want of evidence. He went underground in 1913, but was arrested in 1914 and confined as a security prisoner. From 1915 to 1919 he was in jail, first as a state prisoner and then as a political internee. On release in 1920, he joined Pulin Behari Das in organising the Bharat Sevak Sangha.

In 1930 a change came upon him and he joined the Indian National Congress and took up its organisational work. In 1932 he became the Vice-President of the Dacca Congress Committee and took to journalism as a means to inspire his countrymen to fight for freedom. He edited the *Swaraj*, the *Bengalee*, the *Hindusthan*, the *Banglar Bani* and the *Sonar Bangla* in succession. Later he also edited the *Janasevak*, a Bengali daily from Calcutta. He has a number of books to his credit, the more well-known ones being 'Bangalar Biplabbad', 'Path-O-Patheya', 'Bharater Dabi' and 'Biplaber Pathe'.

Nalini Kishore has clear views about our system of education and wants universal compulsory primary education. Economic salvation of India, according to him, can come only through rapid industrialisation, with equal bias for large-scale and cottage industries.

Nalini Kishore is dead against the caste-system and is strongly in favour of widow marriage. He advocates fullest emancipation of women.

A quiet, simple type of nationalist, Nalini Kishore is a chip of the old bloc but has most advanced ideas about social and economic uplift of his countrymen.

[Nalini Kishore—Banglar Biplabbad, Calcutta, 1330 B.S.; Personal interviews of the Research Fellow with Nalini Kishore Guha and with his associates—Asutosh Kahali, Rabindramohan Sen Gupta and Purnananda Das Gupta.

Jogesh Chandra Chatterjee, a contemporary of Nalini Kishore Guha, who widely differed from the latter's political and other views, was also interviewed.]

(Amiya Barat) K. C. CHOUDHURY

GUHA ROY, NAGENDRA KUMAR
(1889-)

Nagendra Kumar Guha Roy was born in 1889 at Pukurdia, Noakhali (now in Bangladesh). His father Tarini Kumar and mother Sashimukhi came of respectable middle-class Hindu families. Nagendra Kumar married Renukana of Gava Ghose family of Barisal.

In his early years Nagendra Kumar was greatly influenced by books like Sakharam Ganesh Deuskar's 'Desher Katha', Bankimchandra's 'Anandamath' and Jogen Vidyabhusan's lives of Mazzini and Garibaldi. Later the revolutionists' mouthpiece, the *Jugantar*, Aurobindo's *Bandemataram* and the day-to-day reports of the Alipore Conspiracy Case provided much sustenance to the young mind. Brojosundar Roy, Assistant Headmaster of the Noakhali Zilla School, and some teachers in the National School and National College, Calcutta, such as Sakharam Ganesh Deuskar, Dr. Naresh Sen Gupta and Akshaykumar Lodh (of the Brahmo Samaj) also exercised considerable influence on Nagendra Kumar.

Nagendra Kumar was expelled as a student of Class IX at Noakhali for organising a demonstration of students against a proposed reception to Bamfylde Fuller, the Lt. Governor of East Bengal and Assam. He then came to Calcutta and found shelter in the house of the well-known Krishna Kumar Mitra, editor of the *Sanjibani*. He joined the National School and became an active member of the Anti-Circular Society. When a National School was started at Noakhali, Nagendra Kumar returned there and completed his school course. He then joined the National College in Calcutta and passed out of it. After also matriculating from the Calcutta University later, he became a teacher at a school at Noakhali, but was soon dismissed for political activities among the students. Thereupon, after passing the Mukteership examination, he joined the Noakhali Bar.

While in Calcutta Nagendra Kumar met Aurobindo several times. He later helped Krishna Kumar's son, Sukumar, in arranging Aurobindo's secret departure for Pondicherry in April 1910.

Nagendra Kumar had earlier some contact with the Anushilan Samiti as a student at Noakhali. But soon Naren Ghose Chowdhury took him into the Barisal unit of the Jugantar Party. Ere long he was put in charge of the Noakhali unit of the party. During World War I Nagendra Kumar was kept interned for about three years in a remote village in Jalpaiguri for his revolutionary activites in general and on the specific charge of organising shelters for the Indo-German Conspiracy absconders.

Some time after release he joined the Indian National Congress. He participated in the Non-Cooperation and Khilafat Movements and courted imprisonment on several occasions. He also participated in the Civil Disobedience Movement in 1931-32, courting imprisonment again. In 1939 he joined the Forward Bloc. He is now living a retired life in Calcutta.

Nagendra Kumar is a well-known literary figure with a style at once rich and lucid. Besides being a frequent contributor to contemporary periodicals, he is the author of more than a score of books, including 'Farashi Birangana' (Life of Joan of Arc), 'Mahayogi Sri Aurobindo' and 'Life of Dr. Bidhan Chandra Roy'.

Handsome, bright and spirited, a very good talker who could easily hold his own even among his elders, Nagendra Kumar could readily impress the young and the old alike. He was, moreover, an orator of exceptional ability—which fact stood him in good stead in his campaigns in the Congress movements. A staunch nationalist with a progressive outlook, Nagendra Kumar believes that economic justice and social progress can be achieved through socialism only. In more than forty years of active political life, marked with long periods of pecuniary hardship, Nagendra Kumar has indeed

made a singular contribution to our freedom struggle.

[Nagendra Kumar Guha Roy—Mahayogi Sri Aurobindo; Personal knowledge of the Contributor.]

J. C. BHOWMICK

GUHA RAY, PRATAP CHANDRA (DR.)
(1887-)

Pratap Chandra Guha Ray, son of Rajani Guha Ray, was born at Rajnagar (Faridpur in East Bengal) in 1887. His early education was at Palang and then at Madaripur (both in Faridpur district). He passed the Entrance examination in 1905 and joined the National Medical College. As this was not recognised by the Government, he passed the medical faculty examination. While a student in Calcutta, he joined the revolutionary Jugantar party and took some part in organising many 'Samitis' along with Kiron Mukherjee and Atin Bose. Then he went to Madaripur for medical practice.

He joined the Congress in 1921 and took an active part in the Non-Cooperation Movement. He came over to Calcutta and became one of the ardent followers and supporters of Deshabandhu Chittaranjan Das, along with Basanta Mazumdar, Satyen Maitra and others. During this period, there was the notorious Charmanair (Madaripur) Case in which the Government forces were alleged to have indulged in extensive repression on people, mostly Muslims, including raping of more than thirty women. Deshabandhu C. R. Das set up an Enquiry Committee with J. M. Sen Gupta as Chairman. In this Committee Pratap Guha Ray took an active part and for some time worked as its Secretary. The report of the Committee created a sensation in Bengal. In connection with this work, Pratap Guha Ray was arrested and convicted. But the High Court ordered a *de novo* trial, and in the re-trial he was acquitted. Pratap took part in all the political movements from 1921 to 1946 and was convicted on several occasions. His total jail life was about twelve years.

In politics, as an enthusiastic follower of Deshabandhu Chittaranjan, he joined the Swarajya Party when it was formed in 1923, but he did not contest any election till 1946. He edited three daily papers for some time—the *Nayak*, the *Marmabani* and the *Matribhoomi* The heavy security deposit for the last paper was forfeited by the Government. Pratap was elected to the Bengal Legislative Assembly in 1946 as a Congress member, and on partition he continued to stay in Calcutta. In 1952 he was elected to the Bengal Legislative Council and continued to remain a member up to 1964. Then he became the Chairman of the Council and held that post till 1968 when the Council was abolished. He was a very fluent and powerful speaker.

Pratap Guha Ray married Nistarini Devi and has three sons and two daughters. He wrote several books including 'Praja Shakti', 'Suruchir Bhagya', 'Pragati', 'Dashanan', etc. Temperamentally he is somewhat assertive and forceful. In social matters he is quite liberal, having no prejudice on account of caste and creed. He favours women taking part in politics. He is above regionalism and is a believer in the unity of India.

[The files of the Nayak, the Marmabani and the Matribhoomi; West Bengal Legisiative Council Proceedings (1952-68); Personal knowledge of the Contributor.]

ARUN CHANDRA GUHA

GUHA THAKURTA, MANORANJAN
(1858-1919)

Manoranjan Guha Thakurta was born in 1858 in a Kayastha family at the village of Banoripara in Barisal (now in Bangladesh). In 1876 he married Manorama, a pious and devoted lady, to whom Manoranjan paid eloquent tributes in her biography.

Manoranjan's patriotic fervour found its full play during the anti-partition movement in Bengal (1905-07), in which he took a very active part. He was in close touch with the lead-

ing members of the 'Yugantar' group—Sri Aurobindo, Barindrakumar Ghosh, Ullaskar Datta, Naren Bakshi and Krishna Sanyal—who preached the doctrine of open revolt. He was also connected with Brahmabandhab Upadhyaya's *Sandhya* (first published in December 1904) and Bhupendranath Datta's *Yugantar* (founded in March 1906), both of which brought out fiery articles with direct instigation to violent revolution. Manoranjan went further and himself established the *Navasakti* (1906), a Bengali journal, to serve the nationalist cause. Moreover, he set up the 'Brati Samiti', an organisation meant to train young men for the nationalist movement. Finally, during 1905-07, he toured Calcutta and the different districts of Bengal along with Brahmabandhab Upadhyaya, Raja Subodhchandra Mallik and Krishnakumar Mitra, holding meetings and making speeches against the British Raj. But Manoranjan was not content with merely condemning Curzon and his oppressive policy. After a visit to Barisal (December 1905), he claimed to have won over several Gurkha soldiers stationed there. At lecture-meetings held in Calcutta and the suburbs, he stressed the need of Hindu-Muslim unity in the movement. Besides, he gave due emphasis to 'Swaraj' and 'Boycott', two of the main planks of the anti-partition movement. In a fiery speech (28 September 1907) at Green Park, Calcutta, he declared: "If you want to live or die for freedom, you should be fearless." At the Bagerhat Kayastha Conference (2 May 1908), he remarked: "We will purchase French and German goods, but not British goods and British labourers will die of starvation." British justice was soon to take its course. The Government arrested and tried Manoranjan on a charge of abetment of dacoity and imprisoned him at Insein jail (near Rangoon) from 13 December 1908 to 9 February 1911.

Manoranjan combined the qualities of authorship with those of political leadership. His first publication was 'Asha Pradip' (Barisal, 1294 B.S.), depicting the author's experiences in mesmerism and spiritualism. His 'Kumbha Mela' (Calcutta, 1300 B.S.) was strikingly devotional in content. Manoranjan portrayed his life in deportation in 'Nirbasan Kahini', which the *Modern Review* described as 'intensely interesting from start to finish'. His other work, 'Manoramar Jibanchitra', an account of his wife's life, was favourably reviewed by Rabindranath.

Manoranjan cherished progressive views on different issues. Opposed to caste and untouchability and a great respecter of women, he was a champion of social reforms. With no antipathy for western education, Manoranjan stressed the need of primary education. Highly critical of the British rule in India, he advocated complete freedom for the motherland through the revolutionary method. In a meeting at Jessore (27 July 1907), he said: "We want a warrior-class and not a race of shopkeepers in Bengal." Manoranjan's awareness of the need for modern industry is evident from his own experiment with a mica-mine at Giridih on borrowed capital. Deeply religious in temperament, he yet led a heroic life.

It is generally agreed that, whatever the limitations the anti-partition movement was a significant landmark in quickening the tempo of national consciousness in India. Also it must be said that Manoranjan spared no effort to contribute to whatever success the movement attained. Believing in the efficacy of both the pen and the tongue, he worked tirelessly to promote patriotic consciousness in Bengal in the first decade of the present century.

[Bagal, Jogesh Chandra—Muktir Sandhane Bharat, Calcutta, 3rd edn., 1367 B.S.; Guha Thakurta, Manoranjan—Nirbasan Kahini, Giridih, 1317 B.S.; —Manoramar Jibanchitra (2 parts), Calcutta, 1325B.S.; Mukherjee, Haridas and Uma—India's Fight for Freedom, Calcutta, 1958; Mukherjee, Jadugopal—Biplabi Jibaner Smriti, Calcutta, 1363; Mukhopadhyaya, Provat Kumar—Bharate Jatiya Andolan, Calcutta, 1925; Roychoudhuri, Girija Sankar—Sri Aurobindo O Banglaya Swadeshi Yuga, Calcutta, 1956; Personal interviews of the Research Fellow with Bhupendra Kumar Datta and Mahendranath Mitra.]

(P. N. Banerjee) PRASHANTO K. CHATTERJEE

GULAB SINGH (1913-)

Gulab Singh was born in 1913 at Burki near Rawalpindi (now in West Pakistan). He is the son of Wazir Singh and Shrimati Gujri and the younger brother of Amrik Singh, a great freedom -fighter who had been awarded a death sentence. His father was a petty businessman belonging to the Bindra sub-caste among the Sikhs. Married to Bimla in 1947, he has one son and two daughters.

Gulab Singh received his education first in the District Board Middle School at Gujarkhan, and later in the Khalsa High School, Lahore. He left the school even before he passed his Matriculation examination and joined the nationalist movement. During his stay at the High School he was greatly influenced by a teacher, Dewan Singh, who by narrating stories of the Sikh heroes and of the Babbar Akalis inspired him to become a revolutionary. He took keen interest in the freedom struggle of Ireland and biographies of Mazzini and Garibaldi. He read the reports of the conspiracy cases of 1914-15 and the Ghadar movement. Later he came in contact with revolutionaries like Chandra Shekhar Azad, Bhagwati Charan, Bhagat Singh and Batukeswar Datta, whose association converted him into an uncompromising revolutionary. He joined the Hindusthan Socialist Republican Army and the Naujawan Bharat Sabha.

To Gulab Singh freedom-struggle was both political and economic. He developed a personal hatred towards the British rule in India. Nothing less than complete freedom would satisfy him. At the early age of 16, he plunged himself into the revolutionary movement. He was involved in the Conspiracy hatched to derail the Viceroy's train near Delhi in December 1929. He also made strenuous efforts to rescue Bhagat Singh from the Lahore jail. He was arrested and tried in the Second Lahore Conspiracy Case, 1930. The death sentence awarded by the Tribunal was later commuted to life transportation. He was released in 1946 after spending the better part of his life as a prisoner. In his autobiography, 'Thorns and Thistles' (1948), later published under the title of 'Under the Shadow of Gallows' (1963), he inspired people to act and march forward. "Act so that others may be inspired to act similarly out of their own free will."

He very clearly perceived the economic interest of Britain in India. The British had ignored the growth of Indian industry deliberately and left India so poor that she "should remain dependent on Britain" even after independence. For the uplift of Indian villages, he felt the need of promoting cottage industries. In his opinion, the development of heavy industry also was equally necessary. It had been completely ignored by the British.

No believer in caste, religion or regionalism, he was a staunch nationalist. He gave precedence to political liberty over social reform. As he was imprisoned at the age of 17 and spent the next sixteen years, till 1946, in prison, he could not take any further part in the freedom-struggle. In 1947 he joined the Indian National Congress and later the Socialist Party. His autobiography is a most fascinating story of a revolutionary.

[Gulab Singh—Thorns and Thistles, Bombay, 1948; —Under the Shadow of Gallows, New Delhi, 1963; Who's Who File in the Punjab State Archives; Personal interview of the Research Fellow with Gulab Singh.]

(D. L. Datta) S. K. BAJAJ

GUNDAPPA, D. V. (1889-)

Gundappa was born on 18 January 1889 at Mulbagal in Kolar district of Mysore State. His parents were S. Venkataramanayya and Alamelamma, and his grandfather was G. Seshagiriyappa, a lawyer at Kolar. He has two brothers, D.V. Seshagiri Rao who was a lecturer in the Mysore University, and D. V. Rama Rao who is a printer and publisher, both of whom have been of great help in running the family. He has three sisters, a son and two daughters. The second sister brought up Gundappa's children after his wife's death, and in token of her services Gundappa dedicated his epic work on the Gita to her by

name, Savitramma. Gundappa married Bhagirathamma, daughter of Subbayya; she passed away in her middle age.

Gundappa's activities in the service of India were confined, in the long period 1908-40, to the awakening of political consciousness by the preaching, teaching and practising of the liberalist canons of the British political thinkers amidst his fellow-citizens, to the re-drawing of the frontiers of the Mysore State on a linguistic basis and to making Kannada as one of the national languages of India.

Gundappa belongs to a Tamil-speaking family. His father was a primary school Headmaster, with some ancestral property and with a reputation for orthodoxy and learning. Five pandits in Sanskrit and Kannada, one or two among them proficient also in music, taught Gundappa when he was a boy; they were Mulbagal Venkatarama Bhatta, Chappalli Venkatesha Sastri, Motaganahalli Sankara Sastri, Hanagal Virupaksha Sastri and one other. The traditional education given by them was supplemented by Gundappa's father and another teacher in English at school, with the result that the boy succeeded in completing the high school education under K. Malhari Rao at Kolar in his fifteenth year, something rare at the time.

It is not clear why Gundappa went to Mysore to join the Marimallappa High School which was headed by M. Venkatakrishnaiya. Gundappa was a master of classics in English, Kannada, Sanskrit and Telugu literature by self-study outside the school hours, and had been studying the *Hindu*, the *Bengalee*, the *Amrita Bazar Patrika* and other nationalist dailies regularly. Perhaps, M. Venkatakrishnaiya attracted him as a patriot and as the editor of prominent Kannada newspapers, and Gundappa went to him for inspiration.

The next person to attract young Gundappa was G. Subramania Iyer, the editor of the *Hindu*, in Madras. Gundappa also came into contact with Dewan Bahadur Karunakara Menon of the *Indian Patriot*.

Gundappa's mind was shaped and his scholarship was enriched, at the next stage of his life, by a thorough study of Aristotle's 'Politics', Plato's 'Republic', Socrates's 'Dialogues', Aquinas's 'Summa Contra Gentiles', Grotius's 'International Law', Machiavelli's 'The Prince' and Rousseau's 'The Social Contract'. He mastered Bentham, Burke, the Mills, Gladstone, Morley, Carlyle, Browning, Tennyson, Edward Fitzgerald, A. B. Keith, Bertrand Russell and other great thinkers and writers. He became an energetic, regular and suave type of young man, moving in select company, enjoying conversation sprinkled with good sense and humour in the style of Dr. Samuel Johnson. Gundappa's companions remember his exchanges of fun at 'Sunday Meetings' in Lal Bagh in Bangalore City over a plate of spicy dish and a cup or two good Coorg or Chikmagalur coffee.

Gundappa was also eloquent at public meetings. He had learnt the art after having listened, as a boy, to Swami Vivekananda, Annie Besant, Bepin Chandra Pal, Surendranath Banerjea, Gopal Krishna Gokhale, V. S. Srinivasa Sastri and other eminent nationalist orators at different Congresses and Conferences. Gundappa's speeches were, as a result, marked by right words for right thoughts, by good taste and by sweetness of temper, which helped him in later life to become a brilliant man of all-round importance in modern India.

The age of Gundappa (1908-40) was the age of nationalism in India and of internationalism in the world. It was also the age of puritanism in religion, i.e. of reason in religion. There was, therefore, a strong element of rationalism in Gundappa's beliefs and an abiding faith in the ennobling qualities of Nationalism, blended harmoniously with Internationalism. He was closer to Gopala Krishna Gokhale in these respects and in methodology than to Gandhiji who came into the political field rather late in Gundappa's life, with revolutionary ideas and methods like non-cooperation, fasting unto death, courting imprisonment, etc.

Gundappa was an *Adwaitist*, i.e. a believer in Monism of the type of Shankaracharya. Swami Vivekananda, Annie Besant and Max Müller had made his conviction in this philosopher more deep-rooted.

As one inspired by Gopala Krishna Gokhale and V. S. Srinivasa Sastri who were themselves

'disciples' of Justice Ranade of the Bombay High Court, Gundappa's ideas came out like the thread of a reel clearly, emphatically and convincingly on political and economic matters of his times.

He emphasised citizenship as the basis of public good; he advocated it as his own type of the 'Servant of India' which Gopala Krishna Gokhale enjoined upon his countrymen. The best form of liberalism was the practice and awareness of one's rights and duties by every citizen in his relations with his State. While Gokhale instituted the 'Servants of India Society' to realise this end, Gundappa established the 'Gokhale Institute of Public Affairs' for the purpose in 1945, with a journal, the *Public Affairs*, attached to it as a monthly.

Until India won her independence Gundappa was most active in the political field, but after independence he turned to the literary and cultural fields. In the political field Gundappa began with a simple 'Mysore for Mysoreans' principle which had held a strong ground in the State Service. The *Mysore Standard* of earlier days had advocated it and M. Venkatakrishnaiya had propagated it more widely after that paper ceased to exist. This principle was congenial to the heart of Sir M. Visvesvaraya when he was the Dewan. In his English bi-weekly, the *Karnataka*, Gundappa called the attention of the people of Mysore to this patriotic idea, and it may not be a mere coincidence that the Mysore Civil Service was closed to non-Mysoreans in the competition held in 1913.

Ironically enough Gundappa's political thoughts, being of Gokhale and Srinivasa Sastri type, found more immediate support in Madras and Poona than in his own State. Gandhiji's ideas were preferred by the Mysore politicians; the Government of Mysore would not tolerate the democratic ideas of Gundappa; above all, Gundappa's own resources were inadequate for a single-handed struggle for freedom. He had to toe the line of the Moderates of British India, with their, pro-British, pro-Imperial and pro-evolutionary sentiments. The period, 1918-30, was therefore barren politically for Gundappa.

Fortunately, the tide turned in his favour when a Moderate type of Dewan, Sir Mirza M. Ismail, befriended Gundappa, and from 1928 to 1940 the latter wielded power in the Government as a member of the Fourth Estate, as a member of the Legislative Council, as a member of the Mysore University Senate, Council and Committees, and as a member of the Political Affairs Committee, the Constitutional Reforms Committee and numerous ad hoc bodies established by the Government. With Sir Mirza M. Ismail as Dewan, Gundappa was the link with the statesmen of the Moderate party outside Mysore like Sir P. S. Sivaswami Aiyar; unfortunately this proved an ivory tower for Sir Mirza M. Ismail.

Gundappa's thoughts on Indian constitutional reform were as follows in 1931: 'India's recent experiences prove that reason and righteousness are by themselves not enough to bring success to the people's cause. Not until public opinion manifests itself in forms which can bring home to Governments a sense of practical power in things that matter to them can it be certain of a serious response to its demands for reform. This means mass action—' (D. V. Gundappa: 'The States and their People in the Indian Constitution', 1931, read with 'Problems of Indian States', 1917).

Even in 1942 Gundappa believed in a form of government in which the States would integrate peacefully with the British territories in India and which would contain the seeds of independence as against the substance of it. In the *Hindu* of 18 July 1942, he concluded his thought as follows: 'It is commonsense that if India's transition from dependence to independence should be free from revolutionary disturbance she should have the willing co-operation of Britain in many departments of national life.'

With the winning of independence in 1947 Gundappa's struggle for freedom may be stated as having ended and his interest in the development of Karnataka and Kannada as having started. The Moderates, known as Liberals, also ceased to exist as a political force on the national stage. Gundappa's political career too ended with this turn of events.

The change from politics to civics and culture

was also dear to Gundappa's heart. There was a pioneering work to do. He had presided over the All-Karnataka Journalists' Conference at Bhagalkot in 1928-30, the Mysore Journalists' Conference in 1932-34 and the Kannada Literary Conference at Mercara in 1932. He had been publishing a monthly in Kannada, the *Karnataka Jana Jeevana Mattu Artha Sadhaka Patrike*, between 1923 and 1924, and became popular as one gifted with pen, bringing back his Kannada daily *Bharathi* of 1907 and *Samachara Sangraha* of 1908 vividly to memory. He was the Chief Executive of the Kannada Sahitya Parishad from 1933 to 1937; during his tenure of that high office at Bangalore he was responsible for the beginning of the study of the Karnataka culture on scientific lines, of teaching Kannada as a national language, of training young men and women in the art of literary criticism and of evolving the technique of essay and short-story writings as in English and French. He was responsible at the same time for the starting of the *Prabuddha Karnataka* along with Professors T. S. Venkannayya and A. R. Krishna Sastri in the Mysore University and of the *Kannada Sahitya Parishad Patrike* in his own office.

His own contributions to Kannada language and literature were in the form of books, essays and articles. There were good translations also. The following is a list of his works: 'Dewan C. Rangacharlu', 'Gopala Krishna Gokhale', 'Sri Ramakrishna Paramahamsa', 'Valmiki', 'Nivedana', 'Jeevana Soundarya Mattu Sahitya', 'Rajya Shastra', 'Rajyanga Tatwa', 'Rajakeeya Prasangagalu' (in two parts), 'Macbeth', 'Rubaiyat' (Umarana Osage), 'Sahitya Shakti', 'Samskriti', 'Gita Shakuntala', 'Sri Ramayana Parikshana', 'Antahpura Gita', 'Baligondu Nambike', 'Mankuthimmana Kagga', 'Srimad Gita Tatparya athava Jeevana Dharma Yoga', 'Vidyaranya Vijaya' (a series of articles in the *Sudha* on Recollections in Public Life), and 'Dewan Sir K. Sheshadri Ayyar' (in English).

The list does not include his letters to editors, reviews and opinions on public affairs. These are a host, fit for a full-fledged biography of Gundappa.

For all these services the University of Mysore conferred the honorary degree of Doctor of Letters in 1961 and the Government of India awarded the Bharata Sahitya Academy prize in 1968. But more valuable than these two honours was the presentation of a purse of one lakh of rupees by the princes and people of Mysore (that is Karnataka) in a three-day programme to celebrate Gundappa's eminence as a 'Peerless Patriot -Poet-Philosopher' in 1970, a programme which has been without precedence in the history of Karnataka since the days of Vidyaranya.

The truth is that Gundappa resembles John Milton in combining Music, the Classics and the Bible (Religion) in his epics, 'Mankuthimmana Kagga' and 'Srimad Gita Tatparya'. His 'Vanasuma' addressed to the Creator runs on the lines of Milton's 'On His Blindness' in its appeal to Him.

Gundappa's prose in English is easily like that of John Morley, born out of journalism, developed by practice to hold a balance between thought on one side and vocabulary on the other and made to march majestically like an army in perfect uniform and step. His eloquence is no less remarkable.

These two qualities—epic in imagination and majestic in expression or style—were imbibed by him as a product of urban civilisation and culture centred in the city of Bangalore which was his home and headquarters. The wit and passion of this city which effervesced in its literature and parliaments were faithfully reflected in the thoughts, feelings, writings, speeches and publications of Gundappa. The material wealth, the population and the physical activities of this City of Destiny (as its founder Kempe Gowda contemplated it) gave Gundappa company, leisure and confidence to dream of Karnataka as a historical state and of Kannada as a vehicle of grace, culture and civilisation. All these together built up within him an intellectual 'offensive' against the citadels of feudalism, superstition and ignorance which constituted the old 'Mysore', and he risked a lot of his own well-being in pulling down these citadels. As a result, born comparatively a poor man, he has remained one; fond of freedom and equality as a boy, he has retained these passions against all distractions and temptations of a successful public life. He was one with-

out a second, in the style of fighting, among men of his generation, as an example of a soldier for freedom whose pen was mightier than his sword.

[D. V. Gundappa Shanmana Samithi Souvenir (in Kannada), 1970; The Sudha (a Kannada monthly), Bangalore, January 1970; The Karmaveera (a Kannada monthly), Bangalore, January 1970; Dr. Sir M. Visvesvaraya Birth Centenary Commemoration Volume, Bangalore, 1960; D. V. Gundappa—The States and Their People in the Indian Constitution, Bangalore, 1931; —Problems of the Indian States, Bangalore, 1917; —The Indian Independence Act, 1947, Bangalore, 1947; The Public Affairs (an English monthly), Bangalore, 1945 onwards; Gundappa's own newspapers and journals, and his Reviews in national newspapers and magazines of literary and political importance; Gundappa's speeches at public functions and meetings and in the University bodies and the State Legislature.]

K. N. V. Shastri

GUPTA, BADAL (SUDHIR) (1912-1930)

The soul-stirring songs of Mukunda Das, that fiery minstrel of nationalism who preached at the turn of the century, moved many a mother of Bengal to pray for the gift of a brave son, born to crusade against the torture and humiliation of Mother India. Abala Sundari Devi's prayers were answered when in the year 1912 Badal was born to her at the ancestral home of the Guptas at Purba Shimulia in the District of Dacca now in Bangladesh. The family had produced two crusaders already in Nagendranath Gupta and Dharaninath Gupta, uncles of Badal, who became close associates of Aurobindo and Ullaskar Dutt and were sentenced to long terms of imprisonment in the famous Maniktala Bomb Case for 'waging war against the king'. Father Abaninath Gupta, a rebel at heart, was outwardly a picture of moderation.

From his very boyhood Badal was something apart from the ordinary. A quiet type, his mind seemed to be centred on objects other than worldly. While boys of his age avidly read detective stories, Badal's first love was the writings of Swami Vivekananda and the teachings of the Gita. He started his student life in the Gardanibagh Middle High English School at Patna when something unusual happened. One day a holy mendicant came, picked up acquaintance with Badal and took him away where and why nobody knew. Three years later Badal was returned to his Patna home by the Sadhu himself as suddenly as he was taken away. He resumed his interrupted studies at the Banari High School near his village home. Here he came under the spell of his school teacher Nikunja Sen, who was a secret organizer of the Bengal Volunteers (B.V. in short), a party of revolutionaries.

Young Bengal was then seething with insurrectionary zeal. Badal joined the Bengal Volunteers (1927) and became a Lieutenant. He soon proved his mettle in 'skirmishes' with the established authorities. Three years later he assumed the role cut out for him by destiny. The Revolutionary Command chose Badal, along with Benoy Bose and Dinesh Gupta, for a symbolic seizure of power at Writers' Buildings, Calcutta, on 8 December 1930. The three young men quietly walked up the stairs and apparently sought an interview with Col. N. S. Simpson, the Inspector-General of Prisons. But instead of following the customary procedure, they dashed into the room of Simpson and fired. Simpson died instantaneously. As the revolutionaries ran into the adjoining corridor, they were chased and fired at. Then followed a sharp exchange of fire in which a few other high officials also were injured. But soon a large police contingent appeared on the scene and it became a hopelessly unequal fight. Yet the three brave young men resisted till the end and refused to surrender. It was symbolic of the spirit of the revolutionary youth of Bengal.

This open assault on the pride and prestige of the Empire has few parallels. If the boys could so boldly carry terror into the citadel of the Empire, they could also die smilingly. Badal was the first of the three to drop down near the scene of the 'Verandah Battle' after swallowing potassium

cyanide. He sought no fame and so left no clue to his identity. The only object for which he worked and died was his dream of a free India. This he bequeathed to his countrymen. Benoy and Dinesh attempted to commit suicide with their own revolvers, but were captured in a seriously wounded condition. Benoy died five days later. Dinesh was sent to hospital, and after recovery tried and hanged (7 July 1931). About this gallant tribe of patriots, Sir Charles Tegart observed at a banquet many years after retiring from India: "The grandest lot of revolutionaries I have ever met is the Bengal Brand. In sheer excellence of character they surpass their counterparts in any other country."

Today, when power has passed into the hands of the people of the land, on the side-wall of the same corridor of the Writers' Buildings where their heroism was enacted hang three life-like portraits of the three illustrious revolutionaries. On the road below stands a white memorial column in their honour. At its top glows ceaselessly an earthen lamp proclaiming the triumph of light over darkness, truth over falsehood and freedom over slavery. The adjacent square has been renamed 'Benoy-Badal-Dinesh-Baag'. Mothers are borrowing their names for their sons. Poets have composed ballads round their lives. The opera singers are staging *Jatras* depicting their glorious exploits. But the most appealing monument is the one in the obscure village of Bishnupur in 24-Parganas where eighty-six year old Rajen Guha, who gave shelter to the revolutionary trio when they were alive, has raised a tall obelisk in the courtyard of his house in their honour—a sweet emblem of love and remembrance.

[B. K. Rakshit Roy—Biplab Tirthe, Calcutta, 1953; —Sabar Alakshey, Calcutta; K. C. Ghosh —The Roll of Honour, Calcutta, 1965; Suprakash Roy—Bharater Baiplabik Sangramer Itihas, Calcutta, 1955; Writers' Buildings Alinda Yuddher Sahid Benoy, Badal, Dinesher Pratikriti Unmochan—by Baleswar Atmotsarga Smarak Samiti, Calcutta, 1967.]

(Sarojit Datta) B. K. RAKSHIT ROY

GUPTA, BALMUKUND (BABU) (1865-1907)

Balmukund Gupta was born in 1865 in village Guriani, Rohtak district, then in Punjab. His father Lala Puranmal was a petty trader and moneylender. Though a brilliant student, Balmukund was forced to give up his studies early owing to his father's death. But he continued studying Urdu and Persian privately under his old teacher. He finally managed to find time to pass the middle school examination from Delhi (1886). He was married at Rewari at the age of 15. His wife was Anar Devi, daughter of Lala Ganga Prasad.

His contemporaries in the literary sphere were Pratap Narain Mishra, Sridhar Pathak, Madhava Prasad Mishra, Amritlal Chakravarti and Chandra Dhar Sharma. The articles contributed to Pandit Din Dayal Sharma's paper, the *Mathura Akbhar* in 1885, so pleased him that he made Balmukund the editor of his other paper, the *Akhbar-e-Chunar* (1886). Shridhar Pathak taught him English. They were to be lifelong friends; and when Shridhar Pathak adopted the modern prose form, i.e. 'Khari Boli', Balmukund stood by him.

From 1886 Balmukund chose journalism as his career. In 1888 he joined the editorial department of the Urdu paper *Kohinoor* of Lahore. He contributed regularly to several Urdu papers like the *Oudh Punch*, the *Avadh Akhbar* and the *Zamana* (Kanpur). After serving for a while in the *Hindoosthan* (1889) of Raja Rampal Singh of Kalakankar, he joined the *Hindi Bangvasi* and continued there till 1893. From 1899 to 1907 he edited the famous Hindi newspaper, the *Bharat Mitra* (Calcutta). His Urdu poems were published in the *Guldasta*, a Lucknow paper.

A keen believer in Hindu-Muslim unity, he criticised those who tried to create communal disharmony. But at the same time he was so orthodox in the observance of religious practices and conservative in his attitude towards social reforms that he once went to the extent of criticising G. K. Gokhale for having taken food at the Viceroy's place.

Balmukund's heart bled for his unfortunate countrymen who lived on the roadside in all

weathers, while the foreign masters lived in palatial buildings. In 1907 he sent forth a clarion call to his countrymen inviting them to join the ranks of the valiant fighters for the country's freedom, for he realised that there was no hope for the poor and the downtrodden unless the country was free. India was, he said, kept economically backward to be used as a market for Britain's finished goods. He regarded the jails in India as places of pilgrimage, on account of their having lodged the country's most beloved sons. He wished the people to go there not to atone for their crimes, but for the sake of their country, its liberation and its prosperity.

For Balmukund Gupta India was one and indivisible. On the partition of Bengal he attacked Curzon for his vindictiveness towards people whose only fault was their patriotism. Of the Morley-Minto reforms he said that it was like a mountain in labour producing a mouse. He disliked communal representation because it was bound to keep India divided.

In his satirical letters he makes Shaista Khan say that the British had by levying a tax on salt even outclassed him in the art of squeezing money from the poor. He lashed out again at the British on the deportation of Lala Lajpat Rai and Sardar Ajit Singh, writing, "Sir, you have not violated any of your principles. . . . The rulers have always had their way and have by all means tried to oppress the people over whom they have ruled."

Balmukund started as a writer in Urdu, but from 1889 he devoted himself to writing in Hindi. His most noted Urdu work was 'Haridas' published in 1889. It appeared in Hindi in 1896. The numerous poems he contributed to different Hindi papers were published in a consolidated volume, 'Sphut Kavita', in 1905. Also about this time were published his satirical writings in two series, 'Shiv Shambhu Ke Chithe' and 'Balmukund Gupt Chithe Aur Khat'. His serious articles and essays were published in a volume under the title 'Gupt Nibandhavali'. His contemporaries have also credited him with the authorship of three other Hindi books—'Khilona', 'Sarpaghaat Chikitsa' and 'Khel Tamasha'. He also made translations from Sanskrit and Bengali.

Posterity has placed Balmukund Gupta high up in the rank of fearless Hindi writers and journalists. He never used the platform for airing his views. He used the media of journalism and publications for disseminating his views on political, social and religious matters.

[Balmukund Nibandhavali; Jhabbar Mal Sharma and Pandit Banarsi Das Chaturvedi (Eds.)—Balmukund Smarak Granth; Dr. Nathan Singh—Balmukund Gupt: Jeevan Aur Sahitya (a Ph.D. thesis); Laxmi Sagar Varshneya—Adhunik Hindi Sahitya; Mishra Bandhu—Hindi Sahitya Ka Itihas; Ram Ratan Bhatnagar—The Rise and Growth of Hindi Journalism (1826-1945).]

(L. Dewani) DASARATH SHARMA

GUPTA, BEHARILAL (1849-1916)

Beharilal Gupta was born in Calcutta in 1849 in an upper middle-class Hindu Vaidya family. His father's name was Chandra Sekhar Gupta. His maternal grandfather Hari Mohan Sen was a notable figure of the time.

Beharilal was a student of the Presidency College, Calcutta, from where he passed his B.A. examination. In 1868 along with Surendranath Banerjea and Romesh Chandra Dutt, both later to become so prominent in the nationalist movement in India, Beharilal went to England, without the knowledge of his relations. There he passed both the Indian Civil Service and Bar-at-Law examinations.

After his return from England he was appointed Deputy Magistrate and Deputy Collector of Manbhum and Hooghly respectively. Later he became Presidency Magistrate and Coroner at Calcutta.

In 1882 when Beharilal was the District Judge in Howrah, he felt agitated over the prevailing practice in courts, according to which Indian judges had no right to try European criminals. This system according to Beharilal was against democratic practices. He was advised by Romesh Chandra Dutt to send a note to the Govern-

ment. Accordingly in 1882 he sent a note to the Lt. Governor, Sir Ashley Eden, urging the abolition of the prevailing practice in courts. The above note was taken into consideration by the Government of India and formed the basis of the famous Ilbert Bill in 1883, drafted by Sir Courtenay Ilbert, the Law Member in Lord Ripon's Executive Council. The Bill gave powers to try European offenders to Indian judges and magistrates. Later Beharilal became the Remembrancer of Legal Affairs. For some time, he also acted as a judge in the Calcutta High Court.

After retiring from the service of the Government of India, Beharilal acted as a Secretary to the Baroda ruler for a few years.

Beharilal was a profound scholar in Sanskrit and Persian languages. A man of quiet disposition, he was opposed to the caste-system and had deep respect for women.

In 1914 he received the C.I.E. title from the Government of India.

Beharilal took no active part in the nationalist movement. But he loved his motherland deeply and was not afraid to express his feelings against the Government in protesting against the prevailing practice in courts which debarred Indian judges from trying Europeans. The Ilbert Bill of 1883, which was the result of his note to the Governor of Bengal, can be regarded as the dawn of an era of constitutional reforms in India.

[Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1347 B.S.; R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Pravat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1925; The Bharatvarsha, Jaishtha, 1339 B.S.]

(P. N. Banerjee) PANSY CHHAYA GHOSH

GUPTA, CHANDRA BHANU (1902-)

Chandra Bhanu Gupta was born on 14 July 1902 at Bijoli in Aligarh district of U.P. His father Hira Lal was a forthright person and was highly respected in his village and community. His mother Kaushalya Devi was a pious lady. The Arya Samaj was a formative influence in his early life and he developed respect for the Samaj virtues of thrift, industry, national self-respect and social equality. Matriculating in the First Division from the Government High School, Lakhimpur-Kheri (U.P.), he proceeded to Lucknow (which subsequently became the focal point of his public career) for his higher education and passed the M.A. and LL.B. examinations from the Canning College of the Lucknow University in 1925. He entered the legal profession and soon became a successful criminal lawyer.

A bachelor, he was drawn to the national struggle at an early age and joined the Indian National Congress where his deep commitment and organizational capabilities (he became famous as a brilliant strategist and as a fund-raiser for the party and for causes like the Bihar Earthquake (1934), Motilal Nehru Memorial Society and Acharya Narendra Deva Memorial Library) assured him a rapid rise in the Congress hierarchy. Among his close associates in the Congress were Pandit Motilal Nehru, Pandit Govind Ballabh Pant and Rafi Ahmad Kidwai. He shot into national prominence when he appeared as one of the main defence Counsels in the famous Kakori Case and later in the Meerut Conspiracy Case. From 1926 he was a member both of the All-India and of the U.P. Congress Committees and held various offices, such as Treasurership, Vice-Presidentship and Presidentship of the U.P. Congress. In a long public career distinguished by selfless dedication and tenacity, he underwent numerous terms of imprisonment during the freedom-struggle. He has been a member of the U.P. Legislature from 1937 to the present (except for a brief interval after the 1957 elections), earning respect as a passionate, hard-hitting and candid legislator whether in the Treasury or in the Opposition bench.

He entered the U.P. Ministry under Pandit Govind Ballabh Pant in 1946 as a Parliamentary Secretary, and held various important ministerial portfolios from 1948 to 1957. Active in the U.P. Congress organisation, he was the Chief

Minister of U.P. from 1960 to mid-1963 when he resigned under the 'Kamaraj Plan' but remained as the 'power behind the throne' till the 1967 General Elections. Then after a brief spell as Chief Minister he became Leader of the Congress Opposition to U.P.'s first non-Congress Ministry till the 1969 mid-term elections which again elevated him to the Chief Ministership. The 'Congress split' of 1969 was a personal trauma for him, epitomizing as he did the devoted and loyal Congressman. After unsuccessful efforts to reconcile the two factions, he had to make a difficult choice between basing the Congress on a disciplined and cohesive organization and resting its strength on the nebulous and fickle forces of mass support. In the end his belief in 'Party above self' compelled him to side with the 'Old Guard' as against the 'Ruling Congress'. Disillusionment with the new style of national politics, compounded by ill-health, has impelled him to seek a semi-retirement from active public life.

Deeply committed to the social principles of the Arya Samaj, his politico-economic ideology can be described as a socialism conditioned by the country's *genius loci* and historic tradition, which is substantiated by the original platform of the All India Congress Socialist Party of 1934, of which he was an active founder-member. Among the various schools of Indian socialists he stands apart as the champion of private initiative, motivated by the belief that in free India socialist choices can only be between free enterprise and public regimentation, the latter being offensive to democracy. But his conception of a free economy seeks regulation of the private sector, by the compulsion of social responsibility in accordance with Mahatma Gandhi's concept of Trusteeship. In his view the two main weapons for combating India's backwardness are industrialisation and education. His contribution to both these causes in U.P. has been considerable, especially in the field of medium industry and technical education, notably medical and engineering education. In the field of general education, he has pleaded and worked for revitalizing all sectors of education, from as far back as 1927, when he was elected with renewed terms right up to 1959, as a member of the highest academic bodies of the Lucknow University. His approach to social, economic and political questions, thus, displays a basic consistency and dedication.

[U.P. Legislative Assembly Proceedings (Official Report), 1937—Vol. II, 1938—Vol. V, 1939—Vol. XVIII; Manmathnath Gupta—Bharat Ke Krantikari (in Hindi), Delhi, 1962; Mahavir Tyagi—Meri Kaun Sunega (in Hindi), Delhi, 1964; Shri Chandra Bhanu Gupta Abhinandan Granth (1966), published by S. Chand & Co., Delhi.]

(L. Dewani) D. N. SHUKLA

GUPTA, DESHBANDHU (1900-1951)

Deshbandhu Gupta was born on 14 July 1900 in a Mahajan (Baniya) family of Panipat (now in Haryana). His father Lala Shadi Lal, a trader by profession, was also a petition-writer in the law-courts at Panipat. He was a staunch Arya Samajist, and strictly given to the performance of Vedic rites and ceremonies. He was lacking in academic qualifications. His command over Urdu was, however, impressive and he acquired some reputation as a writer. He was the head of a lower middle-class family.

Deshbandhu was married in the year 1919 in a family of good status. The parents of his wife, Sona Devi, were also orthodox and tradition-bound. Sona Devi always wore khadi, and, at times, took part in national demonstrations. In 1932 she courted imprisonment with a baby in her arms. The couple had nine children.

Deshbandhu's early education was of a professional type. He learnt the 'Mahajani' script (fit for commercial transactions) at a *Pathshala* in Panipat. After about two years, at the age of seven, Deshbandhu was admitted to the Municipal School. Next, he joined the Arya Vedic High School, Ambala.

For higher education, Deshbandhu joined the Hindu College at Delhi. While studying in the second year class, he plunged himself in the

national movement and courted arrest. On being released, he came into contact with Lajpat Rai who at once recognised the sterling qualities of this young enthusiast and took him into his political camp.

Deshbandhu's circle of friends and associates was quite extensive. Raghunandan Saran (a Congress leader), Choudhury Mukhtiar Singh (an industrialist), Pandit Thakur Das Bhargava (a famous lawyer), Sri Ram (a Delhi industrialist), Mahashe Krishan (Editor of the *Pratap*) and Aruna Asaf Ali (a young leader of radical views) were some of the members of this circle.

The orthodox atmosphere at home, the impact of the Arya Samaj, the company of Swami Shraddhanand in the Mianwali Jail, and the emerging personality of Gandhiji were important influences on Deshbandhu's young mind. All these tended to make him a strange admixture of orthodoxy and modernity, of Hindu renaissance and secular nationalism, of conservatism and social reform. He travelled to Europe and America in the year 1948 on a professional mission and as President of the All India Newspapers Editors' Conference.

Deshbandhu's political career started with the background of the Rowlatt Act and the Jallianwala Bagh tragedy. The latter incident affected him profoundly. He responded to the call of Gandhiji and joined the Non-Cooperation Movement and was jailed. He took dictation from Lajpat Rai of articles for the *Bande Mataram* newspaper. In this way he received his first lessons in journalism. Thereafter, Deshbandhu repaired to his native town of Karnal and started political work. He organised a number of Congress Committees there.

Then came a turning point in his career. He was on a visit to Delhi to invite some Congress leaders. The metropolitan city was in a ferment on the question of boycotting the visit of the Prince of Wales. The authorities wanted to put up a show by holding a Conference of the Depressed Classes. The Congress led by Deshbandhu captured the Conference and wrecked it. The leaders were greatly impressed and made him the Propaganda Secretary of the Delhi Provincial Congress Committee. Thus, from the early twenties began his association with the Congress and this continued for three decades. He became editor of Shraddhanand's patriotic journal, the *Tej* (1923). He offered satyagraha and courted imprisonment in every phase of the national movement. His greatest contribution to nationalism was during the Quit India Movement in 1942 when he was arrested and kept in jail till 1945. He collected funds for the party. He was a most effective public speaker and election fighter. In later years he mobilized the Indian press for communal harmony and good relations with Pakistan. After independence he became a member of the Parliament, and also served on a number of important Parliamentary Committees and Advisory Councils. In the field of journalism, he commanded high respect. He was elected President of the All India Newspapers Editors' Conference (1948).

In independent India, the most important battle was fought by him for gaining for Delhi the full status of a State. He was not, however, destined to be its first Chief Minister. He died in an air-crash in 1951. The Ministry of Education recognised his services to Delhi by opening a College in his name.

Lala Deshbandhu was a picture of sobriety and culture. He was known for hospitality and his home was always full of guests and visitors. He was an ardent Arya Samajist (but utterly non-communal), and a believer in the possibility of a Hindu renaissance. He was opposed to building up of the Muslims at the cost of the Hindus. He was not willing to see Hindus being cowed down.

In his speeches there was hardly any rancour, cynicism or anger. He was persuasive, logical and impressive. As a committeeman his views were greatly valued. He believed in a casteless society, equality of status for women, communal harmony and freedom of expression. Though a Gandhite, he stood for large-scale mechanization and industrialisation. He abhorred all violence, and had deep appreciation for a Parliamentary system of government.

Among Delhi Congressmen, Deshbandhu was perhaps the last statesman, having personality, calibre and faith. His career was unfortunately

cut off at a time when the continued presence of a constructive and steadfast leader in the capital city could have meant a really vital difference. The gap in the public life of Delhi that remains yawning after a passage of twenty years since his death is at once a testimony to his greatness and a tragedy for the State.

[Special Supplement to the Indian News Chronicle, 21 November 1951; Interviews with Vishwa Bandhu Gupta (son of Deshbandhu Gupta), Jia Lal Gupta (Deshbandhu's elder brother), Prem Sagar (a relative) and Deshbandhu Gupta's wife.]

(Mantosh Singh) AMBA PRASAD

GUPTA, DINESH CHANDRA (1911-1931)

To the unassuming Postmaster Satish Chandra Gupta the arrival of a third son was hardly a matter of any significance. Dinesh was born on 11 December 1911 at Jeshlong in the District of Dacca, now in Bangladesh. Little did mother Binodini Devi imagine that the crying child she gave birth to that day would make such a big noise when grown up.

Dinesh had his schooling at the Dacca Collegiate School, then the nursery of budding rebels. The crimson robe of the revolutionary was Dinesh's natural wear. His talent as an organizer attracted the attention of Hem Chandra Ghosh, Haridas Dutta, Major Satya Gupta and other stalwarts of the powerful B.V. (Bengal Volunteers) Party.

Midnapore where Dinesh was deputed to develop party activities turned in the 'thirties into a veritable hell for the British rulers. Three magisterial heads rolled down one after another before the sure shots of the youthful revolutionaries. It came to be said that Midnapore produced rice and revolutionaries.

Dinesh believed that whom the gods love inherit suffering, but that they also grant him the strength to bear it. The final episode of his thrill-packed life showed how true it is. This episode is the commando raid on the Writers' Buildings in Calcutta on 8 December 1930 carried out by him along with Benoy Bose and Badal (Sudhir) Gupta. The revolutionaries carried the fight into the very citadel of the alien rulers. About midday the three young men quietly went up the stairs of the Writers' Buildings apparently to seek an interview with the Inspector-General of Prisons, Col. N. S. Simpson. Instead of waiting for permission according to the normal procedure, they suddenly dashed into Simpson's room and fired five or six shots. Simpson died instantly. Then the three came out in the corridor where they were chased by the Inspector of Police and a few other officials. There was a short exchange of fire and some more officials were injured. By that time a large police contingent had come on the scene, but although hopelessly outnumbered the three young men continued the fire till the end and refused to surrender. When they were about to be overpowered they attempted suicide. Badal swallowed potassium cyanide and died on the spot. Benoy and Dinesh shot themselves and lay seriously wounded. They were captured and sent to the Medical College Hospital. Benoy died of his wounds on 13 December 1930, while Dinesh recovered after an operation. He was later tried and sentenced to death.

Sitting in a solitary cell in the Alipore Central Jail, calm and serene, Dinesh wrote a few sparkling letters to his near and dear ones. These letters are not only of considerable literary merit, they also reveal the philosophical depth of his mind. He consoled his mother thus: "Death we have to embrace, all of us, to-day or to-morrow. Why should there be grief if it comes a few days earlier or comes without any notice?." In another letter he wrote: "I am leaving for ever my dear motherland, every speck of whose dust is sacred to me. It pains me to think that we brothers are quarrelling over trivialities like a cow or the playing of music and killing each other." To this boy of twenty the truth occurred that nationalism does not merely mean liberation from the foreign yoke, but that it also means liberation from narrow loyalties to locality, sect or religion that interfere with the emergence of true nationalism.

The hanging of Dinesh on 7 July 1931, observed as a day of national mourning, roused the nation as nothing had done before. The press for once was defiant of the fetters on its freedom. The *Advance* flashed bold headlines: 'Dauntless Dinesh Dies at Dawn'. The then Mayor of Calcutta, Dr. B. C. Roy, openly eulogised Dinesh in glowing words: "The murderers of to-day are often the martyrs of to-morrow." The Corporation of Calcutta recorded its "Profound sense of sorrow and grief at the untimely death of Dinesh Gupta who died in pursuit of an ideal."

In a secluded room at Arambagh on the night of 7 July quietly sat Subhas Chandra Bose intently listening to the "Letters of Dinesh" being read aloud by Dr. Radha Krishna Pal. His eyes glistened and the future liberator of India could perhaps see the streaks of morning light piercing the darkness on the horizon.

The reaction of the revolutionaries was devastatingly sharp. On 27 July 1931, Mr. Garlick, the District Judge of Alipore who had earlier presided over the Special Tribunal that tried and sentenced Dinesh, was shot dead in the court room by an avenger claiming blood, Kanai Bhattacharjee by name (a disciple of Satcowri Banerjee of revolutionary 'Jugantar'). Kanai too joined the rank of martyrs from the instant action of self-administered potassium cyanide followed by a volley of shots from the outwitted guards in ceremonial acclaim as it were. The fire was spreading. Dinesh had not died in vain.

[B. K. Rakshit Roy—Biplab Tirthe, Calcutta, 1953;—Sabar Alakshey, Calcutta; Dinesh Gupta —Letters from Prison; K. C. Ghosh—The Roll of Honour, Calcutta, 1965; Suprakash Roy—Bharater Baiplabik Sangramer Itihas, Calcutta, 1955; Writers' Buildings Alinda Yuddher Sahid Benoy, Badal, Dinesher Pratikriti Unmochan—by Baleswar Atmotsarga Smarak Samiti, Calcutta, 1967; Personal interview of the Research Fellow with Jyotish Gupta, brother of Dinesh Gupta.]

(Sarojit Datta) B. K. RAKSHIT ROY

GUPTA, GHANSHYAM SINGH (1885-)

Ghanshyam Singh Gupta was born at Durg (now in Madhya Pradesh) on 22 December 1885. His father's name was Gaind Singh Gupta and mother's Bhanmati. Gaind Singh, a Vaishya by caste, was a 'Malguzar' and a rich landlord. It was an old aristocratic family in Chhattisgarh region in M.P. Ghanshyam's forefathers held the hereditary post of 'Subedar' in the Suba of Chhattisgarh under the Bhonslas of Nagpur. They had settled down in Durg about 150 years earlier and got extensive lands by way of reward from the Bhonslas. The family originally belonged to Ramnagar in Benares district of U.P. and had to leave it due to the oppression of the Muslim rulers at the time.

Ghanshyam married Jayadevi on 15 February 1911. As she belonged to a different caste, the marriage raised a big controversy and Ghanshyam was made an outcaste.

Ghanshyam passed his B.Sc. in 1906 and LL.B. in 1908 from the Allahabad University. While studying in the M.Sc. Class he led a College strike at Jabalpur against the English Principal. That was the end of his academic career. He then took up a teaching appointment at Gurukul Kangri near Haridwar for about two years. There he learnt Sanskrit and acquired a good mastery of the language. Later, he set up practice as a lawyer, which he gave up in 1921 during the Non-Cooperation Movement.

Shri Gupta was a staunch Arya Samajist and was profoundly influenced by Swami Shraddhanand. In 1937 he got the Arya Marriage Bill passed in the Central Legislative Assembly. He led two successful Satyagraha movements in defence of the Arya Samaj—one in Hyderabad (Deccan) in 1938 and the other in Sind in 1944-45. The peaceful behaviour of the Satyagrahis and the able lead given by Ghanshyam were appreciated by Gandhiji.

In politics his career began from 1907 with the College strike at Jabalpur which was connected with the Bengal Partition Movement. Among his political associates in later days were Durga Shankar Mehta, Dwarkanath Tiwari, Seth Govind Das, Pandit Ravi Shankar Shukla,

Dr. N. B. Khare and Pandit D. P. Mishra. He joined the Congress from the beginning of his political career, and was a member of the A.I.C.C. from 1919 to 1936.

He was first elected to the C.P. Legislative Council in 1924 and again in 1926, both times on the Swarajya Party ticket. In 1934 he was elected to the Central Legislative Assembly from C.P. In 1937 he returned to the Provincial Assembly and was elected its Speaker. In 1946 again he was returned to the Provincial Legislature and elected Speaker. He was also nominated to the Constituent Assembly of India. He helped in preparing the Hindi version of the Constitution which was presented to Dr. Rajendra Prasad, the President of the Assembly. He was a whole-time member of the Official Language Legislative Commission which rendered into Hindi authoritative texts of Central Laws. He was also the Chairman of the Language Expert Conference and of the Committee which rendered Hindi equivalents of English legal and administrative terms. In 1954 he was appointed a member of the Foreign Missionaries Activities Enquiry Committee set up by the M.P. Government. The Committee's report was accepted in toto. In June 1964, he was appointed Vigilance Officer of the Raipur Division by the M.P. Government to enquire into public complaints.

On 1 January 1958, he was accorded a grand reception at Rohtak by the Punjab Arya Sammelan following the successful termination of the Hindi Satyagraha.

Besides politics and the Arya Samaj movement, Ghanshyam also showed great interest in social work. He was specially concerned with the uplift of the Mahars—a small community doing odd manual work. He did a lot of useful work for the amelioration of the social and economic conditions of the Mahars. He made pioneering efforts for the spread of female education, particularly among the backward people in Chhattisgarh region. He collected four lakhs of rupees for the purpose and started a chain of schools.

[C. P. Legislative Council Proceedings, 1924—Vol. II, 1925—Vols. I & II, 1926—Vol. I; Indian Legislative Assembly Debates, 1937—Vols. II & III; The Tribune (Lahore), 27 November 1944; The Hindustan Times (New Delhi), 27 November 1944; Personal interview of the Research Fellow with Ghanshyam Singh Gupta at Durg.]

(L. Dewani) K. L. SRIVASTAVA

GUPTA, ISWARCHANDRA (1812-1859)

Born at Kanchrapara in the district of 24-Parganas, Bengal, Iswarchandra Gupta was one of our early poets and journalists who cast an important influence on the rising generation of the modern Bengal. He came of an old high caste Vaidya family, held in respect by the local people for their proficiency in Sanskrit and Ayurveda. Iswarchandra's father, Harinarayan Gupta, was a man of humble means and was not in a position to give proper education to his children. After the death of his first wife, Harinarayan married for the second time. Iswarchandra could not get on well with his step-mother and came over to Calcutta to live with his maternal grandfather at the age of ten.

In 1827 Iswarchandra was married to Durgamani, much against his wishes. Durgamani, somewhat a half-wit, was moreover not a good-looking woman. Much of the sarcasm Iswarchandra's verses contain was the indirect result of this unhappy union. Iswarchandra, however, made good provision for Durgamani's maintenance. Durgamani was childless and survived her husband.

Iswarchandra attended the village school but not very seriously. He had none the less a sharp memory. Once heard he could remember things, and thus he acquired some knowledge of Persian and Sanskrit. His poor grandfather could not provide him with the English education for which he was sent to Calcutta. Iswarchandra was a self-made man. In later years he learnt something of English and studied Vedanta and Tantra seriously. He had a natural gift of composing songs. He used to be picked

up by the 'Kaviwalla'-parties when they visited his village to compose songs for them.

Iswarchandra entered public life first as the Secretary of a society called the 'Nava-Visistha-Sisthagana Sabha' which he founded with the help of Yogendramohan Tagore of Pathuriaghata in 1830. A local man, his grandfather was known to the Tagores and thus Iswarchandra became very much friendly with Yogendramohan under whose patronage he brought out his well-known journal *Samvad-Prabhakar* on 28 January 1831. It was then a weekly paper. It was, however, short-lived and closed down in the following year. He then worked for some time for another paper, the *Samvad Ratnavali.*

Soon after he undertook a tour to Orissa. He stayed there with his uncle, studying Tantra for some time. After coming back to Calcutta in 1836 he revived the *Samvad Prabhakar*, this time as a tri-weekly. Iswarchandra shook off much of his former conservatism. He came in contact with important personalities of his time and became associated with various organisations, e.g. Society for the Acquisition of General Knowledge (1838) started by the students of Derozio, Tattwabodhini Sabha of Devendranath Tagore (1838), Bangabhasa Prakasika Sabha, Baraset School Committee (1839), Deshahitaishini Sabha (1842), Nititarangini Sabha (1842), Hindu Theophilanthropic Society (1845), Anti-Lex Loci Society (1850), Hindu Hitaishini Sabha (1846), Behala Haribhakti Pradayini Sabha (1854) etc.

In 1839 the *Samvad Prabhakar* became the first Indian daily paper and Iswarchandra continued to be its editor till his death. In 1853 he published a monthly supplementary which mainly contained moral essays and verses. Besides the *Samvad Prabhakar*, he brought out two more papers, the *Pasanda-Pidan* (1846) and the *Samvad-Sadhuranjan* (1847), both being short-lived.

In 1848 Iswarchandra visited Meerut, Delhi, Agra, Allahabad, Cawnpore and Benares. He tried to assess the popular feeling about the British rule in course of his travels. He used to collect information about the political, social and educational conditions of the people. The reports appeared regularly in his paper. He also travelled extensively in eastern Bengal.

As early as 1833 Iswarchandra compiled and edited Ramprasad Sen's 'Kalikirtan'. This attempt to collect and preserve old Bengali poetry culminated in the important articles (1853-55) on the lives and works of the 18th -century poets who were fast fading out. Of these papers, only the monograph on Bharatchandra Roy Gunakar appeared in book form in 1855. In 1857 he published 'Prabodh-Prabhakar', a collection of reflective moral essays. His 'Hita-Prabhakar' (1861), stories of Hitopadesha, and 'Bodhendu-Bikasa' (Part I), free translation of 'Prabodha-Chandrodaya', were in the press when he died. Iswarchandra's verses were collected in eight parts (1862-74) by his brother Ramchandra Gupta. Bankimchandra Chattopadhyaya made a selection of Iswarchandra's verses under the name 'Kavita-Sangraha' (1885), with a biographical account of the poet.

Iswarchandra lived in an age when radical social changes were taking place around him. The news and views of his paper fully reflected these changes. Iswarchandra never underrated the progressive changes. Surcharged with deep patriotic emotions, some of his poems were the first of their kind in Bengali literature. Spuriousness he hated. Thus while he fought for the rightful place of Bengali when English was the only fashion, he exhorted the English-educated young men to impart new ideas through the mother tongue. He advised them to join Government service for that would offer them opportunities to come in contact with the largest number of people. He supported female education. Widow-marriage also he supported, though with some reservation. He was a Hindu with an inclination towards Brahmoism.

Iswarchandra was a supporter of British administration, but at the same time wrote some very bitter editorial articles attacking the oppression by the indigo-planters. The Government's monopoly of opium and salt business was also his target of attack. His deep patriotic feeling made him comment adversely on the amassing of wealth by the English officers and merchants. He was conscious of the sad plight

of the plantation and agricultural labourers. He had deep sympathy for the ryots, though he did not accuse the zamindars. It was an attitude very common among the Bengali intelligentsia of those days. He also advised the young men to take to trade and commerce.

Iswarchandra's place in Bengali literature is assured. His satirical verses which contain no malice for any particular individual are perfect examples of his humorous nature. He was our first literary historian and critic. It was Iswarchandra again who assembled the young talents around him and thus paved the highway of our new literature.

[The Samvad-Prabhakar, 1848-1859; Brojendranath Bandyopadhyaya—Iswarchandra Gupta (in Bengali), Sahityasadhakcharitmala Series, published by the Bangiya Sahitya Parishad, Calcutta, Magh, 1350 B.S. (1944); Bhabatosh Datta (Ed.)—Iswarchandra Gupta Rachita Kavijibani (in Bengali), Calcutta, 1958; Iswarchandra Gupter Jivancharit O Kavitva by Bankimchandra Chattopadhyaya (in Bengali), Jijnasa, Calcutta, 1968; The Yugantar (a Bengali daily), magazine section, 30 October 1960, article by Amalendu De: Banglar Nil Chas O Iswarchandra Gupta; Benoy Ghosh (Ed.)—Samayikpatre Banglar Samaj Chitra (1840-1905), Vol. I, Calcutta, 1962.]

(Amalendu De) BHABATOSH DATTA

GUPTA, MAITHILI SARAN (1886-1964)

Maithili Saran Gupta, hailed as a national poet and one of the makers of modern Hindi literature, was born in 1886 at Chirgaon near Jhansi, now in Madhya Pradesh, in an aristocratic Hindu Vaishnav family. His father, Ram Charan Kanak, was a rich zamindar and money-lender. He was deeply religious-minded and was specially devoted to Rama and Sita. He spent most of his time in prayers and *puja*, and his house was frequented by Pandits from Ayodhya, Chitrakoot, Janakpur and other places. This devotional atmosphere in the family, and specially the attachment to Rama, profoundly influenced Maithili Saran who became a devotee of Rama and gave expression to it in almost all his literary compositions.

Maithili Saran had his traditional primary education at the village school at Chirgaon where he learnt the alphabet and elementary arithmetic. For English education he was sent to the Macdonald School at Jhansi, but although he spent a few years there he did not make much progress. He was recalled home and private pandits were engaged to look after his education. He came to acquire a good knowledge of Sanskrit and read not only the religious books but also the classical literature. This shaped his future literary career.

Among the persons who particularly influenced him in his literary career two deserve special mention, Munshi Ajmeri and Acharya Mahabir Prasad Dwivedi. It was Munshi Ajmeri who first initiated him to verse. He was also influenced by the Urdu poet Hali's 'Musaddas'. Mahavir Prasad Dwivedi was, however, his real guide and inspiration in his literary form, specially the use of the *Khari Boli*, nearer to the language of the common man, in place of the old *Braj Bhasa*. It was again in Dwivedi's famous paper, the *Saraswati*, that the earliest poems of Maithili Saran Gupta appeared. Maithili Saran also knew Bengali and read Tagore in the original. His younger brother, Siyaram Saran Gupta, was attached to him and he too became a noted poet.

Maithili Saran's first important work was 'Rang me Bhang' (1908-09), but he really shot to fame with the publication of his nationalist poem 'Bharat Bharati' (1912) which was later banned by the Government. His last poetical work was 'Vishnupriya' (1959), depicting the characters of Chaitanya Mahaprabhu and his wife. During fifty years of his active literary career Maithili Saran wrote forty poetical works and half a dozen translations, including the translations of 'Palasir Yuddha' and 'Meghnadbadh Kavya' from Bengali and Omar Khayyam's 'Rubaiyat'. He published his own works. His publications may be grouped into six categories: nationalistic, as 'Bharat

Bharati'; connected with the Mahabharata, as 'Jayadrath Badh'; connected with the Ramayana, as 'Panchvati' (1925) and 'Saket' (1932); Buddhist themes, as 'Anagh' and 'Yashodhara' (his best poetical work in the opinion of many); connected with the Puranas and traditions, as 'Tilottama', 'Shakuntala' and 'Chandrahaar'; and connected with the Sikhs, as 'Gurukul', etc. Though he wrote on various themes, the Ramayana attracted him most. His delineation of the character of the ignored Urmila, wife of Lakshmana, in his 'Saket' was appreciated by many, including Gandhiji.

Maithili Saran drew his poetic inspiration and themes mainly from India's ancient history, culture and traditions, and as such he is considered by many as striking a Hindu revivalist note. Yet, he did not exclude modern themes like social reforms, etc. from his compositions, e.g. in his 'Kisan' or 'Achchyut'. His attachment to ancient Indian culture and tradition has been attacked in some quarters as Hindu communalism, but in fact, he was only emphasising the basis of Indian culture without any disrespect to other religions and culture. He was hailed as 'Rashtriya Kavi' by Mahatma Gandhi at a ceremony held in Benares in 1936 under the auspices of the Nagari Pracharini Sabha. Maithili Saran's language was simple *Khari Boli* which could be understood by the masses, and he used both Sanskrit and indigenous metres.

Maithili Saran belonged to no political party although many of his poetical works were intensely patriotic in their contents and appeal. He, however, did not keep himself aloof from the main stream of the nationalist movement. He courted imprisonment in 1940-42 and was kept in the Agra Central Jail.

Maithili Saran was awarded honorary doctorate by three Universities for his unique services to Hindi literature. In 1952 he was nominated as a member of the Rajya Sabha and he occupied that seat till March 1964. In the House he often gave his speeches in verse, and it was a treat to hear the exchange between him and the Finance Minister, C. D. Deshmukh, who also replied in verse. He was awarded the title of Padma Vibhushan in 1954.

Maithili Saran died at Chirgaon in December 1964. As a person he was gentle and sociable. He was married and had a son.

[Ram Ratan Bhatnagar—Maithili Saran Gupta; Shyamnandan Prasad Singh—Gupta Ji Ki Kritya; Girija Dutt Shukul Girish—Gupta Ji Ki Kavya Dhara; Umakant—Maithili Saran Gupta Kavi ani Bharatiya Sanskrit Ke Akhyata; Satyendra—Gupta Ji Ki Kala; The Nav Bharat Times, 13 December 1964; The Dharmayug, 27 December 1964; The Yojna, 3 January 1964; The Radiance, 10 January 1964.]

(Mantosh Singh) PRABHAKAR MACHWE

GUPTA, MANORANJAN (1890-)

Manoranjan Gupta, son of Dinabandhu Gupta, was born in 1890 at Adhuna in the district of Barisal, in East Bengal. He had his early education in his own village and then joined the High School at Batajore founded by Aswini Kumar Dutt. He passed the Entrance examination in 1909 and joined the B.M. College at Barisal. His family was not financially very solvent; so he had to prosecute his studies at Barisal through his own efforts. From his young days, he was very energetic and self-reliant.

At an early age he came under the influence of Ananta Kumar Sen Gupta who first gave him the idea of social work and taught him the gospel of the 'Gita' of doing one's duty without any consideration for the result. His friend Hiralal Dasgupta also influenced him and introduced him to the Jugantar party at Barisal; and thus he came in contact with Swami Prajnanananda Saraswaty who influenced his life all through. It was through his inspiration that Manoranjan devoted himself to national service and revolutionary work and remained a bachelor. He played an important part in organising the Jugantar party at Barisal. In 1913 he led a band of volunteers from Barisal to the Damodar flood-affected areas. There he came in contact with Jadugopal Mukherjee.

After passing the B.A. examination in 1914, he went to Calcutta for revolutionary work.

He started working along with Naren Ghosh Chowdhury of the Jugantar party. His previous contact with Jadugopal Mukherjee in the flood relief was helpful in the final integration of the Barisal group with the main Jugantar party. In Calcutta he took part in the Indo-German conspiracy. He was arrested in January 1916 and kept in detention under Regulation III of 1818 for four years and a half, being released in August 1920. Along with Arun Chandra Guha, he joined the Saraswaty Library which published political literature in the Non-Co-operation Movement. He went to Barisal to join the Non-Cooperation Movement; there he was arrested and sentenced to one month's imprisonment. On release he returned to Calcutta. He was one of the founders of the Saraswaty Press in 1923. He was arrested in September 1923 under Regulation III of 1818 and was released only in 1928 after about five years. Then he went to Madras to organise the Bengal Insurance then taken over by some members of the Jugantar party. Before the arrival of the Simon Commission, he was arrested at Madras but was released after two days. On the arrest of Arun Chandra Guha and Bhupendra Kumar Dutt, he came to Calcutta in August 1930, and took up the links of the revolutionary work of the Jugantar party. He led an absconder's life for about six months, but was arrested again under Regulation III, being released only in 1938. His total jail and detention period was about 24 years.

Immediately after release in 1938, he plunged himself in revolutionary work and went to Idilpur (Faridpur). There he was arrested along with Nikhil Guha Ray and Keshab Chandra Guha. All of them were convicted in the lower court but were acquitted by the High Court. But immediately after he was arrested and detained up to 1946, when he stood for election to the Bengal Legislative Assembly. Then he was released and elected. After partition, he remained in East Bengal for some time as an M.L.A. He came over to India in 1951 and was subsequently elected a member of the West Benagl Legislative Council for two terms.

In jail his hobbies were reading, writing and gardening. His reading covered a wide range of subjects from literature to philosophy. His present hobby is co-operative movement and he is connected with a number of co-operative societies. Even now, at 80, he is active and healthy. He has written a number of books including 'Life of Mitchell', a translation of Machiavelli's 'Prince', a book on Rabindranath's Art and three books on the co-operative movement.

From his early age he was of a serious nature and all his playmates used to treat him with an amount of awe and regard. He had a dominating personality and was considered very efficient in revolutionary work. He took the lead in many daring revolutionary acts. He was one of the top leaders of the Jugantar party, particularly during the Indo-German Conspiracy period. He is liberal in social matters, following the precepts of Swami Prajnanananda. He never believed in regional, caste or creed distinction. He is in favour of women's emancipation and bringing them into the wider political life. Now as an ardent enthusiastic co-operator, he believes in a co-operative commonwealth and in a wider association of humanity.

[Bhupendra Kumar Datta—Biplaber Padachinha, Calcutta, 1954; Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1965; Arun Chandra Guha—First Spark of Revolution, Calcutta, 1972; Personal knowledge of the Contributor.]

ARUN CHANDRA GUHA

GUPTA, NOLINI KANTA (1889-)

Nolini Kanta Gupta was born on 13 January 1889 at Faridpur (in East Bengal). He had his early education in Nilphamari, a subdivisional town in Rangpore district, where his father, Rajani Kanta Gupta, was a distinguished

lawyer. He did his School education at Rangpore where his young heart opened to patriotic influences which later developed into a strong urge to work for his country's freedom. Rangpore was reputed as the first phase of Raja Rammohun Roy's work for India's regeneration. It had been from then a centre of various national activities. All these were among the formative factors in Nolini Kanta's growth which began to be more definitive when in 1904 he came to Calcutta for his College education. Calcutta then was the seat of the awakening national consciousness created, on the one hand, by higher forces one of which was Vivekananda's, and on the other, by the British Government's decision to partition Bengal.

Nolini Kanta joined the Presidency College and passed the F.A. Examination with a very high place. While a third year student, he had for his teachers such celebrities as Jagadish Chandra Bose, Prafulla Chandra Roy, H. M. Percival and Monmohan Ghose (Sri Aurobindo's elder brother). His brilliant essays in English and Philosophy elicited high appreciation from his professors.

When in 1907 he was in his fourth-year class he felt within him the irresistible call of his motherland and decided to dedicate himself to the cause of her freedom. He left the College, and a brilliant academic career, and joined the revolutionary centre at Maniktala garden, Calcutta, started by Barindrakumar Ghose at Sri Aurobindo's direction. Here he was one of those engaged in experimenting on bomb-making, and one of the four who tried one such bomb which burst before its time and killed Prafulla Chakravarty of Rangpore, the first martyr to India's freedom. Sri Aurobindo's aim in this move was to prepare his country for an armed rebellion. The bombs were an answer to the Government's brutally repressive measures.

With Sri Aurobindo and thirty-eight others Nolini Kanta was arrested on 2 May 1908, and with them, as undertrials, passed one year in jail where he had direct contact with Sri Aurobindo. The British Government's charges against them were of sedition and waging war against the King. It was the well-known Maniktala Bomb Case.

From 1909 to 1910 Sri Aurobindo edited two weekly papers, the *Karmayogin* in English, and the *Dharma* in Bengali, in which appeared Nolini Kanta's first Bengali article on 'Swadeshi Diksha' (Initiation in National Idealism)—an earnest of the future master-thinker and outstanding writer that he has been to this day.

Nolini Kanta came to Pondicherry in November 1910, six months after Sri Aurobindo's arrival there. In 1914 he went to Calcutta and met Pramatha Choudhuri who started the same year the famous literary monthly *Sabuj Patra* which published some of Nolini Kanta's early writings. He was in touch with this paper for some years.

Nolini Kanta returned to Pondicherry the same year. After several years he again went to Calcutta and thence to Nilphamari and in 1919 married Indulekha Devi of Mymensingh. Later on Indulekha became the Headmistress of the Nilphamari Girls' School, and brought up her three sons, all of whom developed distinct literary taste and ability, and are now, along with their mother, members of Sri Aurobindo Ashram. Indulekha taught English and Bengali at the Ashram School for about fifteen years. The sons are now devoted workers of the Ashram.

Though out of Pondicherry from time to time, since early 1926 Nolini Kanta has been in the Ashram as its Secretary.

Over and above several subjects, Sri Aurobindo taught him Greek, Latin, French and Italian. Well-versed in Sanskrit, his keen and illumined intellect freely moved about the vast ranges of its literature from the Vedic to the classical and has revealed their secret significances in as simple, clear and short words as are open to general readers in Bengali and English. Added to this, his knowledge of the Western classics in the original has given him a literary acumen which, during the last half a century, he has brilliantly employed in some of his masterly studies in modern Bengali and Western literary creations.

His first published Bengali work 'Sahityika'

came out in 1921. It was highly appreciated by the press and the reading public. As an exponent of Rabindranath's poetic genius, Nolini Kanta is a recognised authority. 'He is no inconsiderable poet in French', says the Mother. He has been rendering into English all the talks and writings of the Mother in French. His mastery of his mother-tongue apart, he is equally at home in English in which he has written fourteen books, one of which, 'The Yoga of Sri Aurobindo' (the title given by the Master himself), is in ten parts so far.

Nolini Kanta's other writings in English and Bengali on art, literature, sociology, history, science, mysticism, etc. are treated from the seer-vision of man's progress towards the goal in the world of 'sweetness and light'. These as also his prose-poems are marvels of his literary creation. His style, marked by a masterly ease and simplicity, freshness and beauty, and his approach vibrant with a force of conviction and a directness of inner perception, are admired everywhere and have received the best of praises from Rabindranath.

Some of his fifty Bengali works are: 'Roop O Ras', 'Silpa Katha', 'Banglar Pran', 'Swarajer Pathe', 'Bharat Rahasya', 'Rabindranath', 'Navyavijnan O Adhyatmajnan', 'Kavirmanishi' and 'Smritir Pata'. The last one gives in simple form his reminiscences which he read to the young members of the Ashram. It is an authentic document on his early life and the early days of the Ashram and on the revolutionary movement in Bengal. His English works include 'The Coming Race', 'The March of Civilization', 'Approach to Mysticism', 'Poets and Mystics', 'Malady of the Century', 'To the Heights', and 'Towards the Light' (also a French edition published in France).

In his reminiscences Nolini Kanta recounts his inner experiences of the Force that was dynamically working in the Ashram when there descended into Sri Aurobindo Sri Krishna's overmental Consciousness on 24 November 1926.

Around 1940 Sri Aurobindo told Nirodbaran: 'I always see the Light descending into Nolini' (*Srinvantu*, Number Ten, 1375 B.S.). 'His is the pure mind,' said the Master at another time.

Ever averse to limelight and to any personal reference, Nolini Kanta rarely speaks about himself. His grave personality with its reserve and firmness covers a soft heart, a sweet amiability and a humorous temper which only the Yogi in him knows how and when to express.

All his life he has been a lover of physical culture, and today, in his early eighties, he is physically quite fit, taking part in the activities of the Ashram's Physical Education Department.

Besides being the Secretary of the Ashram, Nolini Kanta is a member of the Ashram Trust, Editor of *The Advent*, of the *Bulletin of Sri Aurobindo International Centre of Education*, of *Vartika*, the Bengali quarterly of Sri Aurobindo Pathamandir, Calcutta, and Editorial Adviser to *Srinvantu*, a Bengali monthly and English quarterly, Calcutta, connected with the Ashram. He is Dean of the Faculty of Languages of the International Centre of Education.

Not only a master of Sri Aurobindo's Integral Yoga and a consummate thinker and literary artist whose authentic and luminous exposition of Truth and Beauty has given an altogether new turn and a profound richness to the literature of the time, Nolini Kanta, says the Mother, is also one of the foremost of those who under her divine Guidance are now nearer the Goal, nearer the fulfilment of the Master's vision of the Future. (Written in April 1969.)

[Complete Works of Nolini Kanta Gupta in 4 volumes; Sisirkumar Mitra—A Marvel of Cultural Fellowship (a note on the author, in Nolini Kanta Gupta's The Yoga of Sri Aurobindo, Part Ten); The Srinvantu, Tenth Number of 1374 and 1375 B.S.]

SISIRKUMAR MITRA

GUPTA, SHIVA PRASAD (1883-1944)

Shiva Prasad Gupta was born at Benares in June 1883. He belonged to a rich Agarwala (Vaish) family of landlords and bankers in Uttar Pradesh. His parents, Narottam Das

and Jaini Devi, were highly respected for their wealth and philanthropic pursuits. They owned a big zamindari spread over many districts of eastern Uttar Pradesh and Bihar, which yielded an income of nearly six hundred thousand rupees every year, and which was considerably augmented by profits from trade, industry and banking. The family was known for its orthodoxy in religion and loyalty to the Government, of which Raja Sir Moti Chand was the best representative. But Shiva Prasad came into closer contact with his uncle Mangla Prasad, who held strongly nationalistic views and supported the cause of Hindi and political radicalism.

Shiva Prasad's early education was traditional in type; he read Persian from Maulvi Yad Ali and Sanskrit and Hindi from the Pandits. He was then given modern education and studied up to the B. A. class in Allahabad. He knew English, Persian and Hindi well. His marriage with Bhagwati Devi was performed when he was only 13 years of age.

Though an aristocrat he fell under the influence of Pandit Madan Mohan Malaviya, while a student in Allahabad, of Lala Lajpat Rai during his visit to England in 1914 and later of Mahatma Gandhi with whom he developed close relations. Among others who influenced his views were the great philosopher-nationalist Bhagwan Das, Acharya Narendra Deva, Sampurnanand and Sri Prakash, all eminent nationalists and thinkers. They became his lifelong associates. It was these associations which made for his simple living and fervent patriotism and devotion to national service.

Shiva Prasad Gupta's mode of living was a mixture of opulence and austerity, tending more and more towards the latter as he grew in age. He was fond of good food, both Indian and European, but he was a strict vegetarian. From the time that he came into contact with Gandhi, he adopted Khaddar for his dress, but the family wore rich and fine clothes. Gupta was a renowned host, entertaining at his home all varieties of guests, political leaders, foreign travellers and ordinary citizens. He was religious and performed all the rituals enjoined by his caste and position and fed Brahmins profusely. Yet he was heterodox in his beliefs. The construction of the Bharat Mata temple, installing the engravure of India rather than any deity, is indicative of his originality and liberalism in matters of religion. He was a philanthropist and gave large sums in charity. His contribution of one million brought forth the Kashi Vidyapeeth, a centre for national education, in 1921 when the call for non-cooperation was made, to provide higher education to students who left Government recognised institutions. He also gave large sums to the Benares Hindu University. The Indian National Congress also received occasional grants from him.

His foreign travel from 1914 to 1916 turned him into a zealous nationalist and deepened the impressions which he had earlier received from Pandit Malaviya. His association with Lajpat Rai and many Indian revolutionaries in Europe and America led to his imprisonment in Singapore for 3 months, which humiliation and suffering he could never forget. He was greatly affected by the example of South American States and Japan, which he visited, and he frequently held up the latter for imitation by the Indians. He spent his time in England, United States, South America, Japan, Korea, China and Singapore. His visit to the Women's University of Japan led subsequently to the foundation of the Women's University in Bombay by Professor Karve.

Soon after his return from foreign tour, he was swept away by the rapid current of Gandhian ideology and the Non-Cooperation Movement. But non-violence as a creed he did not adhere to. He admired the revolutionaries and could not condemn their cult of violence. He differed to that extent from Mahatma Gandhi, whom he did not hesitate to oppose in the Karachi Session of the Congress (1931), in spite of his great veneration for him, in the interest of Bhagat Singh and others.

His association with the Indian National Congress began in 1916, when at its Lucknow session he welcomed the League-Congress Pact and exhorted the members to strengthen the Hindu-Muslim unity then achieved. He was opposed to sectionalism and communal division,

which he strongly deprecated even in his student days. In his later life he strongly advocated toleration and cultivation of a sense of equality with the Muslims, whose home was India. He exhorted the Muslims also to appreciate this fact and line up with the main current of Indian civilisation.

Gupta believed in the political and economic value of the Non-Cooperation Movement, but non-violence was only an expedient for him, effective merely in the existing situation. At the Gaya Congress (1922) he said: "It is a folly to treat peaceful non-cooperation as a creed or as a principle. It is only a means which we have thought to be most helpful and easy at the present juncture and that is why we have adopted it in our programme of national emancipation." If the non-violent struggle failed some other method would be adopted to win the goal. He supported boycott of foreign goods as a political weapon and an instrument of economic self-reliance and betterment. It was meant to give expression to the outraged feelings over the British rule leading to misery and slavery of the people of India.

He advocated independence as against Dominion Status which was the goal of political India and the Congress up to 1928. He opposed the compromise resolution of Mahatma Gandhi at the Calcutta Congress in 1928 and fell in line with the youthful leaders demanding independence as the Congress goal, for, he said, "the compromise would not bring unity of all political parties, but independence will evoke the enthusiasm of countless youth." He doubted if Dominion Status would lead to the cessation of British economic exploitation of India, for that was the only motive which kept them here and without it their help in the future would not be forthcoming. He said, "If we abandon the idea of winning complete independence then we shall have to forfeit the sympathies of other independent countries." Later, as President of the U. P. Political Conference, he elaborated this idea. He asserted, "I have cherished only one desire and have one dream and it is that for us Swaraj means that we shall have our own government and there will be no interference of any outside power in the governance of our country." For without independence no one can fully achieve the full aims of one's life. Independence to him was "an antidote which could provide remedy for all the evils in the country". The aims of 'Swarajya' could be realised only by immense sacrifice and "through unity of all ranks". He was a firm believer in Hindu-Muslim unity and denounced all tendencies towards separation. He was a fighter for the goal of independence and deprecated the Congress programme of Council-entry and taking office in 1937 or earlier.

He believed in international co-operation, and supported the case of India being represented in the League of Nations. He fervently advocated the cause of Asian unity and wanted his people to have closer relations with Japan and other emerging Asian nations. But the idea of remaining within the British Empire or Commonwealth was repugnant to him, for he had bitter feelings about the exploitative nature of British rule in India which had destroyed culture, economy and social adhesion of the Indian people.

Though a great landlord, he was solicitous of the peasant's welfare. He advocated removal of land-tax and instead proposed income-tax on agricultural income. He was against large-scale industry and pleaded for small or cottage industries run on co-operative lines, for industrialisation led to misery and corruption of labour in its wake.

Gupta did much for national education, being the founder of the Kashi Vidyapeeth. He started the *Aaj*, a Hindi nationalist daily, and helped journalism a great deal. He wrote several books in Hindi, and used both journals and platform for the propagation of his views. He had a very loud voice and acted as a loud-speaker to broadcast Gandhiji's speeches and Congress notifications.

From 1916 to the early 'thirties Gupta had a most active political life. He courted imprisonment in 1930-32. Although he became an invalid after his last imprisonment, he continued to take an active interest in the nationalist movement. During the Subhas-Gandhi controversy his sympathies were with Subhas. The last session

of the Congress he attended was the Ramgarh session in 1940.

An active political worker, a generous donor, a social benefactor and a kind and hospitable friend, Shiva Prasad Gupta was an institution in Benares and Uttar Pradesh whose achievements are remembered by people, and his temple of Bharat Mata still attracts thousands of visitors.

[Indian National Congress Reports, 1918 (Delhi Session), 1922 (Gaya Session), 1929 (Lahore Session) & 1931 (Karachi Session); Presidential Address by Shiva Prasad Gupta at the U.P. Provincial Political Conference at Nainital, 1927; The Saptahik Aaj (Hindi weekly, Benares), 8 May 1944; The Agarwal Sandesh (Hindi magazine), May-June 1944; The Aaj, Silver Jubilee Number (1945); Personal interviews of the Research Fellow with Bhupendra Kumar Gupta (son of Shiva Prasad Gupta) and his wife, Jyoti Bhushan Gupta (a near relation), Ugra Sen Singh (retired Librarian of Shiva Prasad Gupta's personal library), Baldev Prasad (Managing Director of the Aaj), and Vishwanath Sharma of the Kashi Vidyapeeth (a close associate of Shiva Prasad Gupta).]

(L. Dewani) BISHESHWAR PRASAD

GUPTE, BHALCHANDRA MAHESH
(1895-1972)

Bhalchandra Mahesh Gupte (alias Bapusaheb) was born at Poona on 17 February 1895. He came of a well-to-do Chandraseniya Kayastha Prabhu family. The family originally belonged to the Colaba District (Konkan), but later came to be settled in Poona for the last four generations. Bhalchandra lost his father, Maheshwar Ramchandra Gupte, at the age of five and was subsequently brought up by his uncle T. V. Gupte, a staunch Theosophist and an upright person.

Young Gupte passed the Matriculation examination in 1912 from the Nutan Marathi Vidyalaya, Poona, and graduated from the Deccan College, Poona, in 1917. Subsequently he passed the M.A. and LL.B. examinations in 1919 and 1920 from the Bombay University. The strain of studies which he undertook, much against medical advice, affected his health and also his hearing powers, which became a lasting handicap in his legal and political career.

In 1915 he was married to Saraswatibai, daughter of T. R. Kotwal who was then a judge at Ahmedabad and later a member of the Executive Council of the Baroda State. In his young age Gupte read Tilak's 'Gita-Rahasya' which deeply influenced his outlook on life.

After the completion of his studies Gupte threw himself heart and soul into the Gandhian movement, and for the rest of his life became a part and parcel of it, offering to serve in whatever capacity he was called upon to do. He was a member of the Maharashtra Provincial Congress Committee (1925-60), President of the Poona District Congress Committee (1934-36) and a member of the All India Congress Committee (1938-60). He came to be elected to the Haveli Taluka Local Board (1925-28), Poona District Local Board (1927-34) and Poona City Municipality (1935-37). He was later elected to the Bombay Legislative Assembly (1937-39 and 1946-52). He was also a member of the Constituent Assembly from 1946 to 1949 and a member of the Rajya Sabha from 1952 to 1958.

Bhalchandra courted imprisonment in 1933, in 1940 and again in 1942. He was one of the main founders of the public company to start a Marathi Daily, the *Lokashakti*, in which he invested Rs. 10,000, of which over Rs. 9,000 was lost when the company was liquidated. He has liberally contributed from time to time to the Congress Party Election Funds.

Gupte was a Parliamentary Secretary to the Ministers of the Home and Local Self-Government Departments from 1937 to 1939 and later politely declined to accept the post when the offer was renewed (1946).

He took a keen interest in the Co-operative Movement, and was the Chairman of the Poona Central Co-operative Bank (1934-36) and the President of the Poona District Co-operative Institute (1931-36). For some time he was an Honorary Lecturer, Local Self-Government

Officers' Training Class, and from 1933 to 1936 edited the Marathi Quarterlies of the Co-operative and Local Self-Government Institute.

Bhalchandra's balanced and studied speeches in Parliament on the budgetary problems mark him out as a careful student of public questions and a champion of the poor. He studied the food problem of the State and wrote a Marathi pamphlet, 'Anna Dhanyacha Prashna', in 1946. As a legal adviser and draftsman of the Maharashtra Congress Committee he prepared the draft of the statement submitted to the States Reorganisation Committee in 1955. He was a member of the Bombay Municipal Finance Committee in 1947 and a member of the Direct Taxes Enquiry Committee of the Government of India from 1958 to 1960. But his most important contribution is his Marathi book 'Hindi Rajya Ghatana', published in 1957, which is a critical and discerning commentary of the 395 articles of the Indian Constitution. The book has a learned introduction of 62 pages, outlining a critical survey of the general features of the Indian Constitution.

Gupte was slim, tall and erect, a puritan, a man of principles, conscious and even proud of the policy that he followed in a life which was devoted to the Congress Party and its work. Belonging to the well-to-do class, his simplicity marked him out as a man of Gandhian views and national outlook.

[Directory of the Bombay Legislature, 1946-47; Council of States Who's Who (1952), New Delhi, 1953; The Times of India Directory and Year Book, 1955-56 and 1956-57; B. M. Gupte—Hindi Rajya Ghatana, Poona, 1957; Information received from the Swatantrya Office, Poona.]

(C. B. Khairmoday) R. V. OTURKAR

GUPTE, RANGO BAPUJI

Rango Bapuji was a great fighter for justice for the deposed Raja of Satara (1839) and one of the organisers of the Revolt of 1857. His early days are shrouded in mystery. He was possibly born in the first decade of the 19th century. Equally shrouded in mystery are his last days. He disappeared in 1857. According to K. S. Thakare, his biographer, he was alive in 1861. The date of his death is not known.

His father, Bapuji, belonged to a village called Kari in the Maval area of Maharashtra (now in Bhor Tahasil of Poona district). No information is available about his occupation, but possibly he held some petty employment under the Raja of Satara. Rango Bapuji had a brother, named Raoji. He had also a son, Sitaram, who was hanged at Satara on 8 September 1857 on a charge of participating in the 1857 uprising.

The family seems to have been poor but with a good social status. The Guptes belonged to the Chandraseniya Kayastha Prabhu caste.

Though no information is available about Rango Bapuji's formal education it may be surmised from the talks he gave and the pamphlets he wrote in London that he must have been a well-read person. He was for fourteen years in England (1840-54). On his way to and from England he visited a number of countries. He seems to have been influenced by the 19th century liberalism of Europe, and by men like John Bright and Joseph Hume.

Since the days of his youth he was in the service of the Chhatrapati of Satara. It is believed that for some time he was also in the service of the East India Company. He left the Company's service in 1831. In 1836 he was appointed by Pratapsingh, Raja of Satara, as his agent at Bombay. At this time the Government of Bombay was preparing a charge-sheet against the Raja, and Rango Bapuji was trying to counteract the move. For this purpose he sent Mir Afzal Ali to London to bring to the notice of the Court of Directors of the Company the machinations of the Government of Bombay. Rango Bapuji himself contacted a number of leading Englishmen and Indians to acquaint them with the true story of Satara. He met Jugannath Sunkersett and Jamshetjee Jeejeebhoy. In 1839, at the residence of Sunkersett, he met Captain Kogan, the British Commissioner at the Court of the Sultan of Muscat.

The Government of Bombay without any

pretext ordered the deposition of the Raja of Satara on 4 September 1839. The Rajá was taken to a place called Limb. On hearing this news, Rango Bapuji left Bombay in disguise and met the Raja. He was next heard of in a Malta quarantine. He reached London on 30 June 1840. He used all constitutional means to put the grievances of the Raja before the authorities of the Company and also the British public. In his campaign he was helped by Captain Kogan, Sir Charles Forbes, George Thompson and many other Englishmen. He gave a number of talks in England to put before the people the case of his master. He appealed in vain to the Parliament. He published a number of pamphlets and exhibited posters. During the elections of 1847 he addressed the voters in a number of Counties, with a desire to educate the future members of Parliament about his master's case.

Maharaja Pratapsing died on 14 October 1847. Yet, Rango Bapuji carried on his mission, saying, "The King is dead but justice is not." On 24 June 1850, Lord Dalhousie, the Governor-General, forced the Rani of Satara to relinquish her claims to the Kingdom and Satara was annexed.

Rango Bapuji's task was hopeless. His master, to whom he wanted justice to be done, was dead. The State also was taken over. Yet, for four years more he carried on his work of getting justice for his departed master. He returned to India in 1854. For about a year he toured North India in disguise. In 1855, at Kanpur, he met Tatya Tope, and both had a conference with Nanasaheb Peshwa at Bithur. On hearing the news of the annexation of Oudh, Rango Bapuji once again toured North India. Perhaps, he was trying to organise the anti-British elements. Through the treachery of one of his associates, Krishnarao Sadashiv Sindhakar, he was arrested and kept in confinement at Gwalior. He escaped from the jail to take part in the revolt of 1857. But nothing is known about him after 1857. He just disappeared. He is reported to have visited one of his relatives in 1861. His end is unknown.

Rango Bapuji was heroic by nature. His dress was a typical Marathi one—*Dhoti*, *Angarakha* and *Pagadi*. Though nothing is known about his attitude towards religion, he cannot be called an orthodox Hindu, because he had lived for fourteen years in England and toured all over India and Europe. In his days, the modern concept of nationalism did not exist. To the people of the time loyalty to the master was what nationalism is to us today. His entire life was dominated by one factor, loyalty to his master.

Perhaps he had some faith in the sense of justice of the British people. He, therefore, went to England. But he was soon disillusioned. In a memorandum submitted to the Court of Directors of the East India Company on 26 July 1852, he mentioned that the British standard of justice changed according to the colour of the skin of the person concerned. In the last years of his life he had a definite hatred for the British rulers.

A faithful servant, Rango Bapuji stands above a large number of his contemporaries. Loyalty to his master was his dominating thought. He realised the utterly subject position of the Indians, hence he tried to rally them round against the British. By 1857, he had a clear sense of national consciousness and tried to spread that amongst his countrymen. A selfless worker in the cause of justice, he must be rated as one of the pioneers of the nationalist movement.

[K. S. Thakare—Rango Bapuji, Bombay; P. C. Gupta—Nana Saheb Peshwa.]

(Saroj A. Deshpande) V. D. RAO

GURDIT SINGH (BABA) (1860-1954)

Baba Gurdit Singh, famous for the 'Komagata Maru' affair (1914), was born in 1860 at Sarhali, a place in the Amritsar district of the Punjab, 24 miles from Amritsar and 12 miles from Taran Taran. His father Hukam Singh was a small peasant who had, besides Gurdit Singh, two other sons and one daughter. His grandfather, Rattan Singh, was a high-ranking military officer in the Khalsa army and fought against the British during their wars with the Sikhs. Rattan Singh was so patriotic that he declined the British offer of a *Jagir* after the Punjab was

annexed to the British dominions. Later on, Hukam Singh went to Malaya where he started as a petty contractor.

Gurdit Singh received little education in his childhood. No doubt, he was admitted to a local school, Chubacha Sahib, where Gurmukhi and Gurbani were taught, but he did not like the harsh treatment of his teacher and left the school. However, at the age of 12 or 13, he privately acquired elementary education so as to be able to correspond with his father in Malaya. This also enabled him to write later on an account of his 'Komagata Maru' adventure under the title of 'Guru Nanak Jahaj de Musafran di dard bhari katha'.

Gurdit Singh married twice, first in 1885 and then after the death of his first wife in 1904. The first wife bore him two daughters and one son, but all the three died. The second wife bore him one son, Balwant Singh, who survived him. He, however, did not marry after the death of his second wife in 1912.

Gurdit Singh visited Malaya in about 1885 but returned to India shortly after this. He again went there about the beginning of the 20th century and carried on business in Singapore and Malaya as a contractor and soon became prosperous. He returned from there in 1909. In 1911 he raised his voice against forced labour, *begar*. He wrote to the Government complaining against the officials who forced the poor villagers to work for them, and when he received no response, he exhorted the people of his village to refuse to do *begar* for any official.

Hearing of the intolerable new restrictions of the Canadian Government on the entry of Indians into their country, Gurdit Singh chartered a Japanese ship, the 'Komagata Maru', in 1914 to meet the Canadian condition of a through sea-voyage. The ship had a total of 372 passengers, out of whom 351 were Sikhs and 21 Punjabi Muslims. The ship sailed to Vancouver from Hong Kong on 3 April 1914. The obstructions put up by the hostile authorities and the hardships faced by its passengers turned them into staunch nationalists. The ship was particularly called 'Guru Nanak Jahaj'. When it reached Vancouver on 22 May 1914, the passengers were not allowed to land and the ship was attacked by the police at night. The attack was repulsed by the hungry passengers. All this created a stir among the Indians in Canada and at one time they even planned to burn and destory the city of Vancouver in case the passengers were attacked by a war-ship. The situation was saved by some reconciliation and the ship sailed back to India. It reached Budge Budge on 29 September 1914. The passengers were not allowed to enter Calcutta and were ordered to board the train bound for Punjab. This they refused to do and a bloody scene was enacted. Many of the passengers were shot dead and many were arrested, while a good number escaped. Baba Gurdit Singh himself escaped and remained underground for nearly six years. In 1920, on the advice of Mahatma Gandhi, he surrendered himself and was imprisoned for five years. He died in July 1954.

Gurdit Singh was an orthodox Sikh with a firm faith in the Sikh Gurus, particularly Guru Nanak and Guru Gobind Singh. But he had a liberal outlook and respected all religions. He was a fiery speaker in Punjabi and made highly inspiring speeches in the course of his voyage, specially in the Hong Kong and Shanghai Gurdwaras. His commanding personality was readily accepted by the passengers of the 'Komagata Maru' and others who came in contact with him. He attributed all their sufferings to the British Government whom he described as cruel and unjust. He exhorted his people to forge unity through mutual love and to make determined efforts if they wanted to get justice from the alien government and to restore ancient glory. For this noble cause he sacrificed his all. He condemned the British for their massacres of Budge Budge and Jallianwala Bagh.

[Giani Hira Singh 'Dard'—Life of Baba Gurdit Singh (in Punjabi), Lahore, 1923; Gurdit Singh—Guru Nanak Jahaj de Musafran di dard bhari katha (in Punjabi), Parts I and II (Voyage of Komagata Maru); Sedition Committee Report, 1918; R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Dr. Satyapal and Prabodh

Chander—Sixty Years of Congress: India Lost, India Regained, Lahore, 1946; Gulab Singh—Under the Shadow of Gallows, Delhi, 1963; Chander Shekhar Shastri—Bhartiya Autakwad Ka Itihas (in Hindi), Allahabad, 1954.]

(D. L. Datta) FAUJA SINGH

GURMUKH SINGH LALITON (BABA) (1888-)

Baba Gurmukh Singh Laliton was born in 1888 in the village of Laliton Khurd in the Ludhiana district of the Punjab. He belongs to the sturdy peasant stock of the Jat Sikh community (Grewal). His father, Sardar Hoshnak Singh, was a Jawan in the Army. His mother's name was Prem Kaur.

Gurmukh Singh had his early schooling in a Mission High School at Ludhiana and appeared in the Matriculation examination in 1913 but failed. Being adventurous by disposition he joined the band of prospective migrants who travelled by the famous ship 'Komagata Maru' chartered by Baba Gurdit Singh. Since these Punjabi Sikhs were not allowed to land in Canada, the 'Komagata Maru' returned to Calcutta where they refused to land, offered resistance and were forced to return to their homes. Gurmukh Singh was interned in his village but he absconded, went underground and worked very actively as a member of the Ghadar Party.

Gurmukh Singh came under the influence of the Indian revolutionaries who had set up the Ghadar Party in America and had been actively working for destroying the British rule in India by violent means. While at school he read the biographies of Garibaldi and Mazzini and his strong patriotic impulse came alive under the influence of the Ghadar Movement. Gurmukh Singh was actively engaged in the manufacture of bombs and explosives and was in course of time arrested and tried in the First Lahore Conspiracy Case. He was charged with waging war against the King and was sentenced to transportation for life and confiscation of property. He was sent to the Andamans where he was confined for about eight years, during which period too he organised the political prisoners and instigated them to revolt. Gurmukh Singh was brought back to India to be lodged in an Indian jail, but he jumped out of the running train and absconded once again in 1923. In course of time he reached the Punjab and worked for the party in the guise of a Sadhu.

Later he went to Afghanistan along with Baba Pirthvi Singh Azad and Udham Singh. He came to Punjab several times from Afghanistan at the risk of his life and was all the time in touch with the Indian revolutionaries at home. In 1928 he managed to reach the United States but was suspected and returned to Kabul. Later he went to the Soviet Union and became a Communist. On his return he was arrested in Kabul and kept in jail for 13 months. When he was released he slipped away to Russia once again.

In August 1935 he changed his name and came to India and started a paper called the *Lal Jhanda*. As ill luck would have it, he was arrested again in 1936, and the Annual Report of the Punjab Police of that year regarded his arrest as a great achievement. Gurmukh Singh was now interned in the Lahore Fort and was again transported to the Andamans where he started his historic hunger strike, as a result of which Indian prisoners were never sent to the Andamans again. He was finally released in 1946 and he continued to work with the Communist Party.

Gurmukh Singh was a silent worker who mostly remained in jail or worked underground. He was, however, a man of strong convictions who accepted a life of sacrifice and suffering for the sake of his country. He dedicated himself early to the cause of India's independence and staked his life on it time and again. He was in touch with the famous Indian revolutionaries like Rash Behari Bose and Vishnu Ganesh Pingle and served as a liaison-man between the members of the party in India and abroad. He showed remarkable resourcefulness, changed his identity, travelled incognito and stayed underground successfully for several years.

Although not highly educated, Baba Gurmukh Singh has enlightened views on most matters. A

liberal Sikh by faith, he is highly secular in his outlook. A confirmed bachelor, Baba Gurmukh Singh is a great believer in the equal rights and status of women. He is also an advocate of social and economic justice and would work for a society which is completely egalitarian.

Gurmukh Singh is now an old man living the modest life of a Punjabi peasant. His eyes, however, still glow with the spirit of freedom for which he fought so well. The story of India's struggle for freedom is full of romantic adventures, and among the myriad revolutionaries who played their part were many a silent and dedicated worker like old Gurmukh Singh.

[Jagjit Singh—Ghadar Party Lahar (in Gurmukhi), Amritsar, 1955; The Hayat (an Urdu weekly), 29 March 1964; Personal interview of the Research Fellow with Baba Gurmukh Singh.]

(D. L. Datta) K. L. MALHOTRA

GURMUKH SINGH MUSAFIR
—See under Musafir, Gurmukh Singh (Gyani)

GURU, SRI NARAYANA
—See under Swamikal, Sri Narayana Guru

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HABIB ULLAH KHAN (SARDAR)
(1890-1940)

Sardar Habib Ullah Khan played a significant part in the politics of the Punjab during the first half of the present century. He was a very close associate of Sir Fazl-i-Hussain, the founder of the Unionist Party which remained in power in the Punjab from 1921 to 1946. He was one of the architects of the Zemindar Party, the main object of which was to support the Unionist Party in the Legislature and work for the rural uplift.

Habib Ullah Khan was born in 1890. He belonged to a Muslim Zemindar family of Lahore district and he received his early education in Lahore. He was trained in the traditions of liberal education. Though religion played a significant part in his education yet it could not make him fanatic and narrow-minded. He developed a liberal outlook and progressive views. He advocated widow-marriage and equal rights for women, specially in franchise.

In his early career Habib Ullah was nominated a member of the Municipal Committee of Lahore and Vice-Chairman of the District Board of Lahore. Since he showed great inclination for peasants' welfare, there was a marked improvement in the working of the District Board on account of his active interest and ability. He was a member of the Punjab Legislative Council from 1927 to 1936 and Deputy President for some time.

The main work of the life of Habib Ullah Khan was the organisation of the Zemindar Party, of which he was the President for some years. It was his far-sightedness which made him realise that no communal organisation could work successfully in the Punjab where Muslims and non-Muslims were almost equally divided. Consequently the party had to be organised with an economic programme in which people belonging to different communities could join and take an active interest. Habib Ullah and his associates organised the Zemindar Party dedicated to the uplift of the agriculturist classes—whether Hindu, Muslim or Sikh. Since the agriculturist classes belonging to different communities were predominant in the Punjab, the party became very popular. The success of the party depended on the mutual co-operation of all communities. Therefore one of the objectives of the party was to promote communal harmony.

Sardar Habib Ullah dedicated his entire life to the welfare of the peasants of the Punjab. He said in the Punjab Legislative Council in 1933,

"I would rather reserve my resources for the agriculturists' uplift of my province because I am positively convinced that our salvation lies in the betterment of the agriculturists' conditions....On account of protection and revenue tariffs manufacturers have gained but agriculturists have lost. It was the old conflict between the urban industrial and rural classes in which the former was going upward. Agricultural protectionism should be the economic watchword in the federal India of future in order that India can emerge successfully from the pressure of depression and enter hopefully upon a period of continued prosperity and progress." Besides this, he advocated that cottage industry should be encouraged in the village so that peasants might supplement their income during their leisure. He also wanted that dairy-farming, sheep-farming and poultry-farming should be developed in the rural areas.

Habib Ullah Khan was a staunch nationalist. He was of the view that "such portions in the history books should be expunged which promote communal hatred against any community whether Hindu, Muslim or Sikh." He was, however, against the method of agitation for achieving independence of the country. He believed in constitutional methods. He strove very hard for bringing communal harmony between the two major communities, Hindus and Muslims. He said in the Punjab Legislative Council in 1931: "We are face to face with a political upheaval, perhaps it is necessary. But we must not lose sight of the fact that the Round Table Conference is in progress in London and up to this time it has not been possible to find any satisfactory solution of the communal question." But soon after he was disappointed by the Joint Parliamentary Committee's Report. He said in the Punjab Legislative Council, "It is not convincing in any respect. It does not fulfil the Indian aspirations...which have been cruelly and mercilessly trampled....It is goal-less and soul-less. It is goal-less because no promise was held out that the scheme would be revised according to the changed circumstances. It is soul-less because the voice of conscience has been ignored."

On account of the Khilafat, Gurdwara Reform and Non-Cooperation Movements during the twenties an anti-British outlook developed in the Punjab. Consequently Sardar Habib Ullah, who fought the election in 1937 on the Unionist Party's ticket, was defeated by a Congress candidate, Mian Iftikhar-ud-Din. His old companion Sir Fazl-i-Hussain had died in 1936. So he retired from politics after 1937. He died three years later. He is known in the Punjab as a pillar of the Unionist Party with its programme of rural uplift.

[Foreign and Political Department File No. 78(2)/1928 H; Proceedings of the Punjab Legislative Council, 1927, 1930, 1936 and 1937; Azim Hussain--Fazl-i-Hussain; India Who is Who (1937-38).]

(T. R. Sareen) KIRPAL SINGH

HABIBUR RAHMAN LUDHIANVI (MAULANA) (1892-1956)

Maulana Habibur Rahman was born at Ludhiana (Punjab) on 3 July 1892. He was the son of Maulana Muhammad Zakaria. He belonged to a distinguished family whose members had taken an active part against the British in 1857.

His early education was conducted in the traditional Islamic style, in a *Madrasah* at Ludhiana. Completing his early instructions, he went for further studies to Jullundur and Amritsar and finally to Deoband (1914). He married (1903) Bibi Sharafat, the daughter of a theologian, Abdul Aziz of Ludhiana.

He founded the Ahrar Party in 1929 and popularised it in the North-Western Frontier, the Punjab, U.P., Bihar and Bengal. He organised the Civil Disobedience Movement in Kashmir, Kapurthala, Bahawalpur and Qadian. The Ahrar Party was one of the strongest nationalist Muslim organisations in India. It worked in close co-operation with the Indian National Congress and Habibur Rahman participated in every Congress movement. He spent ten and a half years in various British jails in connection

with the Indian Independence Movement. He died on 3 September 1956.

Habibur Rahman's activities in the nationalist movement brought him into close relationship with Maulana Azad, Jawaharlal Nehru, Rajendra Prasad, Husain Ahmad Madani, Mufti Kifayatullah, Ataullah Shah Bokhari and Maulana Hifzur Rahman.

The Maulana led the life of an orthodox Muslim, being influenced deeply by Islamic theological works. Still he was not a narrow-minded bigot. He was in favour of changes in society on healthier lines, even if it be socialism, which were to bring relief to the masses. He was not in favour of an Islamic form of government in India. He considered that in a democratic set-up in India there could not be any subjugation of the Muslims. In his opinion, India neither belonged to the Hindus nor to the Muslims but to those who fought for her liberation.

He believed that the cry of Islam in danger was baseless. It was purposely raised to mislead the Muslim masses (U.P. Ahrar Political Conference, Meerut, 1 June 1939). An advocate of complete independence and having faith in the unity of India, he was deadly opposed to the idea of partition. The idea of Pakistan without exchange of population actually meant a Muslim minority again in India. Islam in his conception could not be protected by any community but by one's own strength and sacrifice. "I," said he, "could not be protected by Pakistan." (Speech at the Azad Muslim Conference, Delhi, 29 April 1940).

He was disgusted with the unprincipled and unfair methods followed by Congressmen in the Punjab before and after the elections of 1937. For him it was not possible, as a self-respecting person, to remain quiet and tolerate such malpractices, which drove many patriotic souls out of the orbit of the Congress. He was bitter about the way in which the Congress ignored nationalist Muslims and placated those who had been communally-minded and had opposed the nationalist movement. (Exchange of letters with Jawaharlal Nehru in 1936-37.)

Habibur Rahman was very critical of Gandhi over his act of throwing the Nehru Report into the Ravi to placate the Sikhs and for attending the Round Table Conference without preparing the ground for Hindu-Muslim unity.

He thought that the success of the Congress in 1936 polls had made certain Congress leaders swollen-headed. They adopted a posture of contempt towards others.

Habibur Rahman was of opinion that despite grave errors committed by communal-minded Hindus, Muslims should not leave the Congress, so that nobody could blame them for not taking part in the struggle for freedom. He regarded that higher priority should be given to the economic needs of both the Hindus and the Muslims. He was a staunch believer in socialism, which he considered would eradicate many ills of the Indian society.

In 1924 he had helped the establishment of a nationalist Urdu weekly at Ludhiana, the *Anaes*, and contributed numerous political articles. The paper had to close down after a brief period because of its strong anti-British tone.

In him one finds a glittering example of a devout Muslim turned socialist and yet remaining an ardent nationalist.

[Azizur Rahman—Raees Al Harar Maulana Habibur Rahman Ludhianvi Aur Hindustan Ki Jang-e-Azadi; Chaudhry Khaliquzzaman—Pathway to Pakistan, Karachi, 1961; The Indian Annual Register, Vol. I, 1939 and 1940.]

(L. Dewani) M. A. ANSARI

HAFIZ ABDUR-RAHIM

—See under Abdur-Rahim Hafiz

HAFIZ MOHAMMAD IBRAHIM

—See under Ibrahim Muhammad (Hafiz)

HAJI MOHAMMAD MOHSIN

—See under Mohsin, Haji Mohammad

HAKIM, AJMAL KHAN

—See under Ajmal Khan (Hakim)

HALI, ALTAF HUSSAIN (KHWAJA) (1837-1914)

Khwaja Altaf Hussain Hali, one of the pioneer Urdu poets in the 19th century, was born in 1837 at Panipat (Punjab). He descended from an old noble family. His ancestors came to India during the time of Ghyasuddin Balban. His father's name was Aizad Baksh. He received his early education at Delhi up to 1854. In 1855 he came back to Panipat and carried on his studies privately. In 1856 he secured a petty job at the Hissar Collector's office, but came back on the outbreak of the Mutiny in 1857. In 1861 he came in close contact with Nawab Mustafa Khan Shaifta, the doyen of Urdu poetry. He studied all the important subjects of the day, such as Arabic, Persian, logic, philosophy, prosody, grammar, etc., but he did not study English as it was looked upon with contempt by the Orientalists at the time.

Hali's practical career began when he skipped away to Delhi (1854-55) where he often waited on Ghalib and learnt the art of poetry. Later on under Shaifta's influence (1861-69) his poetical genius flourished. Shaifta's influence on Hali's style was irresistible. Then he came in contact with Western literature through translations. During this time Sir Syed Ahmad Khan was engaged in regenerating the decadent Muslim society. At Delhi Hali came under the influence of Sir Syed who asked him to write on the fallen condition of the Muslims, a task which he performed with distinction by writing a long poem called 'The Ebb and Flow of Islam' (*Musaddas*) which was a great success (1879). He later on wrote Sir Syed's biography entitled 'Hayat-i-Jawed'. He got an appointment at Government Book Depot, Lahore, for translation of English books into Urdu. He thus came into contact with Western literature and the contact was very wholesome. It proved to be a turning point in his literary career. He admired the wide scope of English poetry, its sublimity, simplicity and purity. He resolved to adopt these qualities in Urdu poetry. He was one of the promoters of a poetical and literary society founded at the instance of Col. Holroyd.

For a short period he was a teacher at the Anglo-Arabic School at Delhi and at the Chiefs' College, Lahore. From 1887 he was given a stipend of Rs. 75/- per month by the Nizam of Hyderabad. He was a true gentleman, courteous, mild and sympathetic. He never aspired for worldly grandeur and led the life of a scholar. His sympathies were deep and wide and there was no sectarian bias in him. He was not only a poet but a reformer. His sympathies were not confined to his own community but extended to all his countrymen. He took upon himself the role of a religious preceptor, a preacher and a reformer. He exhorted his coreligionists through stirring verses to do their work nobly and selflessly.

Hali was a prolific writer. Among his important works may be mentioned: 'Hayat-i-Jawed' (biography of Sir Syed Ahmad Khan), 'Yadgar-i-Ghalib' (critique on Ghalib), 'Musaddas' (Ebb and Flow of Islam), 'Diwan-i-Hali' (Collection of poems), 'Watan' (Motherland), 'Munajat-i-Bewa' (Widow's prayer) and 'Majalisal-Nisa' (Women's education).

He occupied an honourable place in Urdu literature. His poems were a trumpet call to the Muslims to put their house in order. He was the first Urdu poet to write a poem on 'Watan' (Motherland) and the first to introduce political themes in poetry. He also wrote national and patriotic poems. He was essentially a reformist. Another of his poems, 'Shikwai Hind', betrays his heart's desire to restore to India her splendid past and to rediscover her heritage. Thus his message of renaissance was not addressed to Muslims only but to all Indians.

[Ram Babu Saksena—A History of Urdu Literature; J. L. Kaul—Interpretations of Ghalib; Hali's own works.]

(Mantosh Singh) S. M. ZIAUDDIN ALAVI

HANSRAJ (MAHATMA) (1864-1938)

Mahatma Hansraj was born on 19 April 1864 at Bajwara in the Hoshiarpur district of the

Punjab. His father Chuni Lal was a petition-writer. His mother Ganesh Devi was the daughter of a well-to-do Khatri. His father died in 1876 after a prolonged illness. The widowed mother was left to support the children and to keep them at school. She bravely faced the ordeal.

Hansraj was married soon after the death of his father, in April 1876, to Thakur Devi, daughter of Lala Kirpa Ram of Hadiabad, then in Kapurthala State. His father-in-law was a middle-class Khatri, well-respected in Hadiabad. They were all Vaishnavas. Hansraj had two sons and three daughters.

His early schooling began in the local primary school. It was interrupted by his father's illness when the family had to move from one place to another in search of a cure. On his father's death, Hansraj joined the Government High School at Hoshiarpur but on his elder brother securing a job at Lahore, he joined the Mission High School, Lahore, and passed the Entrance examination in 1880. He then joined the Government College, Lahore, where he had to supplement the meagre allowance his brother managed to send him by a tuition or two. He passed his Degree examination in 1885, standing third in order of merit.

While at College he came under the influence of Lala Sain Dass, President of the Arya Samaj, Lahore. He was soon attracted to the tenets of the Arya Samaj and not only became a member, but undertook to edit, jointly with Pundit Guru Datt and Lala Lajpat Rai, the official English organ of the Samaj, the *Regenerator of the Aryavarta*. This brought him in contact with other Arya Samaj stalwarts, and among them Lala Lal Chand who became later a judge of the Punjab Chief Court. Hansraj was greatly influenced by Swami Dayanand's works. As a student of history, he was drawn to the classical age of Greece. The greatest influence in his life was that of his elder brother, Lala Mulk Raj. He travelled extensively in India and once visited Europe to consult an eye surgeon at Vienna.

When Hansraj passed his Degree examination in 1885, the proposal to raise a fitting memorial to Swami Dayanand in the form of an educational institution was hanging fire for want of adequate funds. Hansraj consulted his elder brother, Lala Mulk Raj. They decided that Hansraj should offer to serve the institution as honorary Headmaster and in case the offer was accepted, his elder brother should pay him Rupees thirty a month, half of his monthly salary. The offer was thankfully accepted and on 1 June 1886, Hansraj became the honorary Headmaster of the Dayanand Anglo-Vedic High School, Lahore. In 1889, when College classes were added, he became the honorary Principal in which capacity he served till 1911.

When the Arya Samaj split into two sections in 1893, Hansraj became the leader of the College Section and in 1894 President of the Representative Assembly of the Arya Samajes of Punjab, Sind, North Western Frontier Province and Baluchistan for the College Section. Soon after retirement he became the President of the D.A.V. College Managing Committee in 1912, but when in 1918 he found a worthy successor he refused to be considered for re-election. He then devoted his time entirely to social service work and religious propaganda as the President of the Representative Assembly. In 1919 he was elected President of the Indian Social Conference held at Amritsar. In 1927 he became President of the First Congress of the Arya Samajists of India and abroad. He was invited to the Unity Conference. Though not a Congressite himself, he was persuaded to present, before a sub-committee of the All India Congress Committee, the case of the Punjab Congress against the communal policies of Mian Fazl-i-Hussain.

As the Vice-President, and President in charge of operations in the field, he spent several months in the summer of 1923 in U.P. in the work of converting the Malkanas back to Hinduism.

When the Non-Cooperation Movement was extended to the educational institutions in the special Congress session at Calcutta, the official resolution did not affect the D.A.V. College, Lahore, as it was neither controlled by the Government, nor was it in receipt of any Government grant. He strongly and successfully opposed the attempt to stampede the D.A.V. College Managing Committee to close the College but made full use of the occasion to start independent

educational institutions, the Dayanand Industrial School, the Hansraj Mahila Mahavidyalaya and the School of Divinity, and strengthened the institutions which the D.A.V. College Committee was already running.

Under his lead and guidance the Arya Samaj continued its humanitarian activities, relief work in famine-stricken areas, rehabilitation of the victims of earthquake at Quetta or in Bihar and uplift of the Depressed Classes in most parts of the country. But the hardest problem of his life in this field was presented by the Moplah rebellion in far-off Malabar where the Muslim fanatics had not only carried blood and sword among the Hindu population but had made converts to Islam by force. Local leaders were sure that it was not only impossible to carry out any work for bringing back these converts to the Hindu fold, they thought it was futile to make any attempt to do so as the local Hindus would not accept them back into the Hindu fold. After spending a sleepless night, Hansraj decided that it was the duty of the Arya Samaj to demonstrate that Hindus could not be converted to other faiths by force. Successful relief work was organised among the victims of the Moplah fury and almost all the Hindus converted by force were readmitted and accepted back into Hinduism.

Mahatma Hansraj always dressed simply and almost austerely. He lived an austere life verging on the heroic. He was soft-spoken, but difficult to be budged from his position. He was a realist who, however, was not willing to let evil alone. His programme for social reform embraced almost a wholesale reformation of society, ridding it of such evils as child marriage, the attitude of indifference to the weaker sections of the society, the pride of caste, and the hold of superstition and ignorance. He was a nationalist to the core but believed that democratic institutions could be successfully run in the country only if the social organisation was radically altered. He claimed the right of the society to fashion its educational system according to its needs and advocated provisions for agricultural, technical and industrial education to meet the needs of the times. He was an ardent Arya Samajist by faith.

Mahatma Hansraj put his imprint on modern Punjab for more than half a century. He was the first Indian to undertake service of his countrymen in an honorary capacity and the standard of service which he set up became the envy of other organisations. He had the knack of getting the best out of his fellow-workers and ability to 'make one rupee do the work of two, if not more'. His hold on contemporary Punjab was well illustrated by the fact that every appeal for a cause which he made his own was always more than fully met, both in men and money. He believed that there were, and would always be, spheres of useful, vital work outside politics. He included patriotism—not merely love for one's country but the urge to do one's best for it—as a part of his religion and thus prepared literally hundreds of young men for solid service to the country.

[Sri Ram Sharma—Mahatma Hansraj: Maker of the Modern Punjab, Lahore, 1941; Khushal Chand Anand—Mahatma Hansraj, Lahore; Lajpat Rai—Arya Samaj, London, 1915; N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944.]

(D. L. Datta) SRI RAM SHARMA

HANS RAJ (WIRELESS) (1909-)

Hans Raj, popularly known as 'Wireless', was born on 3 June 1909, in Jhang (now in West Pakistan). His father, Pandit Girdhari Lal, and mother, Bhagwanti, had three sons (Hans Raj, Pandit Brahm Dev and Vidyasagar Sharma) and four daughters (Lajwanti, Vidyawanti, Kaushalya and Pushpawanti). Girdhari Lal was a school teacher in Lyallpur district (now in West Pakistan). It was a lower middle-class family, Brahmin by caste and belonging to the 'Agnihotri' sub-caste. Hans Raj was married to Satyawanti, daughter of Sardar Jawand Singh, in 1939, while he was in Hyderabad Sind (now in Pakistan). He has a daughter (Chandra Prabha) and two sons (Satish Kumar and Ashok Kumar).

Hans Raj got his early education in Lyallpur

School and passed the Matriculation examination from the Punjab University in 1926. He joined the National College of Lala Lajpat Rai at Lahore in 1928 and passed his Intermediate examination from there. Due to political activities, he had to discontinue his studies. Yash Pal and Sukhdev Raj greatly influenced his thoughts and brought him to the revolutionary society which he came to join. Besides them, Inder Pal, Gulab Singh, Jahangiri Lal, Rup Lal, N. C. Malkani, Mullah Nazir, Lekh Raj Jat of Rohtak, Miss Gulzar Begam (popularly known as Miss Rosy) and Durga Devi (wife of Bhagwati Charan) were among his close associates. In his 'Autobiography' it is also remarked that he used to attend the lectures of Mahatma Gandhi and Sarojini Naidu in Lyallpur which inspired him in his nationalist views. He read 'Satyarth Prakash' of Swami Dayanand and became a member of the Arya Samaj. He also read the life and teachings of Gandhiji, but he could not be influenced by his philosophy of non-violence.

Hans Raj began his career as an active member of the Indian Revolutionary Party in 1927. He was involved in the Bomb Case of 1929 when an attempt was made by him, Yash Pal and Bhag Mal to blow up the train in which the Viceroy, Lord Irwin, was travelling. Three bogies of the train got badly smashed, but the Viceroy was not hurt. The entire plot was prepared by Hans Raj who had also established a bomb factory at Lyallpur. He increased the pace of manufacturing bombs after the above incident in order to create terror among the police. On 19 June 1930, these newly-prepared automatic bombs exploded simultaneously through the efforts of his party in Amritsar, Lahore, Gujranwala, Sheikhupura, Lyallpur, Rawalpindi and Jhelum. With the help of his party he attempted thrice to rescue Bhagat Singh and his companions from jail, but could not succeed. During this time he absconded for a few years and the Government announced a reward of Rs. 5,000 for his arrest. In 1932 the police arrested him in Hyderabad (Sind) and brutally tortured him. He was sentenced to 28 years' imprisonment which was later reduced to one of seven years by the Allah Baksh Ministry in Sind on condition that he would not leave Sind for 3 years. In 1939 he was released. After his release, he worked as an instructor in an Industrial School in Sind. In 1942 he came to Lahore.

Hans Raj did not take any part in the Congress movements but served the nationalist cause as a member of the Navjawan Bharat Sabha, the Hindustan Socialist Republican Army and the Atshi Chakkar. He was greatly interested in scientific inventions. He wrote two pamphlets in Urdu, 'Ghar ka Mistri' and 'Radio Marammat' and contributed a number of articles on science and technology in the *Milap* and the *Pratap* of Lahore, the *Riyasat* of Delhi, and the *Jagriti* of Lyallpur.

Hans Raj always opposed caste-system and untouchability and upheld the cause of widow-marriage. As regards the status of women, he is of the opinion that girls should not be given higher education and that they should not serve in offices, rather they should learn some art and work at home. He believes that highly educated women may not be good wives. This shows that his attitude towards social reform is not quite modern. His attitude towards religion is liberal. Though an Arya Samajist, he always believed in Hindu-Muslim unity and condemned religious hatred. He is against the system of western education because he believes that it was mainly responsible for stifling our national consciousness. He feels that the character of the nation can be raised only through national institutions. He has all praise for the Gurukul system of Swami Shraddhanand. He strongly believes in the extension of primary and technical education in India. How great a lover he has always been of science and technology is revealed by what he writes in his 'Autobiography': "I could not tolerate the disgrace and dishonour with which the Indians were being treated in India. I could not tolerate the flogging of the patriots by the police. I felt that I could not develop my interest in science in a slave country and when my wireless set was confiscated by the Deputy Commissioner of Lyallpur, I decided to use my experiment for destroying the British Government in India." This also shows his attitude towards nationalism. He always remained a terrorist,

believing not in the constitutional means but in the cult of the bomb. In one of his trial proceedings he made the bold statement in the court that "when I was a child of ten, I was shocked to know of the massacre of hundreds of poor unarmed Indians in the Jallianwala Bagh in 1919." No wonder that the child turned into an ardent revolutionary.

Hans Raj favoured the development of cottage and small-scale industries in the country. Large-scale industries, he thinks, should be organised and controlled by the Government itself. From the administrative point of view, he favoured the British form of government. For India's fuller development, he also thought that the country should remain in the Commonwealth. He always opposed regionalism and had an all-India outlook. Though a member of the revolutionary party, Hans Raj's mode of life had always been quiet as he worked mostly underground.

[Hans Raj Wireless—Autobiography (in Urdu); Chandra Shekhar Shastri—Bharatiya Antakwad ka Itihas (in Hindi); Gulab Singh —Under the Shadow of Gallows; The Pratap (Urdu daily); Personal interview of the Research Fellow with Hans Raj Wireless.]

(D. L. Datta) D. AWASTHI

HANUMANTHAIYA, K. (1908-)

K. Hanumanthaiya was born in 1908 to Venkatgowda (father) and Nanjamma (mother) in a Hindu Okkaliga family, at Lakkappanahalli, Ramanagaram taluka, Bangalore district. It was a lower middle-class agriculturist family. Hanumanthaiya was married to Puttamma in 1934.

He graduated in 1930 from the Maharaja's College, University of Mysore, and in 1932 received the Law degree from the Law College at Poona.

The epics 'Ramayana' and 'Mahabharata', 'Dialogues of Plato' and Indian heroes like Tilak, Gokhale, Swami Vivekananda and above all Mahatma Gandhi had a strong influence in moulding his personality.

His interest and ability in organisational work was revealed at the early age of 17, when he worked as Secretary of the Students' Union in 1925 and later led the students' movement against the Simon Commission in 1928. The fact that he was a student-delegate to the Indian National Congress, Madras Session, in 1927, indicates his deep interest in that institution at such an early age.

He commenced his practice as an Advocate in 1933, but public life and social service had a greater attraction for him. He became the Secretary of the Harijan Sevak Sangha, Bangalore district, in 1933 and President of the Hindi Pracharak Sabha, Bangalore City, in 1934. His intense love for the freedom movement made him work for the Congress as a whole-time worker from 1936 to the present day. He was elected President, Bangalore District Congress Committee, and he held that post for 10 years. This experience enabled him to have a successful political career in the years to come.

He was elected to the Mysore Representative Assembly in 1940, and worked as the Secretary of the Congress Legislature Party till 1944. From 1944 to 1949, he was the Leader of that Party in the Assembly. He became the President of the Bangalore City Municipal Council in 1942.

He initiated the Palace Satyagraha in 1947 which made the Maharaja of Mysore concede a democratic system of government. In all he has been imprisoned seven times during the fight for freedom.

He was chosen as a member of the Mysore Constituent Assembly and was Deputy Leader of the Congress Party in that Assembly. He was a member of the Constituent Assembly of India in 1948.

He was a member of the Abolition of Caste Nomenclatures Committee and of the first National Cadet Corps Committee.

He represented India at the Inter-Parliamentary Union Conferences held at Stockholm in 1949, Dublin in 1950 and Brazilia in 1962.

He was elected President of the Mysore Pradesh Congress Committee in 1950. He was a member of the Mysore Legislative Assembly from 1957 to 1962. He worked as the Chief Minister

of Mysore from 1952 for four years. He served as the Chairman of the Mysore Educational Reforms Committee and a member of the National Development Council. He also worked as the President, Post and Telegraph Workers' Union, South India, and President of the Military Engineering Staff Workers' Union, Southern Region.

He served as a member of the Indian Coffee and Cardamom Boards He also became a member of the All India Council of Technical Education and Institutes of Technology. He is Chairman of the Mysore State Branch of the All India Vivekananda Rock Memorial Committee.

In 1962 he was elected to the Parliament and served as the Deputy Leader of the Congress Parliamentary Party in 1967-68. He attended the Commonwealth Parliamentary Conference held at Ottawa in 1966 as the leader of the Indian delegation. He made studies in Public Administration in England, U.S.A. and Canada. He was the leader of the Indian delegation to the Round Table Conference of the Institute of Administrative Sciences held in Spain in 1969.

His previous experience of the Chairmanship of the Punjab Administrative Reforms Commission held him in good stead when he was made Chairman of the Administrative Reforms Commission, Government of India, in 1969.

He was responsible for the construction of the Vidhana Soudha (the new Secretariat and Legislature building at Bangalore). He established the Literary and Cultural Development Department, which re-edited and published epics and other literary works in Kannada and started the work of the Kannada Dictionary and Encyclopaedia.

[G. S. Halappa—History of the Freedom Movement in Karnataka; Mysore Representative Assembly Proceedings, 1940-44; Mysore Legislative Assembly Proceedings, 1952-60; Personal knowledge of the Contributor.]

G. S. Dikshit

HANUMANTHARAO, KOPALLE (1880-1922)

Kopalle Hanumantharao was born in an upper middle-class 'Madhava' Brahmin family in the village of Challapalli in the Krishna district of Andhra Pradesh in 1880. His father, Krishnarao, was the Diwan to the Zamindar of Challapalli. After taking his M.A. and B.L. degrees from the Madras University, Hanumantharao started his legal practice in the District Court at Masulipatam in 1906. Had he continued in his initially chosen profession he would possibly have ended up as a great lawyer. Indeed, so would have many of his contemporaries at the Bar. But destiny decreed them a nobler mission. Only one year after he had been called to the Bar, Hanumantharao bade goodbye to that calling, threw away all his degrees and testimonials into the turgid waters of an irrigation channel flowing through Masulipatam and himself took a plunge into the turbulent waters of national politics. His shining example inspired many young lawyers who boycotted the courts and gave up their lucrative legal profession, some temporarily and some permanently, to plunge into the stream of the nation's struggle for emancipation.

A patriot to the marrow of his bones, a firm believer in national education, khadi and village industries, Hanumantharao, working in close association with Mutnuri Krishnarao and Pattabhi Sitaramayya, started in 1907 at Masulipatam a national educational institution which three years later became the 'Andhra Jateeya Kalasala', with Hanumantharao as its first Principal. A great believer in the academic freedom of educational institutions, he refused to accept the liberal grants offered by the British Government in India. Accepting financial assistance from the Government, even without discernible strings, he felt, would be admitting the bureaucratic Trojan horse into the academic Troy and would inevitably end up in the stifling of academic freedom and, where the assistance was from an alien Government, in the contamination of the springs of national culture. Through extensive tours and incessant propaganda

Hanumantharao succeeded in collecting for his College six lakhs of rupees and thirty acres of land. A regular contributor to the *Krishna Patrika,* he set forth his views on national education very lucidly and very convincingly in the innumerable articles he wrote for it. Khadi, carpet-weaving and basic education received places of pride in the curriculum of the Jateeya Kalasala. Admission was open to members of all castes and communities. A devoted Gandhian, Hanumantharao inspired in his students a deep national sentiment and an abiding respect for the ideals of truth, non-violence, communal harmony, temperance and cottage industry.

Quiet and unassuming, Hanumantharao was a harmonious blend of orthodoxy and modernism. He was an orthodox Hindu, but firmly believed in social reform and worked hard particularly for the eradication of untouchability and for promoting the cause of widow-marriage.

On the death of his father, Hanumantharao was offered the Diwanship of Challapalli but he turned down the offer. As a member of the Indian National Congress, he attended the A.I.C.C. Session in 1906 and ably put forth his case for national education. As a member of the Krishna District Congress Committee he took a prominent part in the Non-Cooperation Movement in that district and also encouraged his students to vigorously participate in the movement.

In Hanumantharao's premature death in 1922, at the age of forty-two, Andhradesa lost a great patriot and an ardent fighter for noble causes. Even more, it was a loss for the whole country.

[Manikonda Satyanarayana Sastry (Ed.)—History of the Nationalist Movement in East Krishna District (in Telugu); Vignana Sarvaswamu (in Telugu), published by Telugu Bhasha Samithi, Madras; The Swatantra (an English weekly from Madras), 20 November 1954.]

(R. Nageswara Rao) R. SUBRAMANYAM

HANUMANTHA RAO, MADAPATI
(1885-1970)

Madapati Hanumantha Rao was the foremost among the nationalist leaders of Telengana. He was born on 22 January 1885 at Pokkunuru, Nandigama taluk, Krishna district (Andhra Pradesh) in a lower middle class 'Niyogi' Brahmin family of hereditary village revenue officials (*Karnams*). His father, Venkatappayya, owned about thrity acres of land and as a *Karnam* drew a salary of Rs. 10/- per month.

Losing his father when he was only five or six years old, Hanumantha Rao moved to the Telengana area and had his early schooling in Urdu and English at Suryapet and Nalgonda under the care of his maternal uncles, who were employed as clerks in the Nizam's Government. In 1903 he passed the Matriculation examination of the Madras University.

From 1904 to 1917 Hanumantha Rao was employed in the Nizam Government Service, first in the Education Department as a clerk and then as a translator in the Hyderabad Legislative Assembly. In the meanwhile he had passed some native law examinations and in 1918 he set himself up as a 'Vakil' (Lawyer) in Hyderabad. He first married Annapoornamma, his uncle's daughter, and on her death in 1917 he married Manikyamma.

Hanumantha Rao evinced a keen interest in public affairs. He was deeply struck by the poverty, backwardness and apathy of the people of Telengana under the Nizam's rule and resolved to dedicate himself to their awakening, primarily by education and propaganda. Already in 1915 he had become the Secretary of the Krishnadevaraya Library, Hyderabad, and collected funds for its permanent building. The Rajaraja Narendra Library at Hanumakonda was also established due to his efforts. He was a great pioneer in the Library movement in Andhra.

Largely under his initiative the Nizam Rashtra Andhra Jana Sangha was started in 1921 and Hanumantha Rao himself became its Secretary. By ceaseless propaganda he enrolled members. Fifty branches were established in

different places in Telengana in three or four years. Simultaneously about ninety libraries were also established.

Hanumantha Rao championed the cause of female education. He formed an association for that purpose. In 1921 he became the manager of the Paropakarini Girls' School. Another school, started in 1928, was nurtured and sustained by his efforts. Hanumantha Rao was a pioneer in organising Conferences and Associations to create a political, social and cultural renaissance in Telengana. He organised the Library, Social Reform, Vaisya and Women's Conferences and formed Associations among the lower classes and exploited sections, e.g. the Yadava, Mudiraj, Gowda, Padmasali and Harijan communities. Due to his efforts the Nizam State Andhra Mahasabha met first at Jogipet (Medak district) in 1930 and subsequently in other places almost every year. He presided over the 1935 session held at Sirisirla (Karimnagar district). In these conferences Hanumantha Rao introduced resolutions urging various reforms in the Nizam's State, e.g. ending the oppression of the peasants by the 'Vatandars', municipal elections, etc. He was actively associated with the Andhra Research Association, the Telengana Writers' Association, etc.

Hanumantha Rao was a veteran speaker and journalist. He addressed public meetings and wrote articles regularly on the situation in the Nizam's State to newspapers like the *Nilagiri*, *Tenugu Patrika*, *Deshbandhu*, *Golconda* and *Sujata*.

Up to 1944 Hanumantha Rao remained the General Secretary of the Nizam Rashtra Andhra Jana Sangha. In that year it split into the Nationalist and Communist wings and Rao opposed the violent methods of the latter.

Hanumantha Rao attended the Bombay session of the Indian National Congress in 1915 and those of 1923, 1926 and 1927 as a delegate. After the 'Police Action' of 1948 he became a member of the State Congress Committee and was its Vice-President for two years.

He was elected Mayor of Hyderabad for three consecutive terms (1950-53). In 1955 he received the 'Padma Bhushan' award from the President. In 1956 the Osmania University conferred on him the honorary degree of D. Litt. From 1958 to 1964 he was Chairman of the Andhra Pradesh Legislative Council.

Hanumantha Rao was a notable writer in Telugu. He translated into Telugu 'Ananda Math', 'Life of Garibaldi', 'Mahabharata' (abridged); and also wrote in Telugu a few short stories on themes of social reform, and a history of the Andhra movement in the Nizam's State, 'Telangana Andhrodhyamamu', in two volumes. He died on 11 November 1970, but will be long remembered by the people of Telengana as 'Andhra Pitamaha'.

[A. Virabhadra Rao—Madapati Hanumantha Rao Jeevita Charitra (biography), Hyderabad, 1965; Madapati Hanumantha Rao—Telangana Andhrodhyamamu, 2 vols., Hyderabad, 1949, 1956; Interview by the Research Fellow.]

(B. Kesavanarayana) V. N. HARI RAO

HAQ, A. K. FAZLUL (1873-1962)

Abul Kasim Fazlul Haq was born in a well-to-do Muslim family at Chakhar, a village in the District of Barisal in East Bengal (now in Bangladesh), on 26 October 1873. He was the only son of Kazi Mohammad Wajed and Saiyatunnissa, and had two sisters, Badrunnissa and Afzchunnessa. Fazlul Haq's father was the Government Pleader at Barisal and had a great reputation as a lawyer. His grandfather Kazi Akram Ali was a good Persian scholar and practised as a *Muktear* at Barisal. Fazlul Haq's father was well-known for his philanthropy and helped a large number of students and other needy men. No wonder that Fazlul Haq inherited this trait from his father and even borrowed money to help others.

Fazlul Haq married three times. His first wife was Khurshed Begum, daughter of Nawab Syed Mohammad Khan Bahadur and a sister of Dr. Syed Hossain, the prominent nationalist and a great favourite of Motilal Nehru. His second wife was Zenatunnissa. At the fag end of his life

he married his third wife Khadija Begum who came from Meerut.

Fazlul Haq had a brilliant academic career. After the traditional Islamic education in Arabic and Persian at home, he joined the Barisal Zilla School from where he passed the Entrance examination in 1890. He was then sent to Calcutta to join the Presidency College, from where he graduated in 1894 with triple Honours in Chemistry, Mathematics and Physics. He obtained his M.A. degree in Mathematics in 1896 and was the first Muslim to get an M.A. in that subject at the Calcutta University. He had originally taken up English Literature for his M.A. but switched over to Mathematics to prove that he could do quite as well in that subject. In 1897 he took his B.L. degree.

Fazlul Haq started his career as a teacher at the Rajchandra College, Barisal, in 1903-04. He was also interested in Literature and Journalism. He was the Editor of the *Balak* from 1901 to 1906 and Joint Editor of the *Bharat Suhrid* from 1900 to 1903. He was also connected with the *Navajug*, a Bengali daily, and several other papers. He formed a group of young Muslim writers, poets and journalists who did much for the intellectual advancement of Bengal. In 1906 he entered Government Service as a Deputy Magistrate and rose to be the Deputy Registrar, Co-operative Credit Societies, Eastern Bengal and Assam, during 1908-12. In 1912 he resigned from the Government Service and joined the Calcutta Bar where he soon established his reputation as a lawyer. He was a great favourite of Sir Ashutosh Mookherjee and was close to most of the well-known public figures of the time, like W. C. Bonnerjee, Surendranath Banerjea, Narendranath Sen, Motilal Ghosh, Bhupendranath Bose, Lalmohan Ghosh, Ashwini Kumar Dutt, Ambika Mazumdar, Shamsul Huda, Abdul Rasul, P. C. Roy and others.

Fazlul Haq was attracted to politics ever since his youthful days. The plight of the Muslims in Bengal made him more concerned with the problem of improving their lot. As a champion of the Muslim cause in India, he took an active part in founding the All India Muslim League at Dacca in 1906 and worked constantly for the Muslim interests. But his real political life began with his entry into the Bengal Legislative Council in 1913, and since then he had been associated with the Bengal Legislature till partition, except for two years (1934-36) when he was a member of the Central Legislative Assembly. In 1913 he gave evidence before the Royal Commission on Public Services. From 1913 to 1916 he was the Secretary of the Bengal Presidency Muslim League, and from 1916 to 1921 he was the President of the All India Muslim League. While being such a front-rank leader in the Muslim League, Fazlul Haq was also actively connected with the Indian National Congress. He was one of those who were instrumental in bringing about the Lucknow Pact of 1916 between the Congress and the League. In 1917 he served as a Joint Secretary of the Indian National Congress, becoming the General Secretary in 1918-19. When in 1919 the Congress formed the Punjab Enquiry Committee to go into the Jallianwala Bagh atrocities, Fazlul Haq was chosen as a member along with Motilal Nehru, C. R. Das and other stalwarts. In 1920 he presided over the Midnapore session of the Bengal Provincial Conference.

Fazlul Haq left the Congress after the acceptance of the Non-Cooperation Resolution to which he was wholly opposed. In 1924 he became a Minister in charge of the Education portfolio under the dyarchy in Bengal. But soon he had to resign due to the opposition of the Swarajya Party. He represented the Indian Muslims at the three Round Table Conferences in London (1930-33). For some time he was a Councillor of the Calcutta Corporation and was elected the Mayor of Calcutta in 1935.

After a short break of two years in the Central Legislature (1934-35) Fazlul Haq returned to Bengal politics in 1936. He broke with the Muslim League, as he never saw eye to eye with Jinnah and other extremists in the League. He formed a new party known as the Krishak Praja Party on the eve of the elections of 1937. He defeated the Muslim League leader Nazimuddin and was elected to the Bengal Legislative Assembly. He first turned to the Congress for a Coalition Ministry, but although the leader of

the Congress group in Bengal, Sarat Chandra Bose, was eager to respond favourably, the short-sightedness of the Congress High Command resulted in the rejection of this move for a Coalition Government in Bengal. Future events were to show how unwise and injudicious this had been. The Muslim League at once took advantage of the situation and agreed to form a Coalition Government with Fazlul Haq's Krishak Praja Party. It was from this time that the influence of the League in Bengal started to increase. Fazlul Haq had to fall in line with the separatist tenets of the Muslim League and moved the Lahore Resolution of 1940, first officially raising the demand for Pakistan. But Fazlul Haq had really no love for the League extremists and cut himself off from the League in 1941. This led to the fall of the Coalition Ministry in Bengal. He next formed a new Coalition Ministry, this time with Shyamaprasad Mookherjee representing the Hindu community. It had a non-communal, progressive and nationalist bias which was disliked by both the Muslim League and the British officialdom. Due to their machinations Fazlul Haq was forced to resign in 1943 and Nazimuddin became the Chief Minister in a Muslim League Ministry. It was only in 1946 that Fazlul Haq rejoined the Muslim League, obviously because he felt that he could not turn the tide of Muslim separatism in India.

After Partition Fazlul Haq settled in Dacca and became the Advocate-General of East Pakistan. In 1954, at the age of 81, he resigned his job and formed a new party, the Krishak Sramik Party. He was elected leader of a United Front of all parties opposed to the Muslim League. He fought East Pakistan's first general election in 1954 from two constituencies, won overwhelmingly in both and headed the United Front Ministry which proved short-lived. That ministry was dismissed after 57 days and replaced by the Governor's rule. In 1955, he was taken into the Central Cabinet and made the Home Minister, as a result of his good following in Pakistan's newly formed Constituent Assembly. In 1956 he was appointed Governor of East Pakistan. Two years later he was dismissed from office following one of Pakistan's constitutional imbroglios. Fazlul Haq died full of years in Dacca on 27 April 1962.

Fazlul Haq's was the most colourful personality that dominated the public life of Bengal for half a century. The dominant role he played for three decades in the political life of undivided Bengal earned him the epithet of 'Sher-i-Bangla'. Generous and affable, he was the hero of the common man. His popularity and following cut across party lines and barriers of caste and creed.

As education was almost a passion with him, he considered it his duty to advance the cause of education not merely among his co-religionists but also among all the other communities inhabiting the province of Bengal. He was directly or indirectly associated with the establishment of many educational institutions in Bengal, such as the Islamia College (now renamed Maulana Azad College), Calcutta, Lady Brabourne College, Calcutta, Wajed Memorial Girls' High School and Chakhar College.

As Fazlul Haq was very close to the rural people, especially the peasants, he had an intimate knowledge of their trials and tribulations, mainly arising out of the oppressions of the zamindars and money-lenders. He was responsible for the Debt Settlement Act, a legislative measure that considerably eased the peasants' financial burden. The generous and charitable disposition of Fazlul Haq became proverbial in Bengal even during his life-time. It was not infrequent when he ran into debts in order to provide the much-needed succour to the distressed and the needy. Simplicity was the keynote of his private and public life alike. It is a lasting tribute to his character that his communalism—even his sponsorship of the Pakistan resolution at the Lahore session of the Muslim League in 1940—was soon forgotten and only his generous nature remembered.

Though gifted with rare intellectual qualities and unusual dynamic power, Fazlul Haq remained a political enigma throughout his long public career. His weaknesses flowed from his mercurial temper which made him incapable of pursuing a fixed ideal. The vicissitudes of his

long political life necessarily reflected those in the public life in the sub-continent itself. But despite his erratic politics, he was loved and respected even by those who did never see eye to eye with him on political issues. It is in this fact that Fazlul Haq's greatness really lay.

[Proceedings of the Bengal Legislative Council, 1913-33; Proceedings of the Indian Legislative Assembly, 1934-35; Proceedings of the Bengal Legislative Assembly, 1937-44; A. K. Fazlul Haq—Bengal Today, Calcutta, 1944; P. Pattabhi Sitaramayya—The History of the Indian National Congress, Vol. I, Bombay, 1946; The Statesman, Calcutta, 28 April 1962; The Amrita Bazar Patrika, Calcutta, 28 April 1962; The Pakistan Observer (Sher-e-Bangla Supplements), 27 April 1964 and 27 April 1965; Personal interview of the Research Fellow with A. H. M. Wazir Ali, nephew and son-in-law of Fazlul Haq, and A. N. M. Yusuff Ali, nephew of Fazlul Haq.]

(Amalendu De) Abdus Subhan

HAQUE, MAZHARUL
—See under Mazharul Haque

HARBILAS SHARDA
—See under Sharda, Harbilas

HARCHANDRAI VISHINDAS BHARWANI (SETH) (1862-1928)

Born of a saintly father, Seth Vishindas Nihalchand, in May 1862, at Manjhu, a tiny, sleepy hamlet in District Dadu, Sind, Harchandrai belonged to a wealthy zemindar and trading family with a tradition of philanthropy and spirituality. He was the eldest son in the family and had two younger brothers and four sisters.

Harchandrai, after completing his secondary education at Karachi in 1878, was allowed by his farsighted father to undertake the risky and tedious journey to Bombay for his College education. Joining the Elphinstone College at Bombay, Harchandrai graduated in 1882 in the Second Division. In 1885 he passed the LL.B. examination and returned to Karachi to settle down there and start legal practice.

Energetic, painstaking, intelligent and persuasive as Harchandrai was, he soon emerged as one of the most reputed and eminent lawyers in Karachi. His legal advice and services were eagerly sought after not only by individuals and firms but by public organisations and corporate bodies like the Karachi Municipal Corporation, the Karachi Port Trust, etc. as well. When, in 1890, the Karachi Bar Association was formed, Harchandrai was elected as its Honorary Secretary. Since then, for 38 years at a stretch, till his death in 1928, he continued to be elected every year to that distinguished position.

Indeed, within the very first two years (1886-87), Harchandrai had become so popular that in 1888 he was elected to the Karachi Municipality by a comfortable majority; and from that time also started his active participation in the Indian National Congress as well. For three decades since then, till 1918, Harchandrai attended every annual session of the Congress, although he deliberately never enrolled himself as a member of the Congress or of any other organisation in order to retain his independence.

Harchandrai was re-elected to the Karachi Municipality in 1892 and 1896. Two years later, in 1898, when the Karachi Muncipality was in quest of a public-spirited and earnest-minded Legal Adviser, Harchandrai was prevailed upon by his friends to resign his membership of the Municipality and accept the post of its Legal Adviser. After ten years Harchandrai resigned the post and was re-elected to the Municipality in 1909.

A few years earlier when the flood of nationalist movement spread all over the country following the Partition of Bengal in 1905, it reached the far-off Sind region as well. Harchandrai, in co-operation with a few other ardent nationalist leaders in Sind, like Diwan Tahilram Khemchand in Karachi, G. M. Bhurgri in Hyderabad and Viroomal Begraj in Sukkur, launched a hurricane propaganda in the

press and on the platform to quicken and intensify the emerging national enthusiasm in Sind. In 1908 the first Sind Provincial Conference was held at Sukkur, with Seth Harchandrai as the President. On that occasion he said: "How regrettable it is that whereas other provinces in our country have been inviting our national organisation, the Indian National Congress, to hold its annual sessions in their provinces, we from Sind have lagged so far behind that during the 23 years of the existence and progress of the Congress, we have not even once invited it to hold one of its sessions in Sind, confessing, as it were, to our being content to remaining a subject race. . . . Are we not by such apathy to and acquiescence in this disgraceful and ruinous bondage and exploitation, as guilty as the exploiters themselves. . . ." The speech had the desired effect.

It was immediately resolved that the Congress be invited to hold one of its annual sessions in Sind, and the 28th session was held at Karachi in December 1913. Seth Harchandrai was elected as the Chairman of the Reception Committee. He had admiring friends, not only among Hindus but among all other communities as well, and they very ably helped him against heavy odds, specially the Government's open hostility, in making a grand success of the session.

In 1911 Harchandrai was elected President of the Karachi Municipality, and had the unique distinction of being re-elected President every time till 1920. During that decade, Seth Harchandrai wore himself out evolving plans for increasing the financial resources of the Municipality, improving the conditions of work of the Municipal staff and providing more civic amenities.

In 1909 Harchandrai also contested and won a seat in the Bombay Legislative Council from Sind in the first general elections under the Morley-Minto Reforms. He was successful in the subsequent two general elections in 1912 and 1916. In the Bombay Legislative Council, Seth Harchandrai so distinguished himself by his close study and intelligent grasp of every subject brought up before the House that his name used to be proposed as a member of almost every Select Committee, every Enquiry Commission, and every other body appointed by the Council.

With a record so distinguished, Seth Harchandrai had the courage, in 1920, to contest for a seat in the Indian Legislative Assembly in the first general elections under the Montagu-Chelmsford Reforms. His success was an achievement for a Hindu in a predominantly Muslim majority area and specially when he was opposed by the Swarajya Party.

Harchandrai soon made his mark in the Central Assembly and took an effective part in the debates in the House, specially on the annual budgets. What distinguished him during those debates was his clarity of thought, fluency in speech and abundance of apt phraseology, coupled with attention to details, strict regard for facts, erring on the side of understatement, resolutely avoiding harsh language and judiciously fashioning his speeches to suit the mood and temper of the audience. In regard to foreign affairs as well, Harchandrai took an active interest specially concerning the treatment of Indians overseas.

A memorable occasion was the discussion, in February 1921, on the resolution moved in the Assembly by Jamnadas Dwarkadas from Bombay, censuring the Government for the cold-blooded Jallianwala Bagh Massacre and other hideous atrocities in the Panjab in 1919. Seth Harchandrai's speech on that occasion, commencing with Shakespeare's words ('Julius Caesar'): "If you have tears, prepare to shed them now," moved the packed House and the visitors' galleries to tears.

Even as in the Bombay Legislative Council, so in the Indian Legislative Assembly as well, Seth Harchandrai was among the few who were almost invariably chosen as members of Select Committees, Enquiry Committees, Special Commissions, etc. appointed or elected by the House.

Striving tirelessly for days, months and years on end without respite, Harchandrai had been subjecting his health to unbearable strain till, on the eve of a crucial session of the Assembly early in February 1928, he broke down com-

pletely. It was on the eve of the memorable session of the Assembly at which was to be voted the historic resolution moved by Lala Lajpat Rai, expressing no confidence in the Simon Commission. On receiving a telegram from Lala Lajpat Rai that every available vote was indispensable, Seth Harchandrai, ignoring the entreaties of his medical advisers, relatives and friends and despite his extreme physical weakness, proceeded to Delhi. But on his way from the Delhi Railway Station to the Assembly he collapsed in an ambulance van and passed away.

During his dedicated public career of over four decades, from 1885 to 1928, Harchandrai had ceaselessly worked in almost every sphere of national and social service. As President of the Sind Hindu Sabha, as one of the prominent and active leaders of the Sind Sabha (the first social organisation in modern Sind) and as a member and a Trustee of the Sind Brahmo Samaj, Seth Harchandrai campaigned through the press and on the platform about the imperative need on the part of the people to discard out-dated superstitions and social taboos like untouchability, aversion to widow-marriage, wasteful social customs like dowry, child marriage, etc.

As a prominent member of the Sind Collegiate Board, as President of the Karachi Municipality and as a member of the Bombay Legislative Council, he helped evolve many a scheme for the rapid spread of free and compulsory primary education. He also helped in the establishment of the D. J. Sind College at Karachi.

[Motiram S. Manwani—Ratan Jote; Proceedings of the Bombay Legislative Council, 1910-20; Indian Legislative Assembly Debates, 1921-28.]

P. V. Tahilramani

HARDYAL, LALA (1884-1939)

Lala Hardyal, one of the greatest revolutionaries and a founder of the Ghadar Party in the U.S.A., was born in Delhi in 1884 in a lower middle-class Kayastha family. His father, Gauri Dayal Mathur, a scholar of Persian and Urdu, was employed as a Copy-Reader in the District Court at Delhi. Gauri Dayal had a large family of seven children, four sons and three daughters, which he maintained with great difficulty with his meagre income. His wife was a pious woman, imbued with the traditional Hindu culture. Under the influence of his devoted mother, Hardyal in his boyhood regularly visited and prayed at a Delhi Temple dedicated to Lord Shiva.

Hardyal was sent to a primary school at the age of four. From his early school days he displayed a prodigious memory and proved to be a precocious child. He passed his middle school examination from the Cambridge Mission School at the age of twelve, and Matriculation at fourteen, always standing first. Then he joined the Intermediate Class at the St. Stephen's College, Delhi, where he again stood first. At the St. Stephen's, besides his text books, he began to study the 'Gita', 'Manu Smriti' and 'Rig-Veda'. A firm theist, he began to perform religious penances in quest of inner happiness. He did his B.A. from the Punjab University at Lahore and won a scholarship. He joined the Government College, Lahore, for his M.A. degree in English Literature and stood first in 1903. Next year he obtained the M.A. degree in History. In recognition of his brilliant academic attainments the Punjab University recommended and the Government of India awarded him a scholarship of £200 per annum for higher studies in England. In the meantime Hardyal had been married to Sundar Rani. He left his parents and wife and sailed for England in 1905. Here he joined St. John's College, Oxford, for the Honours Course in Modern History. He also did his Ph.D. from the London University.

In London he came under the influence of Shyamaji Krishna Verma, Editor of the *Indian Sociologist* and a recognised leader of the Indian Revolutionary Movement. He also came under the influence of Vinayak Damodar Savarkar and Madam Cama. His close associates were Master Amir Chand, Raja Mahendra Pratap, Rash Behari Bose, Barkatullah, Birendra Nath Chattopadhyaya, Pandit Jagat Ram, Pandit Kanshi

Ram, Champak Raman Pillay, Vishnu Ganesh Pingley, Khan Khoje, Sardar Kartar Singh Sarabha, Baba Sohan Singh Bhakna, Baba Jwala Singh, Sant Wasakha Singh, Baba Kesar Singh, Baba Prithvi Singh Azad (Lalru) and others, all of whom had dedicated themselves to the cause of liberating their motherland from British slavery. Such was the charm of their company that Hardyal threw away the scholarship, declaring that "No Indian who really loves his country ought to compromise his principle and barter his rectitude for any favour whatever at the hands of alien oppressive rulers of India." Henceforward the talents of this genius were entirely devoted to revolutionary work. He returned to India in 1908 to work among his people and arouse their latent spirits.

India, he found, was steeped in superstitions and wedded to practices which retarded all progress. "Men were ignorant and women were in servitude. Invidious caste distinctions divided man from man. Hindus and Muslims did not regard themselves as belonging to one nation. These evils shall have to be eradicated to save moral energy in India, so necessary for progress." The British system of education, he wrote, served "to crush our national aspirations... The British schools and colleges were founded to wean the youth from the sudden and absolute expulsion of the English.... The British teach our boys what is really a caricature of history...that we are an incapable race.... Woe to the nation that allows its children to read such history." He advocated the study of Sanskrit, as "with its decay will fall the whole edifice of Hindu civilization". He strongly supported the establishment of national institutions. "National institutions are the essential marks of national life. There can be no nation without national institutions."

About education, he wrote, "The awakening of patriotism through the teaching of national history is thus the first requisite of a sound educational system.... It must awaken in boys a sense of their duty to humanity and the nation; it must form the national type of character; it must accustom boys to the national modes of life and thought which are around them.... Popular education will lead to a demand for free political institutions. The despotism of the princes will be curbed; so it has been in Europe, so it shall be in India." He went to Lahore in 1908, stayed with Lala Lajpat Rai, met his associates and suggested 'passive resistance' as a weapon of struggle against the British. In this he anticipated Mahatma Gandhi by ten years.

Not achieving much as a social reformer, he left India again in 1908, travelled through Europe and is said to have become a non-sectarian friar. He again came to India in 1910 but returned to Europe the same year. He was so impressed with the intellectual advancement in France and Germany that in July 1912 he wrote in the *Modern Review* (Calcutta): "Young men of India, look not for wisdom in the musty parchments of your metaphysical treatises. There is an endless round of verbal jugglery there. Read Rousseau and Voltaire, Plato and Aristotle, Haeckel and Spencer, Marx and Tolstoy, Ruskin and Comte...." Instead of the Vedas he now stood for the study of modern sciences and sociology. "Do not try to follow in the footsteps of old Rishis but set up new ideals of Rishihood for the future. Teach the people that the old gods are dead...."

In 1913 thick war clouds hovered over Europe. Hardyal went to America and threw himself heart and soul into the struggle for Indian Independence. Imbued with an intense Anglophobia he planned to free his motherland from the British yoke. Along with other Punjabi Sikh immigrants, the chief being Baba Wasakha Singh, he started a journal named the *Ghadar* and published it in the 'Yugantar Ashram' in English, Hindi, Gurmukhi, Urdu, Bengali and Marathi. Its first issue came out on 1 November 1913. Through the medium of this paper a violent anti-British propaganda was launched. Passions were excited to strike against the British if and when a European war broke out. Hardyal began to address meetings of Indians. One such meeting was held on 30 December 1913 at Sacramento and another in Vancouver. Branches of the Ghadar Party were established in America, Europe and India. In March 1914 Hardyal was arrested for undesirable activities, but he jumped his bail and came to Switzerland where he

started another anti-British paper, the *Bande-mataram*. He also contributed articles to the *Modern Review* of Calcutta. From Switzerland he went to Germany and is also said to have established contact with Anwar Pasha of Turkey. In Germany he opened an Oriental Bureau for the purpose of bringing about an armed revolution in India. Here in the first year of the war he found himself close to the Germans, and studied their character, aims and objectives. He was completely disillusioned and modified his earlier views about them. To him now British imperialism was far better than German. In the later stage of the war he desired that the British should remain as trustees of the future of Asia and urged upon his countrymen to work for Home Rule and give up the idea of complete independence.

This was too much for the Germans, so he was hounded out of Germany. He went away to Stockholm in Sweden and stayed there till October 1927. He was now a changed man. In 1920 he wrote that a mixed European and Oriental administration was the best for Egypt, India and Persia. After a brief stay in London in 1927, Hardyal again sailed for U.S.A. His views had now undergone a complete change. He began to look down upon everything Hindu and admired everything Western. He advised the British to convert the Empire into 'the British-Oriental-African Commonwealth of the future'.

In America he was appointed as a Professor of Sanskrit and Philosophy at the Berkeley University (California). Some time later his services were lent to the Stanford University.

The last years of Lala Hardyal are wrapped in mystery. In 1939 came the news that an Indian 'Sannyasi' had died in Philadelphia. His old revolutionary friends suspected that he was the victim of a foul play. Hardyal was a genius, an ardent nationalist, a rare intellectual and a prolific writer.

[Writings of Lala Hardyal (Swaraj Publishing House, Benares), 1922; Dharam Vira—Hardyal and the Revolutionary Movements of His Time (an unpublished thesis, Punjab University); Michael O'Dwyer—India as I Know It (1885-1925), London, 1925; Balshastri Hardas—1857-1947: Armed Struggle for Freedom (translated by S. S. Apte), Poona, 1958; Sedition Committee Report, 1918; Satyapal and Probodh Chandra—Sixty Years of Congress; Hardyal—Thoughts on Education; —Our Educational Problem, Madras, 1922; —The Indian Peasant (a pamphlet in Urdu); —Forty-Four Months in Germany and Turkey, London, 1920; The Modern Review, Calcutta, January, February, July and November 1912, December 1923, December 1925; N. N. Mitra (Ed.)—The Indian Annual Register, 1920; The Hindu (weekly), 8 January 1961; The Sunday Standard, 15 November 1964.]

(D. L. Datta) PRITHVI SINGH AZAD

HARDEKAR, MANJAPPA (1886-1947)

Manjappa Hardekar was born on 18 February 1886, in a poor Lingayat family of Banavasi, in North Canara district, now in Mysore State. His elder brother, Madhulingappa, who was a clerk in the taluka office at Sirsi, in North Canara district, had the sole responsibility of maintaining the family. In the year 1903, at the age of seventeen, Manjappa completed his primary education and joined a Kannada Primary School at Sirsi as an assistant teacher. In 1905, he came to be in sole charge of another school at Sirsi.

His regular habit of reading newspapers kept him informed about the political developments in India and developed his nationalist bent of mind. The Partition of Bengal in 1905 aroused patriotic feelings all over India. Its impact was felt in Karnatak also. Then, Manjappa, who was deeply moved, felt that the newspaper was the best means to arouse political consciousness among Indians. Eager to start a nationalist newspaper, he resigned the post of a school teacher in 1906 and proceeded to Davangere. There with the help of his brother Madhulingappa and some local patriots he started a weekly in Kannada known as *Dhanvantari*. The anti-British news which regularly appeared in his paper made it very popular.

Manjappa's participation in the freedom movement was in the form of publication of books and journals, starting of various associations and delivering of lectures.

Sri Mritunjaya Swamiji was then the pontiff at Davangere. Under his inspiring guidance, Manjappa started the 'Bhajana Mandala' (prayer association) and organised religious and social functions in the month of *Sravana*. For the first time he thought of observing 'Basava Jayanti' as a public function and started the same in the year 1913. In 1917, he founded an association of the young Lingayats known as the 'Veerasaiva Taruna Sangha' with the object of making them conscious of their political and social problems.

His activities were not merely confined to the interest of one community only. With the idea of establishing good relations and understanding among all sections of the society, Manjappa started an association known as the 'Jnan Prasarak Sangha'. Under its auspices he arranged lectures and discussions on subjects of national interest.

When he had to close his press due to lack of funds, Manjappa maintained himself and his old mother on the meagre earnings from the sale of his books. He had decided to bring out at least one book every year.

In the year 1914, he went to Poona and met Lokamanya Tilak and discussed with him a number of problems confronting India. With Tilak's permission he translated his 'Gitarahasya' into Kannada. In the same year, he attended the session of the Indian National Congress held at Madras.

With the launching of the Non-Cooperation Movement, Manjappa came under the spell of Gandhiji. He decided to wear nothing else than Khadi and persuaded the people to do so. During the period of four years, from 1919 to 1923, he published in Kannada several books dealing with the life and philosophy of Mahatma Gandhi and the philosophy of 'Satyagraha'.

In the year 1922 he founded the 'Satyagraha Samaj' in Hubli and rallied round it the youths of that city. He also founded the 'Satyagrahasrama' on the banks of the river Tungabhadra near Harihar. In 1924 he published a book called 'Shri Basava Charitra'. In the same year, he attended the session of the Indian National Congress held at Belgaum and there he organised a volunteers' corps called the 'Basaveshwar Sevadal'. On that occasion, he also published a book entitled 'Satyagrahi Basaveshwar' both in Hindi and in Marathi. At the same time he also organised a Veerasaiva Conference in Belgaum to which he invited Mahatma Gandhi and other national leaders.

Manjappa was as good an orator as a writer. He delivered an inspiring lecture at the meeting of the Provincial Congress Committee held at Bijapur in 1929 under the presidentship of Rajagopalachari. From 1925 to 1927, he toured the whole of Northern Karnatak and the Kannada-speaking areas of the old Nizam's Dominion and delivered lectures on subjects of national interest.

From May 1927, he made Almatti, in the Bijapur district, the centre of his activities and established there an *Ashrama* and a school. From the same place, he started publishing two monthlies called the *Khadi Vijaya* (1928) and the *Udyoga* (1930) and a weekly called the *Sarana Sandesa* (1931). In 1933, he published a book called 'Khadi Sastra'.

In the year 1934, when Mahatma Gandhi was in Karnatak with the object of eradicating untouchability, Manjappa accompanied him throughout his tour.

In order to arouse social consciousness among the womenfolk of Karnatak, Manjappa started in 1935 the observance of Akkamahadevi's (a twelfth-century woman saint) birth anniversary as a public function.

Manjappa devoted the evening days of his life to publishing books. The most important among these included his autobiography, 'Suddhi Mattu Sanghatane', 'Vachanakarara Samaj Rachane', and 'Echchatta Bharata'.

Manjappa was a very broad-minded man. He went even to the extent of criticising Gandhiji's idea of burning foreign goods, for he felt that those goods could be made use of by the poor people. He condemned the non-Brahmin movement, then very popular in Karnatak, and did not even once attend such meetings. Throughout his life, he remained unmarried and led the life of

an ascetic. Single-handed, he wrote many books and conducted various journals, a feat which would have been difficult for many institutions. For his ascetic life entirely devoted to the service of the common man, he has been appropriately called the 'Mahatma Gandhi of Karnatak'. It was very unfortunate that he died on 3 January 1947, a few months before India got her independence, a consummation for which he had spent his whole life.

[Manjappa Hardekar—Autobiography, and also his other works; The Files of the newspapers conducted by Manjappa; G. S. Halappa—History of the Freedom Movement in Karnataka, Vol. II; Mitra—The Indian Annual Register; The Hindu Files.]

(Emmanuel Divien) G. S. DIKSHIT

HARDIKER, NARAYAN SUBRAO (DR.) (1889-)

Narayan Subrao Hardiker was born on 7 May 1889, in a poor Brahmin family of a small village in Dharwar district, Mysore State. His father, Subrao, was in Government service in an humble capacity and led a poor and contented life. After the death of Subrao in 1896, Hardiker's mother, Yamunabai, had to struggle hard to maintain her seven children and herself. Hardiker's elder brothers fell victims to various diseases. Circumstances forced Nana (Narayan Hardiker) to move from place to place to pursue his education. With great trouble he could complete his primary education in Kannada. Then he proceeded to Poona for secondary education. It was here that the young mind of Nana was profoundly influenced by the patriotic articles of Lokamanya Tilak appearing in the *Kesari*. In the meantime, he had to come back to Hubli and he continued his secondary education there.

Even as a school-going boy Hardiker began to take an active interest in the activities of the freedom movement. In 1905 there were agitations all over the country to protest against the partition of Bengal. When no reaction took place in Karnatak, it was Hardiker who organised the 'Arya Bala Sabha' and opened a 'Swadeshi' shop at Hubli and appealed to the people to use 'Swadeshi' articles and to boycott foreign goods. A Kannada version of the *Kesari* was published from Hubli, and Hardiker used to translate articles from the *Kesari* into Kannada. Sometimes he himself used to write articles on the need of bringing about a revolution in the country.

After his Intermediate examination, Hardiker proceeded to Calcutta to study medicine. The rare opportunity of continuing his studies in Calcutta which had then become a centre of nationalist activities added very much to his patriotic spirit. After the successful completion of the M.C.P. & S. course in Calcutta, he proposed going to America to continue his education in medicine and surgery. With the help of funds collected from liberal-minded nationalists from both Karnatak and Maharashtra, Hardiker went to America in 1913 and joined the Michigan University. In 1916 he was appointed as an Extension Lecturer there which gave him an opportunity to study Ancient Indian History and Culture. He also took an interest in the activities of the Hindustan Association of America, and in 1915 was chosen as the President of that organisation. Then for about forty months, he had a glorious opportunity of working under the great national leader, Lala Lajpat Rai. The Indian Home Rule League of America was founded in 1917 with Lajpat Rai as President and Hardiker as General Secretary. In that capacity, Hardiker toured the whole of America and gave public lectures and attended seminars to create a favourable opinion in America for the Indian freedom movement.

After his return from America, Hardiker chose Karnatak as the field of his activities. He was appointed as one of the Secretaries of the Karnatak Provincial Congress Committee. At the same time he engaged himself in organising numerous institutions to help the growth of national consciousness among the people, like the 'Ganesh Mandal', the 'Prabuddha Varga', the 'Varta Prasaraka Sangha', the 'Bhagini Mandala', the 'Tilak Kanya Shala', the 'Tilak Grantha Sangraha', etc. He also started a Na-

tional School and a Commercial Institute in Hubli. Perhaps the greatest contribution of Hardiker to the Indian freedom movement was the 'Hindusthani Sevadal' which he organised in 1923. He strove hard to make it popular all over the country. He edited and published a journal called the *Volunteer* for the same purpose. Under the auspices of the Hindusthani Sevadal, an All-India Academy was started at Bagalkot in 1928 to train volunteers on an all-India basis. In 1930, he was imprisoned twice and the Sevadal was banned. Hardiker participated in all the movements launched by the Congress, and went to jail a number of times. Though he did not participate in the Satyagraha Movement in Karnatak, because of his preoccupation in such movements outside, he was an unfailing source of inspiration for all such movements in Karnatak. In 1935, Hardiker started the Karnatak Health Institute at Ghataprabha which has now blossomed into an important medical institute. In 1946, Hardiker was chosen as President of the All-India Volunteers Conference held in Delhi. Even after India won her Independence Hardiker remained away from power and politics and concentrated his interests and energies in constructive activities. In 1950 his Diamond Jubilee celebrations were observed. On that occasion a Souvenir was published and a purse of Rs. 61,000/- was presented to him. In 1952, he was elected a member of the Rajya Sabha and continued in that capacity up to 1962. In recognition of his signal services to the country, he was awarded the title of 'Padmabhushan'.

A great organiser and a social worker, Dr. Hardiker has throughout been a nationalist. As far as his simplicity of life is concerned, he is second only to Mahatma Gandhi. He did not merely cherish high ideals like widow-marriage and equal rights for women, etc., but actually built institutions to implement his most cherished ideas.

[G. S. Halappa—History of the Freedom Movement in Karnataka, Mysore, 1964; The Hindu Files.]

(Emmanuel Divien) G. S. Dikshit

HARE, DAVID (1775-1842)

David Hare, a Scotsman, devoted the best part of his life, over four decades (1800-42), to the people of Bengal. He was a main architect of the New Education, the foundation of our 19th-century regeneration and renaissance.

David Hare was born on 17 February 1775, presumably in London where his father was a watch-maker. David's mother came from Aberdeen which he visited to meet her people before coming out to India. It is a mark of his reticence that his Indian friends remained ignorant of the names of his parents.

David had three brothers--Joseph, a businessman, at 48 Bedford Square, London; Alexander (James ?), who came to India and had a daughter, Janet; and John, who visited India also but settled with Joseph, and had a daughter, Rosalind.

At David's request, his family took good care of his friend Rammohun Roy in England. Rammohun was persuaded to stay with them for some time; a niece attended his last illness at Stapleton Grove; all the Hares came to the Raja's interment, 18 October 1833.

David himself was a life-long bachelor.

David Hare was a philanthropist, no intellectual scholar, though the intellect of contemporary Scotland must have touched him. He 'must have received a good plain education', was well-informed and had read the best authors, with a library of his own. He spoke and wrote effectively, and acquired a smattering of Hindustani and 'broken Bengali'.

He took up the watch-trade in Calcutta (1800), shifting next year from Larkins Lane to the 'South-West Corner of the Church Yard' near the street which still bears his name. He transferred (1 January 1820) his successful business to Gray, his assistant and possibly a relative with whom he continued to live in Hare Street till death. David invested his profits in landed property round the present College Square, but generosity drove him to debts; part of the land he sold cheap to the Sanskrit College; another part he gifted to house the Hindu College.

The controversy about the Founder of the

Hindu College ought to be settled by the *Calcutta Christian Observer*, 1832. It states, on the authority of Derozio, that Hare mooted, at Rammohun's house in 1815, a scheme for a metropolitan education centre, as an 'amendment' to the Raja's projected religious society. In Hare's own words later—"I was enabled to discover, during my intercourse with several native gentlemen, that nothing but education was requisite to render the Hindoos happy." It was Hare's plan which was carried 'by a Native' to Hyde East who convened the foundation meeting on 14 May 1816. Near-contemporaries regarded Hare as the real founder of the great College—Kisorichand Mitra (1862), Rajnarain Bose (1874, 1876), Pearychand Mitra (1877). Hare also helped drafting of the original College Rules.

Hare was associated with the School Book Society of 4 July 1817 for the 'cheap or gratuitous supply of useful school books, other than religious, in English and Oriental languages', contributing Rs. 100 annually.

The School Society of 1 September 1818 was largely sustained by Hare, its European Secretary (1823-42), who in 1828 gave it Rs. 6000. The Society helped existing schools and started new free schools, for example at Thanthania (Arpuli) and Champatala (Pataldanga); these two merged by 1834 in Hare's School. Hare employed Krishnamohan Banerji and Rasik Krishna Mallik as teachers at Pataldanga, but had to remove the two 'fire-brands' reluctantly on orthodox pressure. From 1819-20, thirty free scholars were sent up by his schools regularly to the Hindu College where they formed its elite of 'ornaments'.

Hare devoted his entire day to the Schools and the College where he was Visitor (1819), Inspector (1824), Committee-member (1825). He befriended the great Derozio, protecting him from the head D'Anselme, standing up for the maligned teacher of Young Bengal at the time of his dismissal (1831).

After Derozio, Hare was the ally of Young Bengal. He was the protector of the Academic Association and patron of the Society for the Acquisition of General Knowledge (1838). He appeared with the Derozians in public meetings —against Press Regulations (15 January 1835), for extension of the Jury (8 July 1835), against Indentured Labour (10 July 1835), for co-operation with the British India Society (1839). He rescued 'coolies' intended for Mauritius from a Pataldanga house. He participated in the petition for the use of English in 'mofussil' courts (1835) and the agitation for legal reforms (1836).

The Derozians reciprocated Hare's friendship. They (565 young men) were the first to publicly honour Hare, on his 56th birthday; they secured his portrait (now in Hare School) and erected the 1847 memorial Statue (in the Presidency College now); they organised the Hare Prize Fund and the anniversary meetings after his death for 25 years without a break; one of them produced the standard biography.

Hare fully stressed Bengali education in his schools. In the fitness of things, he was asked to lay the foundation (14 June 1839) of the Bengali Pathsala in the Hindu College grounds. He subscribed to the Ladies' Society for Native Female Education (1824).

The Principal of the epoch-making Calcutta Medical College (1 February 1835) noted: 'without Mr. Hare's influence an attempt to form a Hindu Medical class would have been futile'. From 1837 to 1841, Hare was its Secretary and Treasurer, virtually its Principal.

Hare was a member of the Agri-Horticultural and Asiatic Societies, a donor to the District Charitable Society.

His financial difficulties due to generosity were eased too late by his appointment (1840) as the Third Commissioner to the Court of Requests on a salary of Rs. 1000.

Hare died suddenly of cholera on 1 June 1842. On a rain-sodden inclement day, 5000 Indians followed his body from the Hare Street residence to the grave in College Square in his own land appropriately.

With a warmth rare indeed in official documents, James Kerr noted in his *Review*: 'It was the manifest interest he felt in the work, in the exertions of the masters and in the progress of the students, mixing freely with the latter, . . .joining in their amusements, . . .giving them advice, . . . and assisting them. . .in obtaining situations,

that made him so beloved and so useful. He used also, when they were sick, to visit them at their houses, bringing medicine to them...even Hindu women would lay aside their reserve and consult him as they would a father or brother."

Hare said himself—"It has always been a rule with me never to bring myself into public notice." But others remembered. Rasik Krishna described his palanquin as a 'travelling dispensary'. Would-be students ran after it to catch his kindly eye.

Simple in habits, Hare developed Bengali food-tastes. Unostentatious but sociable, he attended Hindu social gatherings. Fond of walking, he covered 28 miles one night.

Rationalism drew him close to Derozio. Common to both was the conviction that India needed most 'a dissemination of European learning and science'. Both encouraged freedom of thinking and personal integrity 'to throw off the fetters of that antiquated bigotry which still clung to their countrymen.' Both were beloved of the students whom Hare called 'reformers and instructors.' And both were 'godless' secularists. Hare was unwilling to admit 'half-Christians' who 'will spoil my boys'; he has even been termed 'an atheist'; the *Friend of India* refers to his 'inveterate hostility' to organised Christianity; and he was not buried in consecrated ground.

The Young Bengal Address (1831) spoke of Hare as "the man who has breathed a new life in Hindu Society, who has voluntarily become the friend of a friendless people, and set an example to his own countrymen and ours." The Memorial Statue (1847) adds that Hare "having acquired an ample competence cheerfully relinquished the prospect of returning to enjoy it in his native land in order to promote the welfare of that of his adoption."

Macaulay observed in 1835: "Of all those who now take an interest in the cause of Native Education, Mr. Hare, we believe, was the first in the field...to induce the Native inhabitants... to cultivate the English language...as the most convenient channel through which access was to be obtained to the science of the west."

One abiding result of Hare's work was the pure secular education in the College founded by the orthodox but shaped by him. And the Derozian Radhanath Sikdar aptly compared him to 'the morning star'.

[Hindu College Manuscript Records, 1831; The Calcutta Christian Observer, May-July, 1832; Pearychand Mitra—David Hare, 1877; Sibnath Sastri—Ramtanu Lahiri O Tatkalin Bangasamaj, 1903; Studies in the Bengal Renaissance, 1958, Chapter 3; Sushil Gupta—Unabingsha Satabdite Banglar Nabajagaran, 1959; Jogesh Chandra Bagal—Unabingsha Satabdir Bangla, 1963; Radharaman Mitra—David Hare, 1968.]

(Amiya Barat) SUSOBHAN SARKAR

HARI KISHEN (1912-1931)

Hari Kishen was born in 1912 in a small village called Ghalladher in the Mardan district of the North Western Frontier Province. He came of a Hindu Kshatriya family, belonging to the Talwar sub-caste. His father Gurdasmal was a rich landlord who inspired him to participate in the revolutionary movement. For this purpose he trained Hari Kishen in the art of shooting. During his early youth Hari Kishen evinced a keen interest in the Lahore Conspiracy Case and Koheri Case. The examples of Bhagat Singh, Ram Prasad Bismil and Ashfaqullah had a profound impact upon his mind. He belonged to the militant school of Indian nationalism. Most of his contemporary revolutionaries were influenced by communism and worked to bring about a revolution on the Russian model. But in the case of Hari Kishen it is very difficult to say so. He was too young to understand sophisticated economic theories.

A great patriot and revolutionary, he believed that the liberation of India could only be achieved by the supreme sacrifice of oneself. In collaboration with like-minded young men Hari Kishen decided to shoot Sir Geoffrey Mont Marsenery, the Governor of Punjab, on 23 December 1930 when he was to preside over the annual convocation of the Punjab University. He entered the convocation hall in the robe of a

scholar, carrying a pistol in the cavity of a book. When the Governor was about to leave after delivering his address, Hari Kishen stood up on a chair and fired five shots; one of them wounded the Governor in his left arm. Hari Kishen did not try to escape. After his arrest he was produced before the Sessions Judge of Lahore. On 26 January 1931 he was sentenced to death. The sentence was confirmed by the High Court. His father made a mercy appeal to the Privy Council which was rejected. So he was hanged on 9 June 1931 in the Mianwali jail.

Hari Kishen and his brother were amongst the first few who came under the spell of the Frontier Gandhi, Abdul Ghaffar Khan, and joined his Red Shirt Movement. He grew into a fiery revolutionary determined to sacrifice his life for the freedom of the motherland. He admitted unequivocally in the court: "I had come here to kill the Governor of the place."

[Home Political Department Proceedings, 1928-31 (National Archives, Papers of Hari Kishen, Accession No. 238); An article on Hari Kishen in the Patriot, New Delhi, 4 June 1967.]

(T. R. Sareen) S. K. Bajaj

HARISARVOTTAMA RAO, GADICHERLA (1883-1960)

Gadicherla Harisarvottama Rao was born at Kurnool on 14 September 1883. His parents were Venkata Rao, a native of Simhadripuram (Cuddapah district) and a Revenue Inspector and Bhagirathi Bai. Theirs was a middle-class Brahmin family which originally hailed from Maharashtra. It had some landed property at Simhadripuram. Harisarvottama Rao lost his mother when he was six months old. His wife Rama Bai was from Perikalapenta (Chittoor district) and her ancestors also were from Maharashtra.

Harisarvottama Rao studied Sanskrit and Telugu at the London Mission School, Guntakal, matriculated from the Municipal High School at Kambham and had his Collegiate education from 1901 to 1906 at the Christian College, Madras. He passed his M.A. in Telugu, Kanarese and Comparative Philology.

Harisarvottama Rao's nationalist career started from 1907 when he was inspired by the speeches of Bepin Chandra Pal who visited Rajamundry, subsequent to the partition of Bengal in 1905. He joined the anti-British agitation and was declared debarred from Government service for thirty years. He was the first to court arrest in Andhradesa during the 'Vande Mataram' Movement. He was sentenced to three years' imprisonment (1908-11) for his fiery editorials against the Government in the *Swarajya* in 1908. In 1914, Harisarvottama Rao was influenced by the lectures of Annie Besant. He joined her Home Rule Movement and arranged meetings in Andhradesa.

He soon achieved high positions in the nationalist movement. He was the Secretary of the Andhra State Home Rule League (1917); a member of the Andhra deputation to Montagu (1917); a member of the All India Congress Committee up to 1934; Joint Secretary of the Kakinada Congress (1923), of the South Indian Satyagraha Association (1924) and of the Andhra Provincial Congress (1924); leader of the Bharat Hindusthan Sevadal (1924), in the establishment of which he had a large share; and leader in the Salt Satyagraha Movement (1930).

Harisarvottama Rao was opposed to untouchability and worked for the amelioration of the conditions of women and for the recognition of their equality with men. He started a magazine, the *Saundaryavalli*, for women's welfare and worked with Kandukuri Viresalingam Pantulu, the noted social reformer, to introduce widow -marriage and other social reforms.

Harisarvottama Rao also worked for communal harmony. On one occasion when there was a Hindu-Muslim riot at Nandyala over the question of music before mosque, Harisarvottama Rao, by an article in the *Hindu*, and by contacting people of Nandyal and Kurnool and also the District authorities, brought about an agreement between the Hindus and the Muslims.

Harisarvottama Rao was greatly in favour of the promotion of education. His agitation for a separate University for the Andhra region bore

fruit in the establishment of the Andhra University in 1926. He served two terms as a member of its Senate (1927-30, 1952-55). With Kowta Srirama Sastri and others, he collected funds for the establishment of the National College at Masulipatam. He was a member of the organising committee of the College for several years. He encouraged Basic education and attended the All-India Basic Educational Conference (1945) at Wardha. He was closely associated with Nidubrolu Ramanidu Vidyalayam established by N. G. Ranga. For the propagation of Ayurvedic medicine, he established the Rayala Ayurvedavidyanilayam at Mahanadi (Kurnool district).

He worked for a separate Andhra province and presided over the Andhra Mahasabha at Anantapur (1919) and Guntur (1951) and was also its working president for many years. As a member of the Madras Legislative Council (1927-30), Harisarvottama fought for the reduction of Government expenditure and for ameliorating the conditions of peasants, specially in the Rayalasima area. He successfully agitated for the cancellation of the 'Begar Penalties' upon lands in Rayalasima under the Tungabhadra Canal project and the extension of the Kurnool-Cuddapah Canal. He was mainly responsible for the establishment of the Rayalasima Irrigation Projects Committee. In 1935 when Rayalasima was affected by a famine and again in 1936-37 when it was affected by a cyclone, he organised relief.

He was President of the Printers' Labour Union (1920-22) and of the Andhra State Handloom Weavers' Mahasabha at Guntur (1938). He served as Chief Secretary to the Khadi Board in Andhra and Rayalasima. He established several co-operative societies and organised training classes for their personnel. In 1932 he established the South India Co-operative Insurance Society with the help of his colleagues.

A journalist and a writer, Harisarvottama Rao established the Vijnanachandrika Granthamandali in 1906 at Madras. He edited numerous papers and journals: the *Andhra Granthamala* (1906-07), the *Telugu Swarajya* (1907-08), the *Andhra Patrika* (1914-17), the *Nationalist* (English weekly, 1919), the *Saundaryavalli* (1919), the *Matruseva* (Tadipasri, 1922), the *Gramapanchayati* (Madras, 1930-31), the *Andhra Varta* (Daily, Bezwada, 1936), the *Granthalaya Sarvaswamu* (1935-36) and the *South Indian Adult Education Review* (1937). Among his works may be mentioned: 'The Neglected Emperor Poet' (English), 'Spiritual Swadesi or Humanitarian Nationalism' (English), 'Abraham Lincoln' (Telugu) and 'Vote' (Telugu), besides several text books on adult and primary education.

He established summer education centres and adult education centres in different parts of Andhradesa. In 1937 he was President of a Summer School at Kalwabugga (Kurnool district). He also established a Night School for workmen at Perambur (Madras). In 1941 he was President of the Andhra Adult Education Mahasabha (Tenali), and in 1953 was Director of the All India Adult Education Debate at Bikram (Bihar). He prepared the syllabus for trainees of the Hindusthan Sevadal, which worked in close co-operation with the Indian National Congress. He was President of the Andhradesa Library Association (1935-36) and Vice-Principal of the All India Library Association. In 1956 he attended the UNESCO Conference in New Delhi. He spent his last days at the residence of his only daughter Dwaraka Parthasarathi at Madras, where he passed away on 29 February 1960.

Harisarvottama Rao's appearance and mode of life were heroic. Though a native of Rayalasima, which he served most, his scenes of nationalist activity include Rajahmundry and Madras. A political leader of the entire Andhradesa, Harisarvottama Rao was closely associated with Konda Venkatappaiah, Ayyadevara Kaleswara Rao, Duggirala Gopalakrishnayya and Kowta Srirama Sastri. Besides political work, he devoted himself to the removal of untouchability, uplift of women, religious amity between the Hindus and the Muslims and spread of education.

[M. Virabhadra Rao—Sarvottama Jivitamu (Telugu), Sarvodaya Publications, Vijayavada; K. Isvara Dutt (Ed.)—Andhra Souvenir; E. Narasimha Rao—Andhra Kesari Prakasam (Telugu); Personal knowledge of the Contribu-

tor who knew Harisarvottama Rao and his family from 1932 to 1960.]

(R. Nageswara Rao) V. YASODA DEVI

HARISHCHANDRA BHARTENDU

—See under Bhartendu, Harishchandra

HARKISHEN LAL (LALA) (1864-1937)

Lala Harkishen Lal was born on 13 April 1864 in Leiah, not far from Dera Ghazi Khan now in West Punjab, in a Gauba Kshatriya family which had originally migrated from the Multan Division of the Punjab. In his childhood he had lost his father, a clerk in the Deputy Commissioner's Office, and was brought up by his uncle Lala Harjas Rai. He received his early education in local schools in Leiah and in Dera Ghazi Khan. He had a brilliant academic record: first division in his matriculation, and second position in the Punjab in B.A. (Hons.) in Mathematics which he completed from the Government College, Lahore. He was awarded in 1887 a State Scholarship for three years for higher studies at a British University. He joined the Trinity College, Cambridge, and graduated with Honours in Mathematics. He was attracted there by the ideas of Alfred Marshall, the well-known economist. His other favourite eminent theorists were Montesquieu, Rousseau and Mill. He was the President of the Majlis at Cambridge.

On return to India in 1890, Harkishen Lal served for a short time as Professor of Mathematics at the Government College, Lahore, and also as a part-time teacher of Persian at the Oriental College. Later he practised as a barrister at Dera Ismail Khan, from where he shifted to Lahore in 1913. He had married in 1896 Bibi Jiwan Bai, the daughter of Malik Amir Chand of the Police Department, and later (after her death) he married in 1908 Yamna Bai Kelavkar, a graduate from Fergusson College, Poona, under the Sikh rites.

As a member of the Congress, Harkishen Lal had attended the annual session of the Congress as early as 1892. He was the Chairman of the Reception Committee at the Provincial Conference in 1917 under the Presidentship of Mian Fazl-i-Hussain. But it was during the anti-Rowlatt Legislation in 1919 that he rose to prominence as a political leader because of the active role that he played in it. Accompanied by Lala Duni Chand and Chowdhary Ram Bhaj Datta, he went to the Badshahi mosque on 11 April, addressed the people and exhorted them to continue their fight for the withdrawal of the Rowlatt Act. Consequently he was convicted by a tribunal of three judges of complicity in the Lahore rebellion and sentenced to transportation for life and forfeiture of property, but was released after some six or eight months and was exempted from the ineligibility (consequent on conviction of a serious crime) to stand for the new Councils. He was appointed a member of the deputation in connection with the impending Montagu-Chelmsford proposals but Sir Michael O' Dwyer, the Lieutenant-Governor of the Punjab, stood in his way. He had strongly criticised O' Dwyer's administration because of its ruthless recruitment campaign and the extortion of war-loans. He was a staunch advocate of full and responsible government for India. He supported the principle of joint electorate. About the Montagu-Chelmsford Reforms, he had noted that the powers of the Governor had increased, that the Dyarchy was unworkable and that the office of the Minister was in fact a glory without power.

Although politics and affairs of the nation were his chief interest, Harkishen Lal played an important part in the world of business and finance. He floated in 1896 the Bharat Insurance Company, and promoted and organised between 1901 and 1906 the Punjab Cotton Press Company Ltd., the People's Bank of India Ltd., the Amritsar Bank Ltd., the Cawnpore Flour Mills Ltd., the Century Flour Mills Ltd., and various other factories. He established himself as a financial wizard. He had presided over the All India Industrial Conference in 1912 at Bankipore.

After the introduction of the Montagu-Chelmsford Reforms, Harkishen Lal was elected from a trading constituency, and then to the general astonishment was selected as a Minister in 1921;

he held the portfolio of Agriculture and Industry. In the wave of enthusiasm generated by the Reforms, he was described by the British President of the Indian Legislative Assembly as 'one of the finest flowers of the reforms'. He was a widely travelled man and had visited England four times. In 1923 he resigned from the post of Minister and appeared as a witness in the famous case of O'Dwyer *vs.* Nair in England on behalf of Sir Sankaran Nair, one of the victims of O'Dwyer's 'atrocities'.

[K. L. Gauba—The Rebel Minister, Lahore, 1938; N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944; Azim Husain—Fazl-i-Hussain: A Political Biography, Bombay, 1946; Sir Michael O'Dwyer—India As I Knew It (1885-1925), London, 1925; Syed Nur Ahmad—Fazl-i-Hussain: A Review of His Life and Work, Lahore, 1936.]

(D. L. Datta) V. N. DATTA

HARNAM SINGH TUNDILAT
—See under Tundilat, Harnam Singh

HASAN, YAKUB (1875-1940)

Yakub Hasan was born at Nagpur in 1875 and was educated at the Muhammadan College, Aligarh. He belonged to a noble Muslim family and had the prefix of Moulana. In 1919 he married Kadija, a Turkish lady, daughter of Ahmed Atoula, Consul-General for Turkey. She had been educated at Constantinople and London. Sharing her husband's views, she also took a keen interest in Indian politics and social and educational reforms. She actively participated in the All India Women's Conferences and served on the Committees of the National Health Association, Red Cross Society, Children's Aid Society, Muslim Ladies' Association and Indian Women's Association. She was the first Muslim lady to be appointed honorary Presidency Magistrate at Madras, and she took a keen interest in the working of the city juvenile courts. She was elected to the Madras Legislative Assembly in 1937 as an independent candidate.

After his education at the Muhammadan College, Aligarh, Yakub Hasan began his commercial career at Bangalore in 1893 and then settled at Madras in 1901, along with his brother Hameed Hasan. He visited Europe in 1912 and again in 1919 as a delegate of the Muslim League and the Khilafat Committee. He was one of the prominent Muslim leaders who were responsible for the formation of the Muslim League. He was a keen student of politics and political problems and studied standard works on comparative politics. He was nominated a member of the Madras Corporation and then became a Fellow of the University of Madras. He was a member of the Madras Legislative Council during 1916-20. He represented the Southern India Chamber of Commerce in the Harbour Trust at Madras. But he resigned all his positions as a protest against the Treaty of Sèvres which dismembered the Turkish empire. He attended the All India Khilafat Conference held at Delhi in 1919 and later visited England as a delegate of the Muslim League and the Khilafat Committee.

Although he was one of the leaders who were responsible for the formation of the Muslim League, he was also an active member of the Indian National Congress since 1915. He left the Congress temporarily in 1928 as he was opposed to the demand for complete independence. Later, he was elected to the Madras Legislative Council (1930) and became the leader of the Muslim Party in the Madras Council and a prominent member of the United Nationalist Party. In the elections of 1937, however, he successfully contested on the Congress ticket from the Muslim Constituency of Chittoor district. When the Congress accepted office in Madras in 1937, C. Rajagopalachari included Yakub Hasan in the Cabinet as Minister in charge of Public Works, Irrigation and Electricity Departments. Yakub Hasan discharged his duties as Minister with a sense of dedication and was a close associate of the Chief Minister, Rajagopalachari. With the resignation of the Congress Ministry in 1939, the political career of Yakub Hasan also came to an end. He died on 23 March 1940.

Yakub Hasan was a pious and orthodox Muslim and compiled a classified commentary on the 'Quran', while in prison, for printing which the Nizam of Hyderabad granted a sum of Rs. 60,000. He was also a profound scholar in Arabic and Persian. Some of his articles on the Hindu -Muslim problem and party politics appeared in the *Hindu* on 24 March 1940, following his death. From these articles it is clear that he was a sincere and tolerant Muslim. He became the Secretary of the Presidency Muslim League, Madras, in October 1910. As a member of the Muslim League, he was a believer in the separate representation for the Muslims. He said, "The Muslims do not claim the right of adequate representation in self-governing bodies merely to safeguard their religious and communal interests. They claim it on the ground that they are an important part of the Indian Nation and must have equal opportunities with the other component parts to serve the mother-land." He took a leading part in bringing about the Lucknow Pact (1916) between the Congress and the League.

While he was in England in connection with the Khilafat agitation, he founded a Muslim Information Bureau in London and conducted a weekly called the *Muslim Outlook*. In his several addresses in London he criticised the attitude of the Allied Powers towards Turkey. The various activities of Yakub Hasan for the reform of the Muslim community show his sincerity of purpose. The Muslim Educational Association of South India, the Muslim Service Corps and the Modern Muslim Hostel owe their origin to Yakub Hasan. He believed that the Muslims should avail themselves of the opportunities of higher education and qualify themselves for entering into government services. In his educational views he was influenced by the ideas of Sir Syed Ahmed Khan.

Yakub Hasan was a sincere 'nationalist' Muslim and did not believe in the 'Pakistan' theory. He began his political career as a sincere believer in the Congress organisation and stood for Hindu-Muslim unity and the promotion of cottage industries. He held that the spread of Western education had stimulated the growth of nationalism in India. His views on nationalism were practical, without any tinge of parochial, linguistic and religious fanaticism. According to him, religious, racial and linguistic homogeneity was not absolutely necessary for the formation of a nation. It was only the will of a people, even if they were divided by race, religion and language, which made them a nation. "In a vast country like India which is more a Continent than a country, in spite of manifold differences, the people form a single nation." In several of his speeches he appealed to both the Hindus and the Muslims to forget their differences and unite themselves into a strong nation. He said: "True nationalism, statesmanship and patriotism are not based on separation but they must be built on the rocks of understanding, appreciation and toleration." He believed that the main difference between the Hindus and the Muslims could be easily solved by a free exchange of views by the leaders of both the communities. To spread these views, he conducted a Urdu Weekly called *Kowmi Halchal* and an English journal, the *Muslim Patriot*, for two years and wrote a number of articles in the *Mussalman*.

Yakub Hasan was an admirer of the British system of parliamentary democracy and their sense of justice and moderation. He wanted that India should attain Dominion Status instead of complete independence. The link with Great Britain should be continued so that India might play a worthy part in the British Commonwealth of Nations. Constitutional means must be adopted for getting Swaraj.

In spite of his moderate views, he criticised the British method of repressing the Indian nationalist movement. He was a political sufferer who sacrificed his personal convenience for the sake of the nation. In 1921 he went to Calicut for bringing about a reconciliation among the Moplahs of Malabar. But the Government mistook him as a supporter of the Moplah rebellion and he was sent to prison for six months. Again, he was sentenced to two years in October 1921 by the Magistrate of Tanjore, for sedition for his Presidential Address at the Provincial Conference held in Tanjore in October 1921.

[Who is Who in Madras, 1934, 1938 and 1940; Directory of the Madras Legislature, 1938; Proceedings of the Madras Legislative Council, 1916-20, and of the Legislative Assembly, 1937; Y. Hasan—Hindu-Muslim Problem, Madras, 1919; —Party Politics, Madras, 1930; The Hindu Files; The Tribune Files; The Mail Files; Muslim League Papers.]

(Emmanuel Divien) A. KRISHNASWAMI

HASAN, WAZIR (SIR) (1872-1947)

Wazir Hasan was born on 1 May 1872 at Kalupur in District Jaunpur, Uttar Pradesh, in a highly respectable and well-to-do Muslim family. His father and grandfather were in government service, as Tehsildar and Deputy Collector. They had been deeply influenced by Sir Sayyid's movement. Wazir Hasan was married to Sukain-a-tul-Fatima Begum in 1892. She was amongst the earliest Muslim women to discard *purdah*. She held liberal and progressive views and joined the nationalist movement. She served as a member of the U.P. Legislature from 1937 to 1952 as a Congressite. Wazir Hasan had five sons, of whom three joined politics—Ali Zaheer, Sajad Zaheer and Hussein Zaheer.

Wazir Hasan passed his High School examination from Balia, B.A. from the M.A.O. College, Aligarh, and LL.B. from the Muir College, Allahabad.

He had an aristocratic style of living and was an intense admirer of European institutions. He had a westernized outlook and was attracted to western education and philosophy. He visited England a number of times. All his five sons were educated at Oxford.

In 1903 he joined the Bar and was a successful lawyer. He was appointed Judicial Commissioner of Oudh in 1920 and worked as the Chief Judge of Oudh during 1930-34. After retirement from the Bench he started practice as an Advocate at Allahabad High Court in 1935 and continued till his death in August 1947.

Wazir Hasan evinced nationalist inclinations from the beginning of his career. In 1903 he joined the Indian National Congress. After the formation of the Muslim League, he also joined it in 1907. In 1909 he became the Joint Secretary of the Muslim League. From 1912 to 1919 he worked as the General Secretary of the Muslim League. During this period he strove hard for Congress-League unity and was largely responsible for the Lucknow Pact of 1916. He was also one of the Secretaries of the Home Rule League. He had no definite religious conviction and considered that religion should be kept out of politics. On that account he was opposed to the Khilafat agitation, and resigned from the Muslim League. Soon after he was appointed to the Oudh Bench. From 1920 to 1934, as long as he adorned the judiciary, he remained out of active politics. After retirement he re-entered politics and in 1936 became the President of the Muslim League. His Presidential Address on that occasion was a memorable one, clearly outlining his political views. He said, "In the higher interest of the country I appeal for unity not only between Hindus and Muslims as such but also between the various classes and different political organisations. Such unity will not only make an ideal a reality, but it will also give opportunities for political adjustments among all concerned .... We should immediately set about, in co-operation with other progressive political parties in the country, to find such minimum measures of agreement as would enable us to act together. I suggest for your consideration the following programme of our immediate aims." Among these measures he included a democratic responsible government on the basis of adult franchise, repeal of all repressive laws and restrictions on freedom of speech, freedom of the press and freedom of association, minimum wages to factory labourers, economic relief to the peasantry, provision for the unemployed and introduction of free compulsory primary education.

In his political views he was not very close to Gandhiji. In the first place, he was of a more aggressive spirit and did not think much of Gandhiji's method. He was closer to Motilal Nehru. In the second place, he was opposed to Gandhi's mixing up religious sentiment with politics. He was staunchly secular in his views and was op-

posed to the idea of Pakistan. No wonder that he displeased many of the leading members of the Muslim League. Soon after his Presidential Address in 1936 his relations with Jinnah, once a good friend of his, came to a breaking point. In 1937 Jinnah dramatically expelled him from the League.

He re-joined the Congress in 1937 and remained a four-anna member of the Congress for the remaining term of his life. During this period, however, he was, for all practical purposes, out of active politics. It is surprising that he, being such a prominent nationalist Muslim at one time, did not play any significant role in the political developments from 1937 to 1947.

He was a member of the U.P. Legislative Council from 1915 to 1921. He was a member of the Aligarh, Allahabad and Lucknow University Courts. He was knighted in 1931 after he became the Chief Judge of Oudh.

Wazir Hasan was one of those nationalist Muslims who tried to bring about unity between the Indian National Congress and the Muslim League. While many of the other League leaders parted company, he remained steadfast in his faith in secularism and India's unity.

[The Indian Year Book, 1938-39, Vol. XXV (The Times of India, Bombay); N. N. Mitra—The Indian Annual Register, Calcutta, 1936; Personal interview of the Research Fellow with Hussein Zaheer, a son of Sir Wazir Hasan.]

(Mantosh Singh) M. S. JAIN

HASRAT MOHANI (1878-1951)

Saiyed Fazlul Hasan, born in 1878 at Mohan, a town in district Unnao near Lucknow, was destined to be remembered by his pen-name, 'Hasrat Mohani', adopted in early age as a lyrical poet of Urdu. His father, Azhar Husain, was the descendant of an emigrant family of Saiyeds from Nishapur; and pious background apart, his meagre income decreased the chance of his son's Western education. The boy devoted himself to achieve a merit scholarship and by the turn of the century pushed his way to Aligarh. In the M.A.O. College he became conspicuous as a model of fine culture, and being a poet and speaker, was selected among the students as secretary of the highly esteemed literary society, the 'Anjuman Urdu-i-Mu'alla'. These distinctions were short-lived. Young Hasrat was in the meantime burning midnight lamp over the writings of Aurobindo Ghose and Bal Gangadhar Tilak. The guardians of the M.A.O. College, in order to recover from the injuries of 1857, had a fixed policy to protect their pupils from the spoiling effect of politics. Hasrat, by his unusual conduct, aroused suspicion and dislike. The Students' Union arranged a grand *Musha'ara* inviting eminent poets from all over India and Hasrat was the main organizer. Rumours reached the Principal, Theodore Morison, that some poets recited indecent verses which might create mischievous effect on the character of the boys. Hasrat was called in to furnish an explanation. A pungent dialogue followed: "Sir, our poets stand for the noble ideals of humanity. In your society they may be condemned for lack of decency." The angry Principal instantly called a meeting of the Trustees to demand expulsion. It was the year 1903. Aligarh turned out its first rebel.

Life thereafter rolled on with decided aims in which the so much emulated B.A. degree was of little help. Literature, instead of the more lucrative profession of law then in fashion, and association with the Indian National Congress absorbed his time and energy. Poverty was the inevitable consequence. He edited an Urdu journal, worked for the Congress, and attended its annual sessions up to 1907. The last one at Surat ended in a clash between Gokhale's moderates and the extremists of Tilak, and Hasrat as a follower of the Tilak group separated himself from the Congress. The year 1908 brought the oppressive Newspaper Act to silence the Indian public opinion. On the pretext of an article published in his journal Hasrat was sentenced to two years' rigorous imprisonment with a fine of Rs. 500. Five more terms of unequal duration were to follow in his life.

Hasrat was one of those who contributed in the early decades of the twentieth century, by

their exemplary austerity and humble living, to transform the Congress from the "English-speaking upper middle class affair" into an organisation of common man's interest. Audacity and uncompromising devotion to his ideals brought him in conflict with the powerful personalities of his age. In 1915 when the Muslim League had a limited outlook of safeguarding the minority interest and the Congress was more generous to accommodate, both holding their sessions at Bombay, Hasrat accidentally incurred the displeasure of Jinnah and the two were not reconciled till the end. A deeper mark was printed on the history of the Freedom Movement when he moved the resolution of complete independence, in plain defiance of Gandhiji, at the Ahmedabad session of the Congress in 1921. It was defeated, but as a guiding spirit of real destination its mover created a memorable episode. Two novel factors of significance were introduced through him into the social structure of the Muslims: he was the first among them to popularise the Swadeshi movement. It would have succeeded well had it not been interrupted by recurring imprisonments. His wife, Nishat-Fatima, was the first Muslim lady of her class who came out and abandoned *purdah* when it was still a sign of status among the respectable Muslim families and was similarly observed by a majority of Hindu women as well. Those who saw Begum Hasrat moving with her husband were greatly struck by her self-negation, courage and patience in facing adversity.

After the failure of the All Parties Convention called at Calcutta to discuss the Nehru Report in 1928, where the Muslim demands of fourteen concessions were rejected, many of the Muslim leaders began to vacate the stage of the Congress and Hasrat left with them. The tide of events moved with an irresistible force which the people of the following two decades were powerless to control. But when the scheme of Pakistan in its final shape was made public and came before the Muslim League Council for approval, Hasrat, the old rebel, took exception to it and challenged the leadership. In the storm of shouts he stood firm to make his voice heard: "Look here, Mr. Jinnah, you are surrounded by political adventurers."

During the later years of his life he was a member of the Constituent Assembly and was alone among the fathers of the Indian Constitution who refused to sign when its draft was complete. His unwillingness had a number of reasons, mainly, partition and membership of the Commonwealth, to both of which Hasrat was irreconcilable.

Notwithstanding the life-long activities in the field of politics where he did not succeed due to lack of essential qualities that shape the character of a practical man, his real and immortal place was reserved in the history of Urdu literature. He possessed a creative genius which was happily utilised to embellish the lyrical poetry of Urdu language. His art and style found ardent followers among the younger poets and has been warmly admired by judicious critics.

In religious and social behaviour, Maulana Hasrat revealed a rich, integrated and colourful personality which centuries of intellectual hammering by pious saints, sufis, poets, and wandering monks had so laboriously brought into being. He repeatedly performed the holy pilgrimages to Mecca and almost annually attended the fair held in celebration of Sri Krishna's birth at Mathura.

[Yusuf Hussain—Hasrat Ki-Shaayri; Zailuddin Ahmed—Azmate Rafta; The Nakawash (Urdu journal from Lahore), Shaksiyat Number; Information supplied to the Research Fellow by Acharya J. B. Kripalani on Hasrat Mohani.]

(Mantosh Singh) NABI HADI

HATIBARUA, ROHINI KANTA
(1895-1929)

Rohini Kanta Hatibarua came from the famous Ahom family of the Hatibaruas of Karonga, Jorhat. He was born on 1 February 1895. His father's name was Golap Chandra Hatibarua. Rohini Kanta married Santi Prava (1928), daughter of Padma Nath Gohain Barua of Tezpur.

Rohini Kanta had a successful academic career. He passed the Matriculation examination from Jorhat Government School in 1915 and secured a scholarship. He graduated in 1919 from the University of Calcutta, with Honours in Economics. He then went in for M.A. and Law but had to discontinue his studies.

What was remarkable about Rohini Kanta was that in him could be perceived the gleaming of political ideas even when he was a student in school. With a distinct abhorrence of everything foreign, he showed the signs of political insight, the aptitude and temper of mind to rouse the masses to political consciousness. To him, an inveterate enemy of British imperialism, it was clear that the solution of the country's myriad problems was possible only through patriotism, sacrifice and indomitable will. He himself was the shining embodiment of all these qualities.

Rohini Kanta Hatibarua played a pivotal role in the early stages of the national movement in Assam, being instrumental in rousing the people to an awareness of their problems and their duties, and shouldering continuously for two successive years the responsibility of three important fields of national interest, as the Secretary of the Assam Provincial Congress Committee and of the Opium Enquiry Committee, and a member of the Assam Legislative Council, in all of which his zeal, dedication and sincerity of purpose born of firm conviction were strikingly manifest. He moved from village to village in the Sub-Division of Jorhat, organizing Congress Committees to propagate the ideals of the Mahatma, and in fact worked so indefatigably for the Congress cause that he earned the esteem and the respect of all sections of the people.

In 1924 the Assam Provincial Congress Committee formed an 'Opium Enquiry Committee' and nominated Kuladhar Chaliha and Rohini Hatibarua President and Secretary respectively. It was the monsoon season when the Committee was formed, but the work of the Committee was carried on vigorously in spite of the rains, Rohini Kanta Hatibarua travelling throughout the entire province of Assam collecting facts and figures about opium addicts. In 1926, at the Pandu session of the Congress, Gandhiji met Rohini Hatibarua and remarked on his opium-prohibition work, "God has sent you to eradicate the pernicious drug from Assam. You will have to perform the work." To assist the Opium Enquiry Committee, the All India Congress Committee sent C. F. Andrews to Assam and he expressed his high appreciation of Hatibarua's work in this field, which indeed was a significant contribution towards the ultimate prohibition of the drug in the State.

In 1926 it was largely through the initiative and drive of Rohini Kanta Hatibarua and Krishna Nath Sarma that the Pandu session of the All India Congress was convened, and its success can be attributed to the leadership and unremitting efforts of Tarunram Phukan and Nabin Chandra Bardoloi. Rohini Kanta Hatibarua was in the forefront of those who worked untiringly at the Pandu Congress pandal, often working from the early hours in the morning till late in the evening, and it was chiefly due to the efforts of this band of selfless and energetic Congress leaders and workers that the session at Pandu passed off smoothly.

Rohini Kanta Hatibarua was a member of the Assam Legislative Council from 1924 to 1928 and throughout his tenure he upheld the just cause of the people, viewed the problems that confronted Assam and touched on the salient features of the problems which clamoured for immediate solution, such as the prohibition of opium and the orientation of the educational system. He did not merely wax eloquent but strove to translate his ideas into action, visiting village after village in an effort to educate the people by infusing into them an awareness of current ideas and problems and offering his suggestions. His influence was great and his reputation spread far and wide. As a member of the Legislative Council he was primarily instrumental in having resolutions passed regarding the opening of a science section in the Cotton College, the establishment of the Assam Museum at Gauhati and the introduction of physical exercise in schools. A staunch Gandhite, he ardently advocated the revival of the almost lost art of hand-spinning, in conformity with his conviction that only through such a revival would it

be possible to banish pauperism from the land and attain independence, political as well as economic.

He did not confine himself to Assam alone but visited Delhi, Calcutta and Madras, mixing with other national leaders to discuss with them the problems concerning his province. He went to Santiniketan with C.F. Andrews to discuss matters regarding the Opium Enquiry Committee and while at Delhi on one of his visits, he met Montagu, the then Secretary of State, and had valuable discussions concerning the province of Assam.

Rohini Kanta Hatibarua did not have many more years left to serve his country. His health began to break down under the burden of ceaseless activity, and on 8 October 1929 he breathed his last. His death, when he was only thirty-four, was a great loss to Assam and to the whole country.

[Saikia—Karmapran Rohini Kanta; Krishna Nath Sarma—Autobiography (Manuscript); Some Architects of Present Assam, Shillong; Assam Legislative Council Debates, 1924-25; Assam Congress Opium Enquiry Committee Report, 1925.]

(A. C. Bhuyan) K. N. DUTT

HAZARAT MAHAL (BEGUM) (? -1879)

Wajid Ali Shah, the last king of Oudh, had more than five dozen wives and concubines by whom he had a numerous progeny, forty princes and thirty-two princesses. Of these Hazarat Mahal, surnamed Iftikharun-nisa, and her son Birjis Qadr find prominent mention in the annals of the great revolt of 1857.

In the absence of authentic records, it is alleged that she came of a poor family of Faizabad; but her talents and record of work belie this presumption. In addition to being gifted with irresistible physical charms, she had an inborn genius for organisation and command. She was fearless in facing danger and unperturbed in the midst of crisis. She may aptly be compared to Chand Sultana and Rani Durgawati. Though primarily trained in music and dancing, it appears that she received customary education after her arrival in the royal harem.

When everything had been lost and her husband sent away in exile to Calcutta, she, with the co-operation of a zealous band of supporters like Sharafad-daulah, Maharaja Bal Krishna, Raja Jai Lal and above them all Mammon Khan, worked incessantly to revive the fortunes of the fallen house of Oudh. Even when Lucknow had been honeycombed with British troops and the prospects of further resistance appeared to be bleak, she did not lose heart. Dauntlessly she moved about haranguing her men, encouraging them, chiding them and instilling in them new confidence. She lost the battle of Lucknow but not the courage of conviction.

She was driven from pillar to post, but she made her retreat with fortitude. She rejected with contempt the promises of allowance and status held out to her by the British against whom her hatred was unrelenting. When the Queen of England issued a Proclamation bringing the Revolt to a close, she issued a counter-Proclamation which was a merciless criticism of the fair words and alluring phrases of that much-advertised document. It is true that in an hour of mortal despair, it went unheeded, but it speaks volumes of the doughty courage of this warrior lady.

In the end after bearing misfortune and misery throughout the period of resistance, she found asylum in Nepal where she died in 1879.

[Pamphlet issued on the death of Prince of Oudh, Meher Quder (grandson of Begum Hazarat Mahal and son of Birjis Qadr), by the House of Oudh, 1961; Freedom Struggle in U.P., Vol. II (Publications Bureau, Information Department, U. P. Government); R. C. Majumdar—Sepoy Revolt and the Mutiny of 1857; Surendra Nath Sen—Eighteen Fifty-Seven; Amritlal Nagar—Gudder Ke Phool.]

(L. Dewani) B. P. SAKSENA

HAZRA, AMRITALAL (1886-1963)

Amritalal Hazra was born in 1886 (in the month of Falgoon, 1292 B.S.) at Dogachi Mouza, P.S. Srinagar, Dacca. His father's name was Kalicharan Hazra. Amritalal joined the 'Anushilan Samiti' of Dacca during the days of the Bengal Partition Movement. Having obtained great proficiency in swordsmanship and lathi-play, he became an influential member of the Anushilan Samiti. He was fortunate in having Pulin Behari Das as his guide, from whom he not only learnt sword, dagger and lathi-playing, but also had his first lessons in politics. He became a great confidant of Pulin Das due primarily to his dutifulness, spirit of renunciation and readiness to grapple with any difficult situation.

Soon he left his home with a view to devoting himself wholly to the work of the Samiti. He set up a simple smithy at Chakbazar in the city of Dacca at the behest of the Samiti. Apparently he used to make and repair choppers, axes, knives and the like at the smithy shop, but his real work was repairing cracked and unserviceable revolvers and pistols. He gained enough experience in making and repairing firearms.

Amritalal took a leading part in the famous robbery enacted at the village Bahra in June 1908, under the orders of the Anushilan Samiti. Amritalal got upon the semicircular covering of a boat and began to shout 'Bande Mataram' from there. The upper part of his body was bare, exposing his fair complexion. The villagers chasing the robbers were taken aback and thought the robbers had at least one 'Firinghee' (European) amongst them.

The code-name given to Amritalal by the Samiti was 'Sasanka'. The Anushilan Samiti of Dacca having been declared illegal, Sasanka (Amritalal) left Dacca. With some other comrades of the Party, he put up at the new Samiti centre at 49 Cornwallis Street, Calcutta. Makhanlal Sen also shifted to Calcutta after the death of P. Mitra, the leader of the Anushilan group. The Samiti then functioned from Calcutta.

Sasanka (Amritalal) now devoted himself entirely to the widening of the Samiti, organising it and also recruiting new blood. Within a short while he came to be recognised as one of the leading spirits of the Samiti. His was a dynamic personality, and young men flocked to him, attracted by his genial temperament and loving nature. He came in intimate contact with eminent revolutionaries of the time like Acharya Matilal Ray, Rash Behari Bose, Srish Ghosh and others. Sasanka was responsible for uniting the Chandernagore party represented by Acharya Matilal Ray with the Anushilan Samiti. Matilal Ray and Rash Behari Bose would often come and reside at the Raja Bazar centre of the Samiti and also at the quarters of Badur Bagan. At these places were held many secret consultations among the revolutionaries. The renowned revolutionary Sachindra Nath Sanyal came from Benares and closeted with Sasanka at Raja Bazar. Sasanka introduced Sachindra to Rash Behari at Chandernagore.

A warrant for arresting Sasanka was issued as a sequel to the bomb-explosion at Maulavi Bazar in the year 1913, the target being the notorious Mr. Gordon. Sasanka's Raja Bazar residence was searched and large quantities of materials for the preparation of bombs were seized. The bomb materials found there were of the same kind as were used in Delhi, Moulavi Bazar, Lahore, Bhadreswar and Mymensingh. A coded letter having in it the names of Awadh Behari and Amirchand, both sentenced to capital punishment in the Delhi Conspiracy Case, was found. The famous Raja Bazar Conspiracy Case was started after the arrest of Sasanka. Some other revolutionaries were also arrested in this case but the conspiracy charge could not be proved against them. Sasanka (Amritalal) was sentenced to 15 years' transportation.

After release, Amritalal Hazra secured an appointment in a Narayanganj (near Dacca) factory. He founded an organisation known as the Hazra Club where young men were trained in sword, dagger and lathi-play.

He breathed his last on 1 January 1963, at the age of seventy-eight, at Narayanganj. Of the galaxy of illustrious patriots who fought under the banner of the Anushilan Samiti, the name of Amritalal Hazra will be remembered with deep respect and veneration.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. II; Pravat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1925; Suprakash Roy—Bharater Baiplabik Sangramer Itihas; Papers in the Anushilan Bhawan; Personal knowledge of the Contributor.]

SATYA RANJAN GHATAK

HAZRA, MATANGINI (1870-1942)

Matangini Hazra is an unforgettable name in the history of Indian Independence movement. She was associated with the nationalist movement in the District of Midnapore in West Bengal, more specifically Tamluk, the little village-like Sub-Divisional town near which she lived her life of sacrifice and service to the poor and laid it down in the cause of her country.

Matangini was born in 1870, in a poor peasant family of Hogla, a small village under the Tamluk Police Station (Midnapore district). Her father was Thakurdas Maity who had two other daughters besides Matangini, but no son.

Female education was still a far cry in Indian villages, and Matangini like other girls of her class was not sent to any school. She was unlettered. Even when she was a girl she was given in marriage to Trilochan Hazra, a fairly well-to-do old man of about sixty, of the adjacent village. Matangini's father wanted to secure the future of his daughter; Trilochan Hazra was a widower and had only a son, Mahendra, from his first marriage.

Matangini's unnatural marriage resulted in her being a widow when she was just eighteen. After her widowhood she came at first to live in her father's family, but soon went back and lived in a hut near her husband's place, financially assisted by her step-son, Mahendra. Matangini had no child. She had her spiritual initiation about this time and to her last days she lived a pious life, observing all the rites of religion and always doing good to others.

Matangini came to know of the Independence movement when in 1930 a few young men of her village joined this movement. There was a volunteers' camp near her hut in 1931. But she had not yet joined the movement.

On 26 January 1932—the twenty-sixth of January came to be known as the Independence Day—after the flag-hoisting ceremony in the morning, a procession was taken out in her village. There was no woman in the procession, only a few girls, blowing conch-shells, led it. When the procession came near Matangini's hut, she, an old woman of sixty-two, came out, joined the procession and moved with it through the whole Union (i.e. collection of a few villages). This was the most memorable day of her life, as she so often said; and the pledge of independence and non-violence that she took that day, she stuck to with undivided and unflagging devotion till the last moment of her life. On this very day she gave up opium, which habit she had formed for her gout under medical advice. It is interesting to note that after this she had no attack of the gout, though she gave up opium, and would often travel ten to twelve miles on foot to join Congress meetings in far away villages.

In this year, i.e. 1932, she took an active part in the Salt Campaign, led several processions and was arrested more than once. In every case, in consideration of her age, the Police let her off after detention for a few hours. Besides, in this very year she hoisted the National Flag on the Tamluk Court, heavily cordoned by the Police. She was belaboured mercilessly, she fainted, blood came out of her mouth. She was carried in a stretcher to the Congress hospital.

In 1933, when Sir John Anderson, the Governor of Bengal, came to Tamluk to address a well-protected gathering, Matangini somehow led a black-flag demonstration just in front of him and got arrested. This time she got a term of six months' rigorous imprisonment. In jail she came in contact with a large number of women Congress workers and through them came to know more about the nationalist movement.

Even after the Congress movement was withdrawn, Matangini's zeal for Congress work remained unabated and she was intimately connected with all the Congress activities of Tamluk till her death in 1942. Her eyesight was not good,

but she was a regular spinner and would put on nothing but Khadi. She was an ardent constructive worker devoting the major part of her life in works which Gandhiji loved most, such as, propagation of Khadi and village industries, removal of untouchability and bringing about lasting communal harmony. For her selfless service she was known in the Sub-Division as 'Gandhi-Buri' (old woman).

From what she had heard of Gandhiji from Congress workers she thoroughly absorbed Mahatma's cult of love and non-violence. She would do her best to remove the sufferings of the downtrodden and the distressed. She would often go without food, giving her own food to a beggar. She was specially anxious to help those who had suffered for the cause of the country. Kumar Jana, President, Midnapore District Congress Committee, and Member, A.I.C.C., as also the present Contributor had often been guests in her humble hut.

So great was her reverence for Gandhiji and her love for the country that when she fell ill, she took no medicine but drank water hallowed in the name of Gandhiji and said this would cure her. And her faith did cure. She did not care for any illness and would never take any medicine, saying, "I shall not die of any disease; I shall die for my country." And it was a glorious sacrifice, indeed.

29 September 1942 was a red-letter day in the history of Tamluk, for it was on this day that five big battalions of non-violent army marched along the five main roads to Tamluk and went on to capture its Court and Police Station. Matangini was in the biggest of these processions. She wanted to lead the procession; but she could not be granted the permission, for it was against the code of the non-violent army to plant women in the front to march behind them in safety like cowards.

Matangini was disappointed that she would not be able to lead the procession. But like a disciplined soldier, she agreed to do what she was asked to do—only securing for herself the concession that if there was any trouble in the front ranks of the procession in which she was, she would be allowed to take the lead.

Strangely enough, a trouble did crop up, when the procession came face to face with the armed soldiers near the Court, on the bank of Banapukur (a tank). The soldiers cried 'Halt' and aimed their guns with fixed bayonets at the front rank. The ordinary villagers who pushed their way to the front got nervous, and did not know what to do. There was a little confusion in the procession.

Matangini saw her chance. The desired moment had arrived in her life. She pushed forward from her position in the middle and took the lead with the National Flag in hand—like 'Mother India' incarnate—and addressed the Congress army.

"Ye, sons of Midnapore," she cried, "waver not, falter not, Midnapore expects her children to do their duty. You are her brave children. Show not any cowardice and make her hang her head in shame. Onward, my fellow-fighters. Remember the words of our Commander-in-Chief, Mahatma Gandhi—do or die."

Matangini had never delivered any lecture before; but this address electrified the assembly. The broken ranks soon came to order and the army with Matangini at its head marched on.

"Halt," cried the soldiers and aimed their guns at her. She cared not. "Halt, if you don't want to die," cried the soldiers. Matangini replied, "Bande Mataram," and marched on.

Bang went the gun. They had shot Matangini in her leg. She limped but still went forward—the tricolour held high in her hand. Another shot—bang. She was hit in her hand. The hand fell limp. She still held the flag aloft with one hand and pressed forward still, with "Bande Mataram" on her lips. Boom--boom- this time it was the forehead and she fell dead on the ground, her face upwards. The Tricolour—the symbol of the aspiration of Mother India—was still held high in her hand. "Do or die"—she obeyed her Master!

[Rajendralal Acharya—Biplabi Bangla Ba Banglar Itihas, Calcutta, 1356 B.S.; Jogesh Chandra Bagal—Jatiya Andolane Banganari, Calcutta, 1361 B.S.; Sushil Bandyopadhyaya—Agni Yuger Agni Katha, Calcutta, 1356 B.S.;

Nripendra Krishna Chattopadhyaya—Matangini Hazra, Calcutta, 1358 B.S.; Hemendranath Das Gupta—Bharater Biplab Kahini, Calcutta, 1355 B.S.; Kamala Das Gupta—Swadhinata Sangrame Banglar Nari, Calcutta; Kali Charan Ghosh—Roll of Honour; Santana Guha—Agnimantre Nari, Calcutta, 1965; R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Chhabi Roy—Banglar Nari Andolan, Calcutta, 1362 B.S.; Satyen Sen Gupta—1942 Revolution in Bengal (The Amrita Bazar Patrika, Independence Number); Some Facts about the Disturbances of 1942-43 (Bengal Government Publication).]

(P. N. Banerjee) AJOY MUKHERJEE

HEDGEWAR, KESHAVRAO BALIRAM (DR.) (1889-1940)

Keshavrao Baliram Hedgewar, a patriot, seer, organizer and founder of the 'R.S.S.', was the youngest of the six children of Balirampant and Revatibai (Paithankar). He was born at Nagpur on 1 April 1889. He remained a bachelor.

The Hedgewars were an orthodox Deshastha Brahmin family. Keshavrao imbibed this discipline and profound respect for Hindu traditions. Nagpur cherished memories of the old Bhonsla rulers and of the great Shivaji. They fostered in Keshavrao a love of freedom, intensified by the rising tempo of the political atmosphere since the partition of Bengal in 1905. Deliberately flouting the Risley Circular (1908), he courted rustication, studied in a 'national' school, passed the Matriculation examination of the National Council of Edcuation, Bengal (1909), joined the National Medical College at Calcutta (1910) and took his L.M. & S. degree in 1914. Admitted in his College days among the revolutionaries of Bengal and the Punjab, he organized a centre at Nagpur (1916-19), after he returned there.

He never practised as a doctor. He advocated full political freedom and devoted himself entirely to national work, irrespective of party affiliations, and was equally at home with the revolutionaries, the Congress and the Hindu Mahasabha. He galvanized the youth of the region, participated in the Home Rule Campaign of Lokamanya Tilak in Vidarbha (February 1918), organized and commanded the Volunteer Corps at the Congress Session at Nagpur (1920), was arrested and gaoled for Satyagraha, both in 1921 and in 1931, carried the 'Dindi' Satyagraha (against ban on music before mosque) to success (1923), inspired the Hindus to face Muslim aggression with tact and courage (1927), and presided over the Hindu Yuvak Parishad (Poona, 1938). But his greatest achievement was the foundation of the 'R.S.S.' on the Vijayadashami day (27 September 1925).

He had found that the people were hopelessly divided and that the methods tried till then for removing this greatest defect were unsuccessful. He realized that Indians lay prostrate before the foreign rulers mainly due to lack of unity and vitality and that they needed to be revived and reinvigorated with a militant spirit. A consciousness of the glorious past of India would revive their confidence and a sense of their bounden duty to regain its independence would help to develop their initiative. He asserted that the Hindus, as the majority community, had a special responsibility. They must develop a strong sense of unity and show a readiness to sacrifice their lives for the uplift and emancipation of India. This teaching has a life-long bearing and he devised a novel type of organization which converted the whole country into a vast continuous and continuing school, harbouring a set of disciplined friendly groups unaffected by any legal or overformal regulations, self-dependent and autofinancing. This he called the 'R.S.S.' or the 'Rashtriya Swayamsevak Sangha', i.e. the National Volunteer Union—with all the implications that every one of the three words bear. No person or god but the impersonal *Bhagawa Dhwaja* (saffron-coloured flag) was the Guru or the preceptor; the members alone raised the needed funds from their own contributions in the form of *gurudakshina* and the command was vested in the 'Sar-Sangha-Chalaka'. This was his most memorable contribution to the national armoury of India, a nation-wide union of zealous

citizens, whose inspiration would be spiritual and whose outlook would be patriotic, yet modern.

The Sangha was started at Nagpur. The next centre was at Wardha. Slowly evolving its own technique and studiedly keeping aloof from party or sectional loyalties, the Sangha ploughed its lonely furrow and had to face misunderstanding and opposition, both from the people and from the Government. The C.P. Government prohibited Government and District Council servants from joining the R.S.S. on the ground that it was communal and political (1932, 1933); but the Government was defeated on that issue by a cut motion passed with a considerable majority in the C.P. Legislative Council (March 1934). Mahatma Gandhi paid a visit to a camp at Wardha (25 December 1934), where, with many other admirable things, he discovered that untouchability was surprisingly absent.

The Sangha spread its wings and gathered momentum as its branches were started in the Berars, C.P., Maharashtra, Delhi and the Punjab. It soon spread to U.P., Central India, Mahakoshal, Gujarat, Bihar and Karnataka, as the people realized that it was constructively striving to make the Hindu unconquerable by fostering in him the essential spirit of nationalism and social solidarity. The demands of this growing organization increased its problems and even the iron constitution of the founder began to feel the strain from 1932. Against medical advice, he took neither full treatment nor rest, and worked day and night even when in bed. He was in a hurry to educate his countrymen to deserve their freedom, whenever it came.

To this end he sent a clarion call to the hearts of young men to unite in the service of the motherland, not with any limited end in view, but for the sake of building from within, the all-round strength and power that comes from organizing oneself for organization's sake. He thus occupies a unique position among the nation-builders of India and no wonder is hailed as the idol of the young. He died of high blood-pressure on 21 June 1940, at a time when his guidance was needed and even sought everywhere in the country, against the background of the Second World War.

[Narayan Hari Palkar—Doctor Hedgewar (Charitra), Poona, 1960; V. R. Shende—Param-pujya Dr. Hedgewar, Nagpur, 1942; Chitrav Shastri—Arvachin Charitra Kosh, Poona, 1947.]

(S. A. Madan) D. V. KALE

HEGDE-DESAI, GOVIND PUNDALIK (DR.) (1885-1949)

Govind Pundalik Hegde-Desai was born on 7 November 1885 at Rivona, Goa, in an upper middle-class Saraswat Brahmin family. His father, Vitthal Fati Prabhu Desai, was a progressive agriculturist. The boy was later adopted by Pundalik Govind Hegde as son, and so he assumed the surnames of both the families as a joint surname, 'Hegde-Desai'. He married Sundarabai, daughter of Datta Vishnu Virginkar from Madgaon, Goa, on 26 December 1921.

He obtained his primary education in Marathi from a private tutor as there was no Marathi Primary School at his native place, Rivona. He completed his Sanskrit education too, under the guidance of the same tutor. After his primary education was over he joined the Portuguese School and completed the 'Curso Complementar de Letras e Ciencia' (Complementary Course of Arts and Science—a course equivalent to the Higher Secondary standard). Thereafter, he joined the Law College at Panaji, Goa, and obtained his diploma. He qualified himself, subsequently, for a degree in Pharmacy. Throughout his student career he was found by his teachers and professors as an intellectual, hard-working and honest student.

Hegde-Desai had planned a visit to Portugal for still higher studies but was not permitted by his relatives to go abroad. Besides his formal education, he also had extensive reading on various subjects. He read the Ramayana, the Mahabharata and the Bhagavatgita. He also studied

Dnyaneshwari (Commentary, in Marathi, on 'Bhagavadgita', by Dnyaneshwar in 1290 A.D.), Dasbodh (a philosophical work of the Maharashtrian saint Ramdas, 1608-81), and the writings of Tukaram (a Maharashtrian saint, 1608-49) and Namdeo (another Maharashtrian saint, 1270-1350), as also the works of Swami Vivekananda and Lokamanya Tilak's philosophical work 'Gitarahasya'. All these books on Indian philosophy written by Indian saints and philosophers had a great impact on Hegde-Desai.

Along with the above books of Indian authors, Hegde-Desai also read the 'Das Capital', as well as the works of Shakespeare, Byron, Keats, Scott, Thackeray, Shaw and others. He avidly read the biographies of revolutionaries of India and other countries who fought for the liberation of their motherland. His association with Mahatma Gandhi, with Gangadharrao Deshpande, an active Congress leader from Maharashtra, and with Nana Patil, a prominent Maharashtrian leader of the underground movement of national liberation in 1942, infused in him strong patriotic sentiments.

He developed a passion for writing in his student days and became a master of the Portuguese language. He used journalism as the strongest medium for making the Goans conscious of their political, economic and social enslavement. He wrote pungent articles in various newspapers like the *Opiniao Hindu* (Hindu Opinion), the *O Heraldo* (The Herald), the *Prabhat* (Morning), the *Prakash* (Light) and the *Swayamsevak* (Volunteer). He took up the grievances of the oppressed and downtrodden Goans. He exposed the atrocities of the Portuguese administration against the Goan people and demanded justice for them. The Portuguese censorship had imposed severe restrictions on such inflammatory writings. Dr. Hegde-Desai courageously defied them, faced trials and paid fines. He boldly courted imprisonment in more than thirty cases filed by the Portuguese Government against him for his seditious articles during the period from 1912 to 1949.

He was the first Goan to spread the ideas of Lokamanya Tilak and Gandhiji on nationalism, political freedom, etc., among the Goans. During the days of the Non-Cooperation Movement in 1921 it was Hegde-Desai who toured the whole length and breadth of Goa, awakening the Goan masses. In 1921 the Hindu students of 'Liceu' (Portuguese Higher Secondary School), Panaji-Goa, decided to wear Gandhi caps while attending their classes. As they did so, the staff became agitated and aghast, and punished all the students. Dr. Hegde-Desai defended, through his weekly *Bharat*, the attitude taken up by the students and the principle of individual liberty. He vehemently criticised the injustice meted out to the students by the 'Liceu' staff. He was dragged to the court by one professor but ultimately the case was withdrawn.

The Portuguese Government had levied an additional stamp called the 'Taxa de Guerra' (War Tax), to be attached to letters during the period of the First World War. The war ended but the stamps continued. Hegde-Desai carried on a campaign through the *Bharat* for the abolition of the tax, and the Portuguese Government had to concede.

The Portuguese Government organised the Festival of Vasco de Gama, the vanguard of Portuguese Imperialism in India, to perpetuate his memory among the Goans. Hegde-Desai wrote against this ceremony and advised the people to completely boycott the function. A strong campaign soon started against the Festival. The imperialists dragged Hegde-Desai to the Court but the judge, being his ex-student, praised him for his love for Goa. Notwithstanding the judge's personal sympathy towards his ex-professor, he had to pass a judgement condemning the accused to 30 days' imprisonment and a fine of Re. 1 and 6 annas per day.

He bitterly attacked the Portuguese Government's discrimination in levying heavy taxes on Hindu temples and Hindu institutions, and not extracting any revenue from the lands and properties of the Christian Churches. He also criticised the Government's partiality for the Portuguese administrative personnel in Goa, providing them with all amenities, while treating the Goan personnel as insignificant creatures not worthy of even the bare necessaries.

Like the 'Taxa de Guerra' (War Tax), he raised his voice against the 'Taxa Militar' (Military Tax) levied by the Portuguese Government from Goan males between the age limits of 18 and 40. He was tried and sentenced to a term of imprisonment.

He championed the case of a hundred labourers, who were taken from Goa to the European tea-plantations in Assam on bright promises, but were soon disillusioned to find that they were treated as indentured labourers and had to live the life of agricultural slaves. A daring Goan worker secretly managed to escape and came back to his village in Goa. He met Hegde-Desai and told him about the horrors of the plantations. Hegde-Desai immediately wrote articles in his own as well as in other papers, criticising and exposing the tactics of the European Planters. He demanded that as the Portuguese Government considered Goans as Portuguese citizens it was its bounden duty to rescue the Goan labourers. His agitation was strongly supported by Indian newspapers, particularly by the *Forward* from Calcutta, and the case was referred to in the Indian Legislature in Delhi. The well-supported campaign forced the British and Portuguese Governments to act and the plantation labourers, Goan and of other origins, were released from the plantations.

Hegde-Desai also fought against the injustice imposed on the Goan peasantry. On one occasion, in village Kavare, the unscrupulous landlords had swallowed the lands belonging to some poor agriculturists, converting them to agricultural labourers. Hegde-Desai took up their cause and demanded from the Portuguese Government justice for the agriculturists. The landlords were influential persons and used all measures to harass Hegde-Desai, but his indomitable courage and consistent efforts obliged the landlords to yield.

Hegde-Desai organised Marathi schools in villages and helped others in this direction. He himself served in these Marathi schools as well as in Portuguese high schools, making the students conscious of nationalism and courageous to work for the liberation of Goa. Many of his students later on became well-known freedom-fighters of Goa.

As a result of constant over-exertion Hegde-Desai's health broke down and in 1949 the great patriot passed away.

[Kelkar, Kashinath Narasinha (Ed.)—Patravyavahar (Gatagoshtinchi Puravani), Poona, 1941; Lawande, Ramchandra Narayan Prabhu—Deshabhakta Govinda Pundalik Hegde-Desai Yanche Charitra, Ribandar, Goa, 1930; Pai, D. V.—Jalata Gomantak, Belgaum, 1949; Palekar, Waman Narayan—Bhayankar Dharmakranti Athawa, E.S. 1541 madheel Padri Lokanche Banda, Dicholi, Goa; Written information sent by Narendra Hegde-Desai.]

(C. B. Khairmoday) MOHAN RANADE

HIDAYATULLAH, GHULAM HUSSAIN (SIR) (1878-1948)

Sir Ghulam Hussain Hidayatullah was born in a well-to-do family of Zamindars of Sind at Shikarpur in January 1878. He had his early education at the place of his birth in Shikarpur High School. He matriculated from that School in 1897 at the age of seventeen. For his higher education, he first went to D.J. College, Karachi, and then to Bombay, from where he graduated in 1901 and took his LL.B. in 1903.

He began life as a lawyer but did not succeed in it. This was because politics attracted him and took a great deal of his time. In politics, however, he was an immediate success. Within a year of his entry in it, he became the Vice-President of Hyderabad (Sind) Municipality and subsequently the first non-official President of the Sind District Local Board. In 1912, he entered the Bombay Legislative Council and remained its non-official member till 1920. As a member of the Council, he earned reputation for defending the rights of not only his own community but also of the depressed classes. He would also advocate equal franchise rights for the women.

In 1921, when the Montagu-Chelmsford Re-

form Act came into operation, he became Minister for Local Self-Government in the Bombay Government and retained his membership of that Government for the next seven years. In 1928, he was taken into the Executive Council of the Governor of Bombay and was nominated to it for three terms in succession. At the time of his retirement, he was the Vice-President of the Council. While in the Council, he had become a Khan Bahadur and then K.C.S.I.

On coming out of the Governor's Executive Council, he started agitating for the separation of Sind from the Bombay Presidency and in 1936 was made the President of the Sind Advisory Council. He was also a member of the Central Legislature in 1934-36. With Sind becoming a separate province in 1937, he started dominating its politics. He became the first Premier of Sind and continued to hold that position till partition with only occasional but short breaks. In May 1946, he attended the Simla Conference and took a prominent part in the discussions preceding the arrival of the British Cabinet Mission.

On the formation of Pakistan, he was made the Governor of Sind and died as such on 4 October 1948.

Sir Ghulam Hussain Hidayatullah confined his political activities to Sind but earned all India reputation as an enthusiastic advocate of social reforms. He attacked the caste-system without bringing in the Islamic teachings on the subject, supported the cause of the untouchables and pleaded for equal status to women in Law. He never missed an opportunity to plead for the introduction of compulsory primary education and made a great speech in 1918 on the Primary Education Bill when it was being discussed in the Bombay Legislative Council.

Sir Ghulam Hussain was a strict Muslim but not a fanatic. Most of his friends were Hindus and even when he became a member of the Muslim League, he was known for his non-communalism. At one stage he became a protagonist of joint electorate and opposed the formation of Pakistan and evolved his own scheme of federation.

Sir Ghulam Hussain was not rich but lived lavishly and was known for his hospitality in which he would outdo even the famous Sachchidanand Sinha. He had scores of friends including such celebrities as Gandhiji, Jinnah, Jawaharlal Nehru and Jayakar.

He married once and was the father of only one son who was killed by the Hurs in the late thirties.

It is not easy to form an estimate of Ghulam Hussain in politics. He started as an Independent and did not join any political party till 1936. He represented himself in the Legislature and, in a vague way, the Sind Zemindars. He built his political career by professing unstinted loyalty to the British Government and never missed an opportunity to win the favours of the British officials. His organising the Sind Muslim votes in the Bombay Legislature was prompted mainly by his anxiety to secure support for the bureaucratic Government rather than to promote the interests of his own community. His efforts for the separation of Sind from Bombay again were motivated by his desire to wield political power in the new Province. His joining the Muslim League in 1936 was also prompted by his immediate personal ambition rather than any genuine belief in League ideology. His relations with the League since then fully bear that out. He advocated joint electorate, opposed the Pakistan idea and even as late as May 1946 favoured a united and federated India. He had clear differences with Jinnah, but he would never take a step that might stand in the way of his personal advancement.

[Bombay Legislative Council Debates, 1912-28; Indian Legislative Assembly Debates, 1934-36; Ram Gopal—Indian Muslims: A Political History, Bombay, 1959; M. S. M. Sharma—Peeps into Pakistan, Patna, 1954; S. M. Ikram—Modern Muslim India and the Birth of Pakistan, Lahore, 1965; Chaudhury Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; Richard Symond—The Making of Pakistan, London, 1951; W. C. Smith—Modern Islam in India, London, 1946; The Second Year of Pakistan (1948-49), Karachi, 1950; The Indian and Pakistan Year Book and Who is Who (1948), Bombay,

1948; Who is Who in India (1936), Poona, 1936.]

(T. R. Sareen) S. S. BAL

HIFZURRAHMAN (MAULANA) (1901-1962)

Maulana Hifzurrahman was born on 10 January 1901 at Seohora, a town in the District of Bijnor (U.P.). He was educated according to the traditional Islamic system at the Darul-Ulum of Deoband, the well-known religious seminary in India.

Since its inception the Darul-Ulum had an anti-British bias which inspired the young Hifzurrahman, and following in the footsteps of Maulana Mahmudul Hasan he plunged himself into the national struggle for freedom, joining the Muslim religio-political organisation, the Jamiyat-i-Ulama-i-Hind, and the All India National Congress. Throughout his life he remained a staunch nationalist, and an implacable opponent of the separatist policy adopted by the Muslim League in its later phase. He was always for an undivided independent India, and worked towards that goal in spite of the vilification and persecution to which he, like other nationalist Muslims, was subjected by the fanatics as well as the vested interests in his own community. Yet after independence when he wielded considerable influence in the ruling party he followed Gandhiji's behest to 'forgive and forget' and helped even his most bitter opponents in their moment of need.

He was elected to the Lok Sabha in 1952 and also in two subsequent general elections. In Parliament he was listened to with attention and respect as an eloquent advocate of the legitimate interests of his community and at the same time a staunch upholder of national policies and the larger interest of his country.

Although the Maulana was a product of the old religious system of education, he fully recognized the importance of modern education and exhorted Muslim young men to study modern sciences and to equip themselves with the modern technique of research. He gave not only his son but also his daughter modern western education.

The Maulana, despite his preoccupation with political affairs, kept up his scholarly pursuits and contributed to the leading Urdu journals, writing mostly on subjects related to Islam. He was the author of a number of books, of which the most important are 'Islam ka iqtisadi nizam' (The Economic System of Islam) and 'Qisas al-Qur'an,' a four-volume critical and analytical study of the stories mentioned in the Qur'an.

[Maulana Hifzurrahman—Islam Ka Iqtisadi Nizam (in Urdu); —Pakistan Par Ek Nazar (in Urdu), 1945-46; Maulana Saiyad Mohammad Miyan—Jamiat Ulema Kiya Hay (in Urdu), in 2 vols.; Muzahid Milat Number of the Aljamiat, Delhi, March 1963; The Indian Annual Register, 1940, Vol. I; Personal interview of the Research Fellow with Maulana Mohammad Miyan, Principal, Madrasa Aminia Islamia (Delhi) and former General Secretary, Jamiat Ulema-i-Hind.]

(L. Dewani) S. ABID HUSSAIN

HIRANAND SHOUKIRAM ADVANI (SADHU) (1863-1893)

One of the greatest sons of modern Sind and a pioneer in social regeneration, Hiranand Shoukiram Advani, popularly known as Sadhu Hiranand, was born on 23 March 1863 at Hyderabad, Sind, in an old and aristocratic family. His father, Diwan Shoukiram Nandiram Advani, was the head of the local Panchayat and belonged to one of the renowned Amil families in Sind. The Amils had traditionally held high executive posts under the Government, even under the Muslim rulers of Sind, and continued to hold high posts even after the establishment of British rule. Like his father, his grandfather Diwan Nandiram also was the *Mukhi* or head of the local Panchayat. Hiranand had three brothers and two sisters. Among his brothers, the one who influenced his life most was Navalrai who was fifteen years older and an ardent member of the Brahmo Samaj,

specially a follower of Keshab Chandra Sen. Following the traditions of the time, Hiranand was married at the age of twelve.

Hiranand completed his primary and secondary education in his home town of Hyderabad in 1878. He was then only fifteen years old and could not therefore appear at the Matriculation examination of the Bombay University where the minimum age required was sixteen. It was in a way a blessing in disguise. His elder brother and virtual guardian Sadhu Navalrai, who himself had spent many years in Calcutta and had come under the inspiring influence of the Brahmo Samaj leaders, decided to send Hiranand to Calcutta for further education. Then Hiranand went to Calcutta at the age of fifteen and spent five fruitful years in that city. In Calcutta he lived as an inmate of the Bharat Ashrama attached to the Nababidhan Brahmo Samaj of Keshab Chandra Sen. After passing his Matriculation examination he joined the Presidency College and graduated in 1883. His own original inclination was to go in for medical education, as he felt that he could serve humanity better that way. But he was persuaded by his brother Navalrai and friends like Dayaram Gidumal to abandon that idea and to go in for the Arts Course to fit him for the career which they had in view for him.

Hiranand spent the formative years of his life in Calcutta and came to imbibe the new mission of social reform and social service being propagated by Keshab Chandra Sen and his Brahmo Samaj. He met numerous young friends in Calcutta, some of whom worked with him later in Sind. He also came in contact with all the great personalities of the time including Shri Ramakrishna Paramhamsa who influenced him deeply. He was also a voracious reader, and apart from Indian religious works, the epics and Sindhi poetry, he was fond of Milton, Keats, Shelley, Emerson, Darwin, Herbert Spencer, John Stewart Mill, Carlyle, George Elliot and Walter Scott. His interests covered a wide range—philosophy, psychology, ethics, religion, education, history, politics, economics, mathematics, chemistry, astronomy, hygiene, etc. The training thus equipped him fully for the role he was destined to play on his return to Sind, as an editor, author, educationist and social and religious reformer.

Hiranand returned to Sind in 1884 and took up the editorship of two weekly papers at Karachi, the *Sind Times* (English) and the *Sind Sudhar* (Sindhi), organs of the Sind Sabha, the first active and popular socio-political organisation in modern Sind, including among its leading members people from all the communities in Sind. The life and soul of the Sabha was Dewan Dayaram Jethmal, after whom the D.J. Sind College at Karachi was named. Hiranand accepted the editorship on a paltry sum of Rs. 175/- per month. He did not care for money and took up the work as a mission. He was a most conscientious editor and worked hard not only to propagate the cause of educational and social reforms but also to champion the political rights of Indians against the British bureaucracy. As the burden proved too heavy, he found two suitable assistants, one for the *Sind Times* and another for the *Sind Sudhar*. For the first he got one of his old friends in Calcutta, Nagendranath Gupta, whom he paid Rs. 100/- from his own meagre salary.

Hiranand did not confine himself to journalistic work alone, but took in hand numerous other activities which were more dear to his heart. He joined the Karachi Brahmo Samaj and extended its scope from religious discussion to active social service. He was particularly interested in the spread of education which he considered as the first essential for any improvement of society. He was one of those who were responsible for the establishment of the D.J. Sind College in Karachi in 1887. He also started the Literary Society at Karachi which became the leading intellectual centre in Sind. Soon the example spread to other towns in Sind like Sukkur, Shikarpur, Larkana and Hyderabad, where similar social reform associations, intellectual centres, schools, etc. came to be established.

Hiranand's mind was moving more and more to render more direct service to the suffering humanity. He started a Leper Asylum at Karachi and an Orphanage at Sukkur. He also engaged himself in offering medical relief and worked as an Honorary Assistant to a medical practitioner,

Jaffer Kuli Mirza. To remove some of the worst social evils, he would often visit, along with his friends, opium dens and houses of women of ill-repute and tried to rescue as many of the unfortunate addicts and fallen women as he could.

These social activities taking much of his time, he resigned his editorship of the two weeklies at Karachi in June 1887 and settled down at Hyderabad, where he privately studied medical books to be of greater service to the suffering people. He started a number of medical relief centres and acted as Secretary of the Lady Dufferin Fund for medical aid to women. At Hyderabad he also started a Social Reform Association for active work in the removal of glaring social evils. He started a monthly magazine in Sindhi, the *Saraswati*, and another in Gurmukhi script, the *Sudhar Patrika*, as organs of the Association and cheerfully accepted editorship of both.

His zeal for a new type of education led to the establishment of a secondary school, the Union Academy, at Hyderabad in 1889, of which he became the first Principal. He undertook travels to Bombay, Poona, Calcutta and other places to see for himself how similar national institutions were planned and run. It led to the establishment of a Female Training College at Hyderabad and of schools for widows where they were taught crafts to make them self-dependent. In Bombay he came in close contact with Ranade, Telang and Behramji Malabari. His constructive work in different fields at Hyderabad won universal appreciation, and soon similar attempts were made at many other centres in Sind.

In December 1892 Hiranand proceeded on a long tour of north India. He particularly liked a girls' school at Bankipur in Bihar, and was keen on getting his two young daughters admitted there. But he fell ill on the way and passed away at Bankipur on 14 July 1893, at the young age of thirty.

Of all those who had worked for the uplift and improvement of society in Sind in the later part of the 19th century, Hiranand was undoubtedly one of the greatest. He was deeply religious, but to him the essence of religion was social service. He prized education very high and considered it as the first preliminary to any real improvement of society. He was also interested in politics and attended the Indian National Congress Session. But his main emphasis was on education and social reform. He had no regional, communal or sectarian feelings and had friends and admirers among all the communities.

Sadhu Hiranand was tall, handsome and well-built. His gentle manners and affable temperament endeared him to all. He was very simple in his dress and mode of living. The best tribute given to him was by his literary associate, Mirza Kalich Beg, that Hiranand was "more an angel than a human being."

[Dewan Dayaram Gidumal—Hiranand: The Soul of Sind; C. T. Valecha—Sadhu Hiranand.]

P. V. TAHILRAMANI

HIRAY, BHAUSAHEB SAKHARAM (1905-1961)

Bhausaheb Sakharam Hiray was born on 1 March 1905, at Nimgaon, District Nasik (Maharashtra), in a family of poor peasants of the Maratha caste. His father's name was Sakharam Krishna Patil (Hiray) and mother's, Zelabai. He studied at the village school up to the age of nine, and then had to work as a farm labourer for three years. In 1917 his aunt took him to Dabhadi and he studied there in the local school. He passed his Matriculation examination in 1920. He could pursue further studies only with the help of Sayajirao Gaekwad of Baroda. He took his B.A. degree from Baroda in 1930 and LL.B. from Bombay in 1932.

He began to practise as a lawyer from 1933 in Malegaon (Nasik district).

During his early school days in Dabhadi, he was married to Renubai, the daughter of the headman of that village. Renubai also received her schooling in the local village school.

During his formative years, Hiray was influenced by the ideology of the Satya Shodhak Samaj, founded by Jyotiba Phule in 1873. Throughout his life, Hiray strove to establish a

network of educational institutions in the Nasik district. The district has a sizable population of tribals, and Hiray tried to extend educational facilities for these people.

Hiray began his public life as an elected member of the Taluka and District Local Boards. From 1934 to 1947, he acquired wide experience and insight into the problems of rural life and was elected President of the District Board in 1947. He had become an active worker of the Congress since 1936, and was elected to the Bombay Legislative Council in 1937. In 1952 he became the Revenue Minister in the Bombay Government.

In 1948, the Maharashtra Pradesh Congress Committee suffered a crisis. Jedhe and More, two of its stalwarts, resigned from the Congress and formed the Workers' and Peasants' Party. Hiray became then the leader of the Maharashtra Congress and soon had to face the agitation for the formation of the Maharashtra State. During the period from the formation of the bilingual State in 1956 to the formation of the separate Maharashtra State in 1960, Hiray had to play an unenviable role. He had his sympathies with the united opposition which demanded the formation of the State of Maharashtra, and also had his firm loyalties to the Congress High Command. He had to face considerable public criticism and organisational pressure. But even during this period of stress, the title of 'Karmvir' was conferred upon him (in 1959) for his services in the field of education and social welfare.

The State of Maharashtra was created on 1 May 1960. Hiray was not, however, destined to participate for long in further developments, and on 6 November 1961 he died of a heart-attack.

Hiray's rise to eminence in the public and political life of Maharashtra illustrates how the son of a poor peasant family could advance through natural talent and hard work. He will be remembered for the network of educational institutions which continue to work in the rural areas, and specially for the tribal people, of Nasik district.

[S. P. Pawar and B. R. Jagtap—Karmvir Bhausaheb Hiray, Nasik, 1967; Lalji Pendse-Maharashtracha Mahamanthana, Bombay.]

(C. B. Khairmoday) D. K. Bedekar

HOLLA, SHANKARA NARAYANA (1908-1966)

A good orator in Kannada and Tulu, a noted Kannada writer, dramatist, actor, journalist and public worker, Shankara Narayana Holla, a Kota Brahmin, was born in 1908, in Koila village, Belthangadi taluk, South Kanara district. He and his brother Vasudevayya were engaged in cultivation in the village and were tilling-tenants paying about fifty *muras* of rice to a widowed landlady. He first married Lakshmi, his paternal aunt's daughter. In 1948 he married again while his first wife was alive. His second wife was Kadambari, a widow.

Holla was educated at the Mermajal Church Higher Elementary School, St. Aloysius College High School and the Training School of the Government College, all at Mangalore. He took to politics under the influence of Kamaladevi Chattopadhyaya and Dr. U. P. Malya.

He served as a teacher in Gurupur Hindu Higher Elementary School, Depressed Classes Mission School and Mission High School. He joined the nationalist movement in 1931. He became the Joint Secretary of the South Kanara District Congress Committee; a member of the Executive Council of the Karnataka Pradesh Congress Committee; and a member of the District Board (1937). He participated in the Individual Satyagraha and in the Quit India Movement and suffered imprisonment. While in prison, he read Communist literature and came to be influenced by it. After release, he organised the Communist Party in South Kanara, and became one of the leaders of the State Communist Party. He organised a number of labour unions: Cashew Workers' Union, Tile Workers' Union, Press Workers' Union, Handloom Workers' Union, etc. In 1948 a strike by the Handloom Workers' Union took a violent turn; Holla was arrested and sent to the Cannanore prison.

On the way, in Manjeswar Railway Station, Communists stopped the train and freed him. He went underground, but was arrested in 1951 and sent to the Cannanore prison. After release, he joined the Congress Party again and worked for the organisation till his death in 1966.

Holla was known for his progressive views and strong convictions. He threw in his lot with the Harijans, and cleaned the streets of Mangalore to emphasise the dignity of labour. He supported prohibition; his 'Kuditha', a book on drinking in Kannada, describes its baneful effects. A known labour leader of the district, he fought for a better deal for the working class. A free-lance journalist, he founded the *Samadarshi*, a Kannada weekly. He led a simple and hard life.

[Personal interviews of the Contributor with K. K. Shetty, Chairman, Mysore Legislative Council, Damodar Baliga (Navanidhi Karyalaya), Mangalore, and Kumar Venkanna (Author and Journalist), Bangalore; the Congress Sandesh, December 1966.]

H. V. Sreenivasamurthy

HORNIMAN, BENJAMIN GUY (1873-1948)

Benjamin Guy Horniman holds the unique position of being an upholder of Indian freedom, although born and bred as an Englishman. His identification with Indian nationalism was so complete that Indians were often unconscious of his English origin and accepted him as an Indian national leader.

He was born in 1873 at Dovecourt, Essex. His father, William Horniman, was Paymaster-in-Chief in the Royal Navy. His mother, Sarah, was a daughter of Thomas Foster who was Engineer-in-Chief in the Greek Navy. He thus came from an aristocratic family.

He got his elementary education from his mother. Then he joined the Portsmouth Grammar School and later passed the preliminary examination of the Royal Military Academy at Woolwich. But at the age of 18 he decided to turn his back on the Army career and joined business and later on journalism.

In 1894 he joined the *Southern Daily Mail*, Portsmouth, as a reporter and became its editor in 1897. In 1900 he joined the *Morning Leader* as assistant editor. Thereafter he worked in several journals like the *Daily Express* and the *Daily Chronicle*, London, and the *Manchester Guardian*. In 1906 he came to Calcutta and joined the *Statesman* as news editor and assistant editor. In 1911 as a special correspondent covering the Delhi Darbar, he was awarded a medal for his reporting.

Journalism brought forth the best qualities he possessed, like free thinking, keen study of political situations, boldness of expression and opposition to injustice. Being a bachelor all his life, a vegetarian and teetotaller by choice, he fitted the Indian environment completely. When he came to India in 1906 at the age of 33, the Partition of Bengal had evoked a widespread agitation for freedom. He showed his complete identification with Indian interests and secured the friendship of Bengali leaders. In the *Statesman* he frankly and fearlessly criticised the Government for its inefficiency in checking the communal riots in Calcutta.

In 1913 Sir Pherozeshah Mehta, the nationalist leader in Bombay, proposed to start the *Bombay Chronicle*, as an English daily. Surendranath Banerjea recommended Horniman for its editorship. In his letter to Mehta he wrote: "I assure you that Horniman is as good an Indian as myself. During the days of the Partition of Bengal he used to walk with us barefooted through the streets of Calcutta with a shawl on his broad wide shoulders." The recommendation was accepted and Horniman was appointed chief editor of the *Bombay Chronicle* in 1913.

Owing to his consistent advocacy of the Indian freedom movement and fearless condemnation of the acts of injustice of the foreign rulers he endeared himself to the Indian public and soon became one of the leaders of the national movement in Bombay.

He was called on to act as vice-president of the Bombay branch of the Home Rule League. He was also elected on the Bombay Corporation. In

all public meetings held to express national views and sentiments in Bombay, Horniman was invariably one of the speakers. He advocated complete independence for India, with a parliamentary system of government. He was a champion of the underdog and advocated social reform with the uplift of Harijans and backward classes. He was broad-minded and had friends of all religions in India. He was for the spread of modern scientific education.

The Government disliked his forceful advocacy of freedom but could not prosecute him for sedition, as his writings were always within legal limits. He was, therefore, suddenly deported in 1919 under the Defence of India Act. This evoked a nation-wide protest. During the period of his deportation to England (1919-26) he contributed articles in several English papers on the Indian question, advocating full freedom for India.

He returned to India in 1926 and joined the *Bombay Chronicle* again. But in a few months he resigned owing to differences of opinion with its Directors. Thereafter he founded and edited the *Indian National Herald* up to 1929. Next year he founded and edited the *Weekly Herald*. From July to October 1931 he edited the *Daily Herald* of Lahore. In 1932 he returned to Bombay and took up the editorship of the *Bombay Chronicle*. In December 1933 he resigned from the editorship as its former editor, Brelvi, was released from jail. The same year he founded and edited the *Bombay Sentinel*, an evening daily, till his retirement. In recognition of his services to India, people collected and presented to him a purse of Rs. 31,000. He trained many young journalists under him who became well-known afterwards.

He opposed the Rowlatt Committee Report and the Rowlatt Act (Criminal Law Amendment Act). He, however, maintained his independence of views and opposed the Nehru Report on the ground that concessions to communalism, given therein, were harmful to national unity.

He lived till the achievement of India's freedom. He had so completely identified himself with India that people were often unconscious of his British nationality. His booklets on the Jallianwala Bagh massacre, 'Agony of Amritsar' and 'Amritsar and Our Duty to India', showed how he shared the popular sentiments in India.

[Waman Kabadi—Indian Who's Who, Bombay, 1935; J. Alva—Men and Supermen of India, Bombay, 1943; The Files of the Bombay Chronicle and other papers edited by Horniman; Horniman's pamphlets on the Jallianwala Bagh tragedy; Personal interview of the Research Fellow with G. N. Acharya who worked with Horniman for a long period.]

(Kumud Prasanna) G. V. KETKAR

HOSAMANI SIDDAPPA (1880-1959)

Hosamani Siddappa was born in 1880 in a village called Karjige in Haveri taluk of Dharwar district, in a poor agricultural family. After completing his high school education he joined the Deccan College at Poona and obtained the B.A. degree. He took his LL.B. from the University of Bombay in 1908. In the same year he started his career as a lawyer in Haveri, and soon came to be recognised as an eminent lawyer on account of his integrity and outstanding ability.

In 1922 he was elected President of the Haveri Municipality. While in that office, he got a resolution passed to hoist the National or Congress flag on the Municipal Office. The Haveri Municipality thus became one of the earliest public bodies in India to hoist the Congress flag. Siddappa was elected Municipal President for three consecutive terms and he consistently exerted his utmost to improve the condition of the town.

Apart from the Haveri Municipality, he served in different capacities, as Chairman and Director of the Urban Bank; the K.C.C. Bank, Haveri; the D.C.C. Bank, Dharwar; the Development Office; the District Board; the Land Mortgage Bank, etc.

Hosamani joined the Congress in the twenties and became the President of the K.P.C.C. in

1929-30, at a crucial juncture in the nation's struggle for freedom. He rendered yeoman's service in popularising the main tenets of the Congress ideology and in enrolling new members throughout the district. In 1934 he contested for a seat in the Indian Legislative Assembly and was elected by an overwhelming majority. He proved to be a very active member of the Assembly.

Despite his sociability and charming manners, he was a strict disciplinarian. When Pandit Jawaharlal Nehru visited Haveri in 1937 there arose a difference of opinion between Nehru and Hosamani Siddappa. The two failed to agree on some vital points and the breach became complete. Siddappa tendered his resignation from the National Congress and joined the Forward Bloc Party in 1939, which was established by Subhas Chandra Bose. He became the President of that Party in Karnataka. Siddappa, along with his friends like A. A. Mandargi and K. F. Patil, took a keen interest in organising the Forward Bloc Party in Karnataka. Subhas Chandra Bose came personally to Haveri to meet Hosamani Siddappa and praised him whole-heartedly for his patriotism, sincerity and organising ability.

Hosamani believed in mass education. He was the President of the Dharwar District School Board. He was mainly responsible for the construction of the big High School building with its extensive playground and park. Although he had toiled hard for the construction of this building, he firmly refused when his followers came forward to name the High School after him.

Although he dissociated himself from the Congress in 1937-38, he actively participated in the constructive activities of the Congress. On account of his zeal and inspiration the 'Akhanda Karnataka Pakshateeta Parishet' was convened in Haveri in 1952. 'Do or die' was his motto so far as the unification of Karnataka was concerned. He inspired the young and the old alike in this matter.

If Hosamani Siddappa had rejoined the Congress, he would surely have been a Minister in the Mysore State. But he was not after fame or office. He remained a true patriot and a social reformer. He passed away in 1959.

[G. S. Halappa—History of the Freedom Movement in Karnataka, Mysore, 1964; Mitra—The Indian Annual Register; The Hindu Files.]

B. Sheik Ali

HUSAIN, LIAQAT (MAULVI)

Maulvi Liaqat Husain was a prominent political figure of Bengal during the early years of the present century. Little is known about his early life. Hailing from Bihar, Maulvi Liaqat Husain came to Bengal and made Calcutta the centre of his political activities. It was in the anti-partition movement in Bengal in 1905 that the Maulvi came to the forefront of Bengal politics. His active participation in the agitation brought him into close contact with Surendranath Banerjea and through him to the Congress Party. The Maulvi was the foremost among the Muslim leaders who were antagonistic to the British policy of 'Divide and Rule' practised in India. The publication of the infamous Carlyle Circular (of 22 October 1905) drew strong reactions from the Maulvi who thenceforth began to mobilise the Muslim opinion in favour of the Swadeshi movement. Though not an educationist in the conventional Western meaning of the term, the Maulvi made no mean contribution to the cause of national education. His reformist zeal and philanthropic views led him to found in 1916 the 'Bharat Hitaishi Sabha', the sole object of which was to help the needy, irrespective of nationality, religion, caste or creed. The Sabha, of which he became the President, helped poor students to acquire basic education. The Sabha also helped many families with necessary finances to marry off their daughters, many of whom committed suicide to save their poor parents from utter ruin. Behind all such activities of the Sabha, Liaqat was the moving spirit. The Maulvi's memorable service to the country's freedom struggle drew from the great Surendranath Banerjea these affectionate words: "Liaqat stood forth as a champion worker in the Swadeshi cause, and for him there has always been a soft corner in my heart."

[Bagal, Jogesh Chandra—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Banerjea, Surendranath—A Nation in the Making, Oxford University Press, 1925; Dutt, Paramananda—Memoirs of Motilal Ghose, Calcutta, 1935; Mukherjee, Haridas and Uma—India's Fight for Freedom, Calcutta, 1958; Mukherjee, Jadu Gopal—Biplabi Jibaner Smriti, Calcutta, 1363 B.S.; Mukhopadhyay, Provat Kumar—Bharate Jatiya Andolan, Calcutta, 1925; The Amrita Bazar Patrika—18 January, 1916; The Bengalee, 8 November 1906.]

(P. N. Banerjee) ABDUS SUBHAN

HUKAM SINGH (1895-)

Born in 1895 at Montgomery in a middle-class Sikh family, Hukam Singh received his early education in the local Government High School and matriculated in 1912. Then his father, S. Sham Singh, sent him to the Khalsa College, Amritsar, for graduation. Hukam Singh distinguished himself as a Hockey player for the Punjab University in 1914-16, before he took his B.A. degree from the Khalsa College. For two years he served the Government, but in 1919 he left service for studying Law at Lahore and took his Bachelor's degree in 1922. For twenty-five years he practised Law, at Montgomery itself, to be recognized as the most prominent member of the Bar.

Hukam Singh actively participated in the movement for the reform of Gurdwaras and closely associated himself with the Akali Movement. He was imprisoned in 1924-26. He became an active member of the Shiromani Gurdwara Parbandhak Committee and, in the early 1940s, became the President of Shiromani Akali Dal. At the same time he was managing the Khalsa High School at Montgomery and organizing the activities of the Singh Sabha there. In 1947 he became a Judge of the High Court of the Kapurthala State.

Hukam Singh was a member of the Constituent Assembly and the Secretary of the Socialist Democratic Party. He was elected to the Lok Sabha and distinguished himself as an effective debater. He became first the Deputy Speaker and then the Speaker of the Lok Sabha, before he went to Madras as the Governor of that State. Besides being the Chief Editor of the *Spokesman*, Hukam Singh is the author of 'The Sikh Case' and 'The Problem of the Sikhs'.

In his career as a social reformer and a political leader, Hukam Singh has worked through Singh Sabhas, the Akali Dal and the Indian National Congress. Like many other prominent members of Singh Sabhas, he has raised his voice against caste distinctions and untouchability and he has favoured re-marriage of widows. He has frankly expressed his deep faith in Sikhism, but without hatred or contempt for any other religion. From the Akali Dal he imbibed a strong feeling for freedom and independence of the country and of the Sikhs. Committed to Parliamentary democracy and to socialistic objectives, Hukam Singh has espoused the cause of the minorities in general and of the Sikhs in particular. He refused to sign the Constitution for the reason that it did not contain any safeguards for minorities. "Today, India is almost free of foreign domination," Hukam Singh had said at that time, "and we pride ourselves on the freedom of our country. But the real content of freedom can only be felt if the minorities are given due protection and provided safeguards for the development of their culture, language and religion" (*Personalities*).

Thus, amidst his yearning for national freedom, his contribution to constitutional institutions, his advocacy of socialistic values, and his interest in journalism and social reform, Hukam Singh has consistently tried to serve the interests of the Sikh Panth. In the context of his liberal outlook and ideas, his 'communal' sympathies become something quite different from what today is being practised or condemned as communalism.

[Arunam and Sheel—Personalities (Northern India Volume), 1951-52; Man Singh—Dashmesh de Sher (Punjabi), New Delhi, 1960; The Times of India, Indian and Pakistan Year Book,

1952; Times of India Directory and Year Book, 1954-1955.]

(D. L. Datta) J. S. GREWAL

HUME, ALLAN OCTAVIAN (1829-1912)

Allan Octavian Hume was born in 1829, in London, of Scottish descent. His father, Joseph Hume, a sturdy and fearless patriot and reformer, was in Indian service for some time, after which he became an important radical member of the House of Commons. From his father, Allan inherited his bent for politics, his broad-minded attitude towards problems of social reform and his fearlessness while supporting the just cause.

At the young age of thirteen Allan joined as a midshipman the frigate Vanguard, and served for a few months cruising the Mediterranean. As he wanted to enter the Royal Navy he was sent to the training college at Haileybury. After leaving Haileybury, he studied medicine and surgery at the University College Hospital. Besides the above subjects, on his own he cultivated a deep interest in botany and ornithology.

In 1849 Allan O. Hume left for India to join the Bengal Civil Service and from 1849 to 1867 he served as a distric officer. He married Mary Ann Grindall in 1853. As early as 1856, Hume started a scheme of free schools in Etawah, where he was then stationed and, by 1857, 181 schools were established in the district with 5,186 students, including two girls. He devoted himself to the cause of education and founded scholarships for higher education. Vindicating his policy, he wrote in 1859, "a free and civilized government must look for its stability and permanence to the enlightenment of the people and their moral and intellectual capacity to appreciate its blessings." In 1863 he pressed for separate schools for juvenile delinquents, instead of throwing them into prisons. And it was due to his persistent efforts that a Juvenile Reformatory was started, not far from Etawah.

He was also against the spread of drinking habits among Indian villagers. The revenue earned through liquor traffic was described by Hume as "The wages of sin". With his progressive ideas about social reform, he advocated women's education, was against infanticide and enforced widowhood, and told his Indian friends that social emancipation was vital for political advance. His intensely human and close relations with the Indian people enabled him to gain their support during the Mutiny in 1857, and he was made Commander of the Bath for his meritorious services during the Mutiny. Allan O. Hume was all in sympathy with the Indian agriculturists and believed that, as an agricultural country, India's interest in that field should be developed and that India should use the latest inventions for the increase and improvement in production. While he was Secretary in the Department of Agriculture, Revenue and Commerce under Lord Mayo he produced an excellent work entitled 'Agricultural Reforms in India.' With his scientific bent of mind, he brought forward useful suggestions and every page of the work shows his understanding of the Indian climate and environment. But in spite of the favourable recommendation by the Viceroy, the Simla and London cliques opposed the reforms.

Though in the Indian Civil Service, Hume never for a moment hesitated to criticise, when he thought the Government was in the wrong. For example, in 1861, he objected to the concentration of police and judicial functions in the hands of the police superintendent. In no uncertain terms did he criticise the administration of Lord Lytton (before 1879) which according to him cared little for the welfare and aspiration of the people of India. Lord Lytton's foreign policy had led to the waste of "millions and millions of Indian money". In fact, Hume's frank criticism of the Government measures led to his removal from the I.C.S., for in 1879 the Government made their disapproval known for Hume's frankness and summarily removed him from the Secretariat. The *Englishman* in an article dated 27 June 1879, commenting on the event stated, "There is no security or safety now for officers in Government employment." It was about this time that he wrote with Col. G. Marshall 'The

Game Birds of India, Burmah and Ceylon'. He donated his botanical collection to the creation of the South London Botanical Institute and gave his bird collection to the British Museum. His priceless manuscript on ornithology was stolen from his Simla house. In 1882 Hume retired from the I.C.S.

It was the end of one chapter and the beginning of another, for now he began to work in India for India which resulted in the establishment of the Indian National Congress. He had great hopes on the educated, and on 1 March 1883 he addressed a circular letter to the graduates of the Calcutta University asking them to "scorn personal ease and make a resolute struggle to secure greater freedom for themselves and their country". For this purpose he started an organisation in March 1883 and called it the Indian National Union. From the official report of the first session of the Congress, written by Hume himself, we come to know that it was decided apparently by Hume himself to call the conference of the Indian National Union by the name Congress when due to the outbreak of cholera the venue was changed from Poona to Bombay. From the very beginning Hume wanted the Congress to be an all-India organisation primarily for political purposes. In the circular letter issued in 1885, he stated, "The conference will be composed of delegates, leading politicians well acquainted with the English language, from all parts of Bengal, Bombay and Madras presidencies. The direct objectives of the conference will be: (1) to enable all the most earnest labourers in the cause of national progress to become personally known to each other; (2) to discuss and decide upon the political operations to be undertaken during the ensuing year. Indirectly the conference will form the germ of a Native Parliament and. if properly conducted, will constitute in a few years an unanswerable reply to the assertion that India is still wholly unfit for any form of representative institution." Thus we find that Hume gave more stress to political objectives while the other leaders of the Congress, including W. C. Bonnerjee, the first president, gave more emphasis on social ones. The same conclusion is drawn from a letter written by Hume to B. M. Malabari, on 1 February 1885. Malabari had presented two notes on child marrige and widow -marriage to the Government of Lord Ripon in 1884. But Hume considered that mere social reform was a sheer waste of time and energy as long as Indians were deprived of political power. The proceedings of the first Congress bore the mark of the father of the Congress as Hume was called, for no social question was taken up and all the resolutions passed were concerned directly with political subjects.

From Lord Dufferin's letter to Lord Reay, Governor of Bombay, it seems that Hume met Lord Dufferin at least seven to eight months prior to the meeting of the Congress. "He (Hume) is clever and gentlemanlike," writes Lord Dufferin to Lord Reay on 17 May 1885, "but seems to have a bee in his bonnet. Ripon told me he knew a good deal of the Natives and advised me to see him from time to time which I have done both with pleasure and profit. At his last interview he told me that he and his friends were going to assemble a political convention of delegates." Lord Dufferin advised Hume to create a body of persons to perform the functions which Her Majesty's Opposition did in England.

The second Congress session which met in Calcutta was a big affair compared to the previous one. Due to Hume's influence, leading members of the landed aristocracy including the Maharaja of Cooch Behar, Maharaja of Darbhanga, Rajas of Hathwa and Dumraon, Maharaja Jatindra Mohan Tagore and Maharshi Debendra Nath Tagore made handsome donations.

In 1887 Hume and the leaders of the Congress made a determined effort to establish mass contact through the distribution of a catechism written in Tamil by Veer Raghava Charia. The little sympathy which the British officials had towards the Congress vanished. In a letter to Lord Cross dated 3 December 1888 Dufferin said that many persons had been watching with wonder the "immunity extended to what in its (Government's) views are the insubordinate proceedings of the Congress-wallahs, such as Mr. Hume's foolish threats of insurrection and dissemination

of the libels and calumnies contained in the Tamil Catechism and similar publications." Sir Auckland Colvin, Lt. Governor of North-Western Province and Oudh, sent a strong letter of protest to Hume against the catechism.

Perhaps as a result of the above catechism, the third session of the Congress which met in Madras in 1887 was attended by more commoners than before. Writing to the editor of the *Indian Mirror* Hume remarked, "At the last Congress (Madras 1887) there were many delegates and even several speakers, who were only acquainted with their own vernaculars."

The fourth session of the Congress which met in Allahabad in 1888 almost doubled its number of delegates from 607 to 1248 and fulfilled Hume's dream of a representative body, within a short period of its existence.

But Hume was not satisfied with the establishment of the Congress in India. He wanted to get a hearing to the British public. Soon after laying the foundation of the Congress, Allan Octavian Hume went to England to consult his friends as to the "best means of getting a hearing" for such an organisation both from "the British Parliament and Public".

Among the persons he met were John Bright, Lord Ripon and R. T. Reid. In a letter to Hume, Reid, who was a member of Parliament, gave some practical advice on coaching British members about Indian subjects and on securing a seat for an Indian in the House of Commons. "You must have coadjutors in Parliament," he said, for "if you have a few men like yourself busy in England, they will find friends inside the House." Hume was also fully alive to giving publicity in the British press. Thus in 1885 he arranged with the *Manchester Guardian*, the *Manchester Examiner*, the *Leeds Mercury*, the *Scotsman*, the *Glasgow Daily Mail*, etc. to publish news from India.

But it was not possible before 1887 to establish a Congress organisation in England. Dadabhai Naoroji, who had been the president of the Congress in 1886 and who the next year was in England, agreed to act as agent for the Congress. In 1888, W. C. Bonnerjee, the president of the first Congress, together with Eardley Norton, another prominent member of the Congress, joined Dadabhai in England and William Wedderburn took the lead in setting up on 27 July 1889 a strong Congress Agency in London with William Digby, a former editor of the *Madras Times*, as a part-time secretary. Thus the first step towards Congress propaganda in England was taken under the guidance of Hume and Dadabhai Naoroji. A sum of Rs. 45,000 was voted for its maintenance by the annual session of the Congress in 1889 and in 1890 the British Committee of the Congress, as the Congress Agency in London began to be called, started a journal, the *India*, for the purpose of informing the British electorate of Indian grievances. But Hume was not satisfied. He was farsighted and wanted implementation of the reforms advocated by the Congress. In 1892 Hume addressed a circular letter to every member of the Congress on 16 February. It was marked "private & confidential", but the *Morning Post* of Allahabad published it. In it Hume pointed out that poverty, injustice and despair might drive the people to take recourse to revolution. He also implored the members of the Congress to make handsome contributions so that a deputation might be sent to Great Britain so as to awaken the British public to a sense of duty to India. But the talk of revolution frightened P. M. Mehta, D. E. Wacha, W. C. Bonnerjee and others and they stopped the circulation of the letter. W. C. Bonnerjee, in his presidential address in 1892, brought in a note of caution when he said, "The Congress movement is only to some extent, and I may say only a limited extent, due to the influence which Mr. Hume has exercised on us." But there were others who disagreed with him. Eardley Norton remarked that the letter "breathed nothing but a simple strain of the purest loyalty to the Queen," while G. K. Gokhale paid Hume a great tribute when he stated, "All that the Indian National Congress had done during the seven years of its existence was principally Mr. Hume's work."

Gokhale was right in his estimate of Hume, for had Hume lost his influence over the Congress almost all its leaders would not have pressed him to continue as secretary till 1893. He left

India in 1894, but even then was elected secretary year after year till he relinquished the post in 1906 at the age of 77. It is interesting to note that in 1903 a series of articles entitled "A Call to Arms" were written and published. The articles, written by William Wedderburn, W.C. Bonnerjee, Dadabhai Naoroji and Allan Octavian Hume, all members of the British Committee of the Congress, were meant to encourage the supporters and the friends of the Congress movement in India. Hume, now an old man, deplored the lack of a spirit of sacrifice in the leaders of the day and remarked: "You meet in Congress, you glow with a momentary enthusiasm, you speak much and eloquently and the sentiments you propound are highly creditable to you. But when the Congress closes, everyone of you broadly speaking goes off straight to his own private business." Instead he advised his friends to make the entire year "one great continuous Congress demonstration". Hume with his great influence could have become the President of the Congress any time but he preferred to remain in the background, and during the last eighteen years of his life he carried on the work of the Congress from England.

India and Indians for whom he worked realised his greatness and did not fail to express their gratitude to him. At a memorial meeting held in the Town Hall, Calcutta, on 28 August 1912, Rash Behari Ghosh said that in founding the Congress, Hume showed the highest form of courage. At Bankipore session in December 1912, the Congress placed on record that Allan Octavian Hume was the father and founder of the Indian National Congress. "He taught us how to fight bloodless battles of constitutional re-form. Well may we, our children and our children's children remember the name of Mr. Allan Hume through succeeding generations with gratitude and reverence."

[A. O. Hume—Agricultural Reform in India, 1899; W. Wedderburn—Allan Octavian Hume, London, 1913; Natesan—Allan O. Hume, Madras; R. P. Masani—Dadabhai Naoroji the Grand Old Man of India, London, 1939; A. P. Sinnet—Incidents in the life of Madame Blavatsky, London, 1913; The Modern Review, Calcutta, May 1957.]

(Kumud Prasanna) PANSY CHHAYA GHOSH

HUSAIN AHMAD MADANI (MAULANA)
—See under Madani, Husain Ahmad (Maulana)

HUSSAIN, ZAKIR (DR.)
—See under Zakir Hussain (Dr.)

HYDARI, AKBAR (SIR)
—See under Akbar Hydari (Sir)

HYNDMAN, H. M. (1842-1921)

Winston Churchill once described Russia as "a riddle wrapped in a mystery inside an enigma." The description nearly sums up Hyndman's character. A mixture of incongruities, he was a puzzle to his contemporaries. And also to those who have written about him.

He was a Socialist and at the same time a strong believer in the maintenance of the British Empire. He was a rebel and a friend of the workers. And yet he prided himself on his own membership of the "educated classes" and always dressed immaculately in a frock-coat and top hat. He preached the creed of altruism and brotherly love. And yet he was capable of remarkable vituperation and abuse of those with whom he differed—even on minor matters. He talked about international brotherhood, but was a staunch nationalist. He was dedicated to the destruction of capitalism, but earned his living and financed his Socialist agitation by speculation in stocks and shares and by company promotion. He ran for Parliament several times —without any success—though he considered Parliament an outmoded institution.

Henry Mayers Hyndman was born in London on 7 March 1842. His mother died when he was six. His family was rich, conservative and religious. He attended school for some time but mostly studied under private tutors. He took his degree from the Trinity College, Cambridge.

Then he began to read for the Bar but gave it up.

In 1866, Hyndman went to Italy. He accompanied Garibaldi's force in its advance to the Trentino. The trip was "the turning point" of his life because it aroused his interest in world affairs.

From 1871 to 1880, he was on the staff of the *Pall Mall Gazette*. From this time until the end of his life he made a special study of the problems of India and was a prominent advocate of Indian self-government and financial and social reform. He became a Socialist after reading Marx's 'Das Kapital' on board the ship during a business trip to America.

Hyndman married Matilda Ware in 1876. She died in 1913. He married Rosalind Travers, a poetess, in 1914. She died in 1923. Hyndman died on 22 November 1921. He had no children.

Hyndman had many friends. They included such well-known figures as George Meredith, Mazzini, Karl Marx, William Morris, Clamenceau, George Bernard Shaw, Dadabhai Naoroji,, Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal.

A good orator, debater and writer, Hyndman played a major role in the growth and development of the Democratic Socialist movement in England. He was one of the founders of the Socialist Democratic Federation (SDF), the first important Socialist body in England. The Fabian Society, the Socialist League and the Independent Labour Party had their roots in the SDF. His 'England for All' was the first popular exposition of Marx's theory of 'Surplus Value' in England.

Hyndman's activities on behalf of India were legion. In many articles and books, especially in his 'Awakening of Asia' he highlighted the defects of the British administration in India. "Even the lowest commercial morality cannot justify the robbery and rascality which pervaded every department of English administration in India", he said. And again: "No such awful crime has ever been committed in the history of the human race as that which England has committed in India."

Hyndman's major contribution to Indian Nationalism was that he put the problems of India before the English-speaking world. The SDF journal, the *Justice*, was proscribed in India because of Hyndman's vehement criticism of the British traders and missionaries in India.

In 1881 he wrote to Naoroji that he would always fight for India. In another letter, nineteen years later, he explained to Naoroji why he went on championing the cause of India: "With the exception of you, I have done more for India than any man living. However, that doesn't matter. Humans are pigs anyhow, in India as in England. But I object to starving pigs, so I go on all the same."

Hyndman had a lot of money but he spent most of it on the Socialist cause. A tremendously vigorous, restless, and loquacious man, he loved political agitation and almost lived for it. The abiding impression of his political career, as one of his political biographers puts it, is not that he made great sacrifices for the cause, but rather that he fulfilled himself in fighting for it. He had what H. G. Wells called "a magnificent obstinacy". He could be defeated but never crushed.

He was an aristocrat among the Socialists and in many ways more of a Tory than a Liberal. He could not stomach the Marxian conception of revolution. He preferred constitutional transformation. He was a severe critic of the Bolsheviks and Lenin.

Hyndman was a champion of the Indian cause but he never favoured India's snapping its ties with Britain. What he wanted was a "fairer partnership" between the two countries. He advocated "a native state administered under British supervision" as the ideal form of government for India.

He died suddenly, while recovering from pneumonia, in Rosalind's arms. The funeral took place at the Golders Green Crematorium. The coffin, covered with a red flag, was carried by his political comrades. They marched to the strains of Chopin's Funeral March. There were some brief speeches, followed by two verses of the *Marseillaise*. "The mourners," Rosalind Hynd-

man later wrote to a friend, "simply could not get away from the sense of the immortality of his work and being."

[H. M. Hyndman—England for All (1881); —Historical Basis of Socialism (1883); —Commercial Crisis of the 19th Century (1902); —The Record of an Adventurous Life (1911); —Further Reminiscences (1912); —The Economics of Socialism (1912); —Evolution of Revolution (1920); —Awakening of Asia (1920); —The Life to Come (unfinished); C. Tsuzuki—H. M. Hyndman and British Socialism (1961); Rosalind Hyndman—Last Years of H. M. Hyndman (1923); Sidney Webb—Socialism in England (1890); B. Max—History of British Socialism (1919-20); F. J. Gould—Hyndman: Prophet of Socialism (1928).]

(Kumud Prasanna) ASHIM CHOWDHURY

IBRAHIM, MUHAMMAD (HAFIZ)
(1889-1964)

Muhammad Ibrahim (Hafiz) was born in 1889 at Nagina, a town in the District of Bijnore (U.P.). His father, Hafiz Najmul Huda, belonged to the class of small landholders who, before and after the advent of the twentieth century, did not live on secure ground. Muhammad Ibrahim pursued in early age the traditional routine of a Muslim *Madrasa* by memorizing the holy Quran which earned him the honorific title of 'Hafiz'. He then struggled through his educational career in Aligarh (1908-15) by obtaining annual loans from the Duty Society, an organization which provided monetary assistance to needy students. He entered the Bar in his home-district and, since law and politics were twins, his interest shifted to the other direction, although, as a rule, it was always confined to his electoral constituency.

He rose to power and prominence in 1937 after securing victory in the election to the U.P. Legislative Assembly as a candidate of the Muslim League. In fact, that year was a turning point of Indian history: the Congress and the Muslim League quarrelled in U.P. over the expected distribution of portfolios in the ensuing Cabinet. Muhammad Ibrahim, jumping from the League to the Congress benches, further spoiled the chances of a conciliation between the two parties. From that juncture the Congress became adamant to exercise full representative power; the Muslim League lost hope of obtaining fair constitutional safeguards so vital for a minority. Muhammad Ibrahim was promptly picked up by the U.P. Congress as a Minister in the newly formed Provincial Government and thereafter he held one or the other office almost till the end of his life.

His singular stroke of success was the winning of a test election for the U.P. Assembly in the late thirties against the challenge of the Muslim League that no Congressman commanded the confidence of the Muslim community. In general outlook he characteristically represented the Muslim adherents of the Congress, popularly identified as nationalist Muslims, most of them religious men, who had drifted to the Congress after the end of World War I, mainly due to anti-British, pro-Khilafat and Pan-Islamic sentiments, and did not concern themselves with hair-splitting controversies over constitutional concessions, weightage adjustments and power bargains, which formed the real crux of the problem and the neglect of which led to the demand for Pakistan.

He retained a firm link with the Congress and served, in the post-independence era, as a Minister in U.P. for a number of years. After the death of Maulana Abul Kalam Azad in 1958, he held the rank of a Cabinet Minister in the Central Government. When defeated in the contest for the Lok Sabha in 1963,

he was accommodated as Governor of the Panjab.

As a public figure he was not the type of leaders whose ideas or actions create far-reaching consequences on the lives of larger mankind. In directing the administration of ministries in the State as well as in the Central Government, he enunciated no significant policy and accomplished nothing that could be distinctly associated with his memory. The remarkable qualities of his personal life were his exemplary simplicity and humility. He controlled high positions of power with an inflexible integrity, carefully reserving for himself the death of a poor man.

[Personal interview of the Research Fellow with the son of Hafiz Mohammad Ibrahim.]

(Mantosh Singh) NABI HADI

IFTIKAR-UD DIN, MIAN (1907- ?)

Mian Iftikar-ud Din was born in 1907 in the renowned Mian family of Bhoghanpura of Lahore. His father Jamal-ud Din, a rich landlord, was once the Parliamentary Secretary in the Punjab Legislative Assembly. Mian Iftikar-ud Din was related to the Begum of Shah Nawaz; Sir Abdur Rashid, the Chief Justice; and Lady Shafi, the widow of the late Mian Muhammad Shafi. After receiving education at the Aitchison College in Lahore, he graduated from the Balliol College, Oxford. He was married once, and his wife accompanied him on his tour to Europe in 1938. A very widely travelled man, he visited almost all the Continental countries and also the U.S.A.

Mian Iftikar-ud Din was a brilliant speaker and a leading spokesman of the Indian National Congress in the Punjab which he joined after his return from England in 1935. From that date to 1946 when he resigned from the party, he was a member of the Punjab Legislative Assembly, the Secretary of the Congress Parliamentary Party and the President of the Provincial Congress Committee. He was imprisoned for two years on account of his active participation in the Quit India Movement. But in 1946 he left the Congress and joined the Muslim League. He was then appointed a member of the Direct Action Committee in the Punjab, and later he was elected, as a Muslim League member, to the Constituent Assembly. He became an ardent champion of the rights of the Muslims and of the demand for Pakistan. In 1947, to check chaos and disorder in the Punjab, a Peace Committee was instituted, of which he was made a member. After partition in 1947, he became the Minister of Rehabilitation in Pakistan. In 1950 he was elected as the President of the Punjab Muslim League. Expelled from the party in the same year, he founded the Azad Pakistan Party.

As a member of the Indian National Congress, he stood for national unity, communal harmony and a casteless society. But, after joining the Muslim League he became a fanatic and propagated for separate States for the Muslims and the Sikhs. Liberal as he was, he favoured constitutional and non-violent methods for achieving independence. He was a strong critic of the British Government. He rejected the scheme of federation. He was an uncompromising nationalist, an enemy of imperialism and a vehement critic of the Unionist Party, as it was a party of the landed aristocracy and not of the masses. A champion of the poor, he suggested that no land revenue should be charged below a holding of 15 acres. He favoured extending protection to the cultivators. He urged transferring the burden of taxation like *Abiana* to the landed aristocracy in the Punjab. Similarly, to provide a fillip to the Indian industries, he opposed heavy taxation of the industries and industrial products.

He was a strong protagonist of education. Besides compulsory education up to the primary standard, he emphasised the need to orient education to the social and political requirements of the country. For such a marathon task, he sought the active association and assistance of the public.

Summing up the estimate of his personality, K. L. Gauba aptly observed: "By birth he is a

bourgeois capitalist, by intellectual persuasion a communist, by religion an atheist, by political expediency a Muslim Leaguer, and by experience an opportunist."

[Home (Political) Department Records, 1937-45; Proceedings of the Punjab Legislative Assembly, 1937-46; N. N. Mitra (Ed.)—The Indian Annual Register, 1935-47; Punjab's Who is Who (Lahore, 1945); Asia Who is Who, 1938 (Hong Kong, 1958); K. L. Gauba—Inside Pakistan (Delhi, 1948); Richard Symonds—The Making of Pakistan (London, 1949); A. N. Bali—Now it Can be Told (Jullundur, 1949); Chaudhry Khaliquzzaman—Pathway to Pakistan (Karachi, 1960); G. D. Khosla—Stern Reckoning; Chaudhri Muhammad Ali—The Emergence of Pakistan (New York, 1967); Dr. Khalid Bin Sayeed—Pakistan : The Formative Phase (Karachi, 1960); Leonard Binder—Religion and Politics in Pakistan (California, 1961).]

(T. R. Sareen) S. K. BAJAJ

IMAM, ALI (SIR)
—See under Ali Imam (Sir)

IMAM, SYED HASAN
—See under Syed Hasan Imam

INAYATULLAH KHAN MASHRIQI
--See under Allama Mashriqi

INDERPAL PANDIT (1901-1949)

Inderpal Pandit was born on 3 January 1901 in village Nadaun, five miles from the holy shrine of Jawala Mukhi, district Kangra, Panjab. He was the son of Pandit Hari Ram, a small shopkeeper and a manual worker (although Brahmin by caste), and his wife Ram Devi. Inderpal received his primary education in Jawala Mukhi and matriculated from Lahore. He took up the job of a refrigerator mechanic. He also worked as a calligrapher in several papers like the *Bishan*, the *Vir-Bharat*, the *Pratap* etc. Through his own efforts he was able to study English up to B.A., and read with extraordinary interest Lord Acton's 'Lectures on the French Revolution' and the works of Rousseau and Montaigne.

In 1927 he was married to Jagadish Kumari whose father was a Postmaster at Lahore. He had one daughter, Madhu Bala, and one son, Vir Bharat.

Inderpal was deeply embittered at the piteous spectacle of his countrymen who suffered from great discrimination and dire poverty. In his fight against the foreign rule he was deeply influenced in the early stages by the speeches and writings of Lala Lajpat Rai and Hardyal. But later he formulated his own line of action. The Russian Revolution deeply fascinated him, and stirred him to action. On the model of the Ghadar Party he founded the Hindustan Socialist Republican Party, whose object was to expel the British through the use of force. He enlisted the support of Pandit Roop Chand, Bhagwati Charan, Yashpal Pandit, Amrik Singh and Gulab Singh in making bombs. He was also an active member of the Hindustan Socialist Republican Army—a secret organisation under the command of the fire-brand Chandra Shekhar Azad who trained young men in guerrilla warfare. He joined the nationalist movement in 1920 and suffered his first term of imprisonment in the same year. During his imprisonment in Rawalpindi in 1920, Inderpal composed a poem 'Manzil-i-Azadi' (Destination of Freedom).

He was in the Lahore procession to boycott the Simon Commission in which Lala Lajpat Rai was injured. He was connected with the simultaneous explosion of bombs on 19 June 1930 at Lahore, Amritsar, Lyallpur, Rawalpindi, Gujranwalla and Sheikhpura.

He later joined the Congress, but in that organisation he was more inclined to the extremist section led by Subhas Chandra Bose. He suffered imprisonment several times, the last time being during the Quit India Movement. He was released only on the eve of Independence in 1947. After Independence he shifted with his family to Delhi and did not take any further part in politics. Mahatma Gandhi's death in 1948 caused

him a shock and due to a stroke of paralysis he died on 18 April 1949. He was a secular-minded intrepid fighter.

[Gulab Singh—Under the Shadow of Gallows; Files of the Tribune; History of Freedom Movement Records, Punjab Archives, Patiala; Information collected from Inderpal Pandit's brother Dina Nath Pandit at Delhi, and his political associate, Rup Chand, at Chandigarh.]

(S. D. Gajrani) V. N. DATTA

INDRA VIDYA-VACHASPATI (1889-1960)

Indra Vidya-Vachaspati was born on 9 November 1889 at Nawan Shahr in the Jullundur district of the Punjab. He was the second son of an illustrious father, Lala Munshi Ram, who was more popularly known as Swami Shraddhanand after entering *Sanyas*. Indra's elder brother Harish Chandra, to whom goes the credit of bringing out the first Hindi weekly *Vijaya* from Delhi, went abroad in 1914 and died in mysterious circumstances. The incident left an impact on the younger brother.

Indra married twice, first Vidyawati in 1921, and after her death, Chandrawati in 1929.

Indra was sent to a Gurukul in Gujranwala at the age of seven and was educated in the traditional Indian style through Sanskrit medium. For five years he studied only Sanskrit literature. Mathematics, Science, English, History and other subjects he studied later. His father wanted to make him a Bar-at-law but the son was more inclined to serve the nation. Many tempting offers of going abroad he declined, and in fact resented the idea of "prestige through foreign travel and degree". He started his career as a teacher in Gurukul Kangri, where he had also studied earlier, and the institution came to be a great centre of nationalist and revolutionary sentiments. He joined the Congress early in his life and from 1920-21 he became one of the leading figures in the Delhi Congress. He was very close, in the early phase, to leaders like Dr. M.A Ansari, Lala Shankar Lal, Hakim Ajmal Khan, Deshbandhu Gupta and others. In the later phase he came closer to the Arya Samaj and Hindu Mahasabha and worked in association with men like Ram Singh (of Delhi), Chand Karan Sharda (of Ajmer) and others.

Among the books which had inspired him to take to public life and social service was Gladstone's biography. He wrote in his Diary that while in the West men who were engaged in social service earned public esteem and recognition, in India the position was different. It made him all the more determined to dedicate himself to public life and social service.

A son of Swami Shraddhanand and a student and teacher of Gurukul Kangri, Indra was a devoted Arya Samajist and followed all the tenets of the Samaj. He was a firm believer in all the precepts and practices of the Arya Samaj, such as *Sandhya*, *Havan*, widow-marriage, *Shuddhi*, Ashram type of education etc. But he was neither a sectarian nor a fanatic. He wrote in his Diary, "Dayanand has given a lot to foreign thought but has received from them a lot too." He insisted on catholicity and tolerance in matters of religion. He was unhappy about Hindu-Sikh disputes.

He believed that education through the mother tongue should make one a useful servant of the society and a nationalist at heart. For him religion and politics were inseparable. In his opinion the Arya Samaj should not leave politics out, and on the other hand the Congress should confine itself to politics. *Ahimsa* and *Satya* were, according to him, essential for individual's life and conduct, but *Ahimsa* could not be a political creed. On this account he sharply differed from Gandhiji, and it was one of the main reasons for his quitting the Congress in 1941.

As a student at the Gurukul Kangri he had sat with a group to design a national flag for India, an idea that was confined only to the revolutionaries at the time. Armed insurrection was not mutiny but revolutionary upsurge—he wrote fearlessly in his paper. No freedom without bloodshed was his faith.

From the late twenties, Indra was gradually drawn closer to the Hindu Mahasabha in poli-

tics. This was specially because of the attitude of the Muslims and the appeasement policy of the Congress. But even in the Hindu Mahasabha he did not belong to the fanatic group. As he said on one occasion: "the Sanatanis in the Hindu Mahasabha behave as the Muslims in the Congress." He denounced Gandhiji for appeasement of the Muslims. "Why flatter them ?" was his editorial on one occasion. His difference with Gandhiji was also over the question of the withdrawal of the civil disobedience movement in 1934. He still remained in the Congress but in the Socialist group. Nehru was then, to him, the true leader. But in 1941 he lost faith in the Congress leadership, and later identified himself completely with the Hindu Mahasabha. In 1946-47 he strongly opposed the partition of India. When the Congress accepted it, he condemned it as madness and betrayal. After division, he said India was now a land for Hindus and others could live only if they were loyal to the land.

Indra Vidya-Vachaspati was more noted as a fearless nationalist journalist. He edited the *Vijaya* (Delhi) in 1920, originally started by his elder brother. He had earlier been associated with his father in bringing out the Arya Samaj paper, the *Saddharma Pracharak*. He later started the *Vir Arjun* and edited it for 25 years. He also edited the *Satyavadi* and the *Jansatta*.

He was intimately associated with the Nagri Pracharani Sabha, Kashi. When the Muslim League Government in Sind banned the 'Satyarth Prakash', Indra was one of the first who raised his voice of protest against it which developed into a powerful movement.

Indra was arrested in 1927 for 'objectionable' writing in the *Vijaya* and again in 1930 for participation in the Salt Satyagraha.

Besides innumerable articles and editorials, his published works include: 'Bharat Men British Samrajya Ka Udaya Aur Ant', 'Mughal Samrajya Ke Kshaya Aur Uske Karan', 'Marathon Ka Itihas', 'Arya Samaja Ka Itihas', 'Upanishadon Ki Bhumika', 'Swatantra Bharat Ki Ruprekha', 'Samrat Raghu', 'Mere Pita', 'Swarajya Aur Charitra Nirman', 'Jeewan Jyoti', 'Main Inka Reeni Hun', 'Maharishi Dayanand', 'Hamare Karmayogi Rashtrapati' and 'Bharatiya Sanskriti Ka Pravah.'

A forceful journalist, a dedicated nationalist and a noble soul, Indra Vidya-Vachaspati had profoundly influenced the national movement, although, the area of his activities was confined to Punjab and Delhi.

[Satyakam Vidyalankar and Avnendra Vidyalankar—Indra Vidya-Vachaspati, Delhi, 1966; Dhirendra Varma and others (Eds.)—Hindi Sahitya Kosh, Part II, Varanasi, 1963; N. N. Mitra (Ed.)—The Indian Annual Register, 1934—Vols. I & II, 1937—Vol. I; Files of the Vir Arjun, Vijaya, Jansatta; Indra Vidya-Vachaspati's own works.]

(L. Dewani) AKHILESH MISHRA

IQBAL, MUHAMMAD (SIR) (1877-1938)

Iqbal came of Kashmiri Brahmin stock. One of his ancestors had embraced Islam sometime in the 17th century. It was Iqbal's grandfather, Sheikh Muhammad Rafiq, who migrated from Srinagar to take up his permanent residence in Sialkot (West Punjab, now in Pakistan). Iqbal's father, Sheikh Noor Muhammad, was born at Sialkot before the 'Mutiny' of 1857. Sheikh Noor Muhammad, from all accounts, appears to have been an illiterate man but of deeply religious bent of mind and an ardent admirer of mystics and mysticism. Iman Bibi was his wife's name. They had two sons: 'Ata Muhammad and Muhammad Iqbal, our poet.

Iqbal was born on 9 November 1877 at Sialkot. His early education was supervised by the famous oriental scholar Sayyid Mir Hasan. Up to the Intermediate standard he studied at Sialkot, and in 1895 shifted to Lahore to join the Government College to complete his education. He got his Master's degree in Philosophy in 1899 and topped the list of successful candidates, thus securing the gold medal of the year.

After doing his M.A. Iqbal joined the local Oriental College as MacLeod Reader in Arabic

but soon after he was appointed Assistant Professor of Philosophy in his *alma mater*, the Government College. He remained here till 1905. That very year he left for England for higher studies and also to qualify for the Bar. He remained in England for three years. He studied at the Trinity College, Cambridge, where his teachers were the Neo-Hegelian MacTaggart and James Ward. At the same time he studied Law and was called to the Bar in 1908. During the same period he did his Ph.D. from the Munich University in 1907; the title of his thesis was 'The Development of Metaphysics in Persia'. He returned to Lahore in 1908 and started practising as a lawyer at the Chief Court. His legal practice was never very lucrative; in fact, he himself never paid proper attention to cultivate it. His habits were frugal and needs limited, and coming of a religious family he was far from being avaricious.

Even before he had left for U.K. he had made his mark as a poet. In the beginning he wrote in Urdu only, and his compositions were mostly on national topics or subjects of nature. He had followed the established tradition of Urdu poetry and taken the famous Urdu poet Nawab Mirza Khan Dagh as his poetic mentor. But the fact is that he not only did not compose any large number of *ghazals*, his natural propensity was towards poems (*nazam*). His three years' stay in England had widened his vision and gradually he began thinking more of Islam and problems of the Muslim world. In due time he was convinced that much of the ills which were eating into the body-politic of the Muslim world, were the result of the Muslims having taken to un-Islamic way of life, thereby losing contact with their roots.

Another idea which attracted his attention at this period was the universal aspect of Islam and oneness of the Muslim world, what in common parlance is known as 'Pan-Islam'. Jamal-ud-Din Afghani had been the prophet of this cult in the nineteenth century and, like so many other scholars in India and abroad, Iqbal also was attracted to it. It was difficult for Iqbal, therefore, after this to continue singing in praise of India or Himalaya or any other fixed geographical notion. He now began preaching the oneness of Muslims as such, according to the message of the Quran. At the same time he took to writing more in Persian than in Urdu, obviously with a view to making his ideas known beyond the boundaries of India where Urdu was not understood.

No wonder we find him devoting all his poetic gifts to Islamic ideas and themes after his return to India. His constant pondering over these ultimately sprouted into what is termed as his Philosophy of Self (*Falsafa-i-Khudi*). In 1911 for the first time we come across a poem by him which ultimately proved to be the nucleus of his full-length *mathnavi*, 'Asrar-i-Khudi' (The Secrets of Self), first published in 1915. Here he propounded the theory that basically man was the culmination of the evolutionary creative process; he is the vicegerent of God on earth and is endowed with full power and authority to manage and direct the Universe. The trouble with man according to Iqbal was that, not only had he lost confidence in himself, he probably was ignorant of his intrinsic powers too. And naturally he applied this theory to the Muslims, who in his opinion were the recipients of the last revelation of God, viz., the Quran. For their present ills—political, economic and social—he obliquely blamed the traditional mysticism (*tasawwuf*) and in his *mathnavi* passed some very disparaging remarks against the famous Persian poet Hafiz, the pet of all *Sufis*.

In 1918 he published his second *mathnavi* ('Rumuz-i Bekhudi') which, in fact, was a complement to the one published in 1915. Herein he not only elaborated his thesis put forward in the earlier poem but also exhorted the Muslims to realise the duties imposed upon them by the covenant of the Quran.

So far Iqbal had never taken any active interest in the political movement of the country, which at this time was at its peak, following the enactment of the Rowlatt Act and the resulting unfortunate events in the Punjab. His main preoccupation all these years had been literature. At the beginning of 1922 a Knighthood was conferred upon him by the British Government. His first *mathnavi* had been translated into English by Prof. R. A. Nicholson, the reputed Orientalist of Cambridge, and thereby he had

been introduced to the West as well. The Knighthood, as a matter of fact, was in recognition of his literary eminence.

Following year (1923) he collected his Urdu poems which were scattered in various journals and called the volume 'Bang-i-Dira'. He had begun his literary career by writing in Urdu, and till his departure for England had not written anything in Persian. His reputation as an original thinker was firmly established by this time and the new generation of Indian intelligentsia looked upon him as the foremost exponent of not only Islamic thought but as a poet of Urdu as well.

His legal practice had greatly dwindled by this time and he stood in great need of eking his meagre income from some other source. He, therefore, decided to try his hand at politics in which he had been taking a keen interest lately. Consequently, he stood as a candidate in the 1926 election to the Punjab Legislative Council and was elected with a comfortable majority against his independent influential rival.

By this time the question of the next India Act had begun to receive attention both here and in England. When the British Government appointed the all-White Simon Commission, the Indian National Congress and other political parties regarded it as a slight to the country's leadership and formed a committee of constitutional experts under the Chairmanship of Pandit Motilal Nehru to frame a constitution for India. The report of this Committee called, after its Chairman, the Nehru Report was endorsed by most of the political parties. Unfortunately, a large body of Muslim political leadership rejected the report because they thought it did not provide sufficient safeguards for the Muslim community. Iqbal was in this latter camp.

With a view to organising Muslim opinion and putting forward their agreed proposals an All-Parties' Muslim Conference was called in Delhi on 1 January 1929. The main resolution of the Conference contained thirteen demands which they wished to be included in the next India Act. It is noteworthy that it was this resolution which ultimately formed the basis for the famous fourteen points of M. A. Jinnah.

At the end of 1930 the All India Muslim League held its annual session at Allahabad, over which Iqbal presided. It was on this occasion that in his Presidential Address for the first time a proposal was put forward that "Punjab, North-West Frontier Province, Sind and Baluchistan be amalgamated into a single State." He further asserted: "Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims at least of North-West India." It was this idea which with the passing of time gathered momentum and culminated in the creation of the State of Pakistan in 1947.

By this time Iqbal had become an important political leader of his community. He participated in the second and third Round Table Conferences in England (1931 and 1932), where his only contribution was to oppose every suggestion for the introduction of joint electorates and the formation of a Federation in India.

His last years were not very happy. He had to witness two tragic deaths in his family. His health was also not very satisfactory. In January 1934 he contacted a mysterious malady which did not leave him till death. But his mental faculties were alert as ever and he was very active behind the scenes in organising and rejuvenating the All India Muslim League under the leadership of M.A. Jinnah and marshalling Muslim opinion for Pakistan.

He died in Lahore on 21 April 1938 and was buried in the compound of the famous Badshahi Mosque built by Aurangzeb, the last of the Great Mughals.

Iqbal's debt to several European thinkers and philosophers cannot be denied. Very early he came under the influence of Hegel through MacTaggart and Ward, his teachers at Cambridge. He managed, however, to get out of his orbit and became greatly fond of Nietzsche whose philosophy of superman greatly attracted him. In addition he was greatly influenced by

another German philosopher, Fichte, and two French thinkers, Henri Bergson and Louis Massignon. In later years he became a great revivalist in the sense that he was a strong protagonist of the belief that in all fields of philosophy and science the West had been anticipated by Muslim writers and thinkers.

Iqbal is unrivalled in the fields of Persian and Urdu poetry. In the depth of thought and command of language and imagery few poets can vie with him. His famous lectures, 'Reconstruction of Religious Thought in Islam', are a masterpiece in reorientation of Muslim philosophy and teachings. At the same time his other books in Persian and Urdu, 'Zubur-i-Ajam', 'Javeed Nameh', 'Pas Chih Bayed Kard', 'Bal-i-Jibrael' and 'Zarb-i-Kalim', published during the last decade of his life (1927-37) had earned him great reputation both in India and the West where his writings had been increasingly translated into various languages of Europe. Nevertheless it is but true that he has not given us any systematic school of philosophy and his place in the comity of great thinkers of the world is yet to be properly assessed. A good deal of sentimentality and emotionalism surrounds him both in India and Pakistan which often clouds the vision. A serious study to evaluate his contribution to world philosophy and learning is waiting for an impartial scholar.

[Iqbal's works, most of which are available in English, French, German and Italian translations as well; 'Abdul Majid 'Salik'—Dhikr-i Iqbal (Urdu biography), Lahore, 1955; Khalifa 'Abd el-Hakim—Hayat-i Iqbal, Lahore, n.d.; —Fikr-i Iqbal, Lahore, 1961; Abdulla Anwar Beg—The Poet of the East: The Life and Work of Dr. Shaikh Muhammad Iqbal, the Poet-Philosopher, Lahore, 1939; B. A. Dar—A Study in Iqbal's Philosophy, Lahore, 1944; A. Schimmel—The Western Influence on Sir Muhammad Iqbal's Thought (vide Proc. IX International Congress for the History of Religions), Tokyo, 1960; Gabriel's Wing, Leiden, 1963; W. Cantwell Smith—Modern Islam in India, Lahore, 1947; 'Ata Muhammad—Iqbal Nama (2 vols.); Collection of Iqbal's Letters, Lahore, n.d.; S. Nazir Niyazi—Maktubat-i Iqbal, Karachi, n.d.; Syed Ibdul Vahid—Thoughts and Reflections of Iqbal, Lahore, 1964.]

(D. L. Datta) MALIK RAM BAVEJA

ISHAR SINGH MAJHAIL

—See under Majhail, Ishar Singh

ISMAIL KHAN, MUHAMMAD (NAWAB)
(1884-1958)

Nawab Muhammad Ismail Khan was born at Agra (U.P.) in August 1884. He was the grandson of Nawab Mustafa Khan, one of the luminaries who shed radiance over the literary and cultural life of Delhi in the time of Bahadur Shah. More familiar with his pen-name 'Shaiftah', he distinguished himself as a critic and poet of Urdu and Persian, winning the esteem of the brilliant circle that gathered around Mirza Ghalib. When the fateful 1857 came, Nawab Shaiftah was in the foremost rank with those who led the Resistance. After the establishment of British control, Shaiftah made a hair-breadth escape from the gallows: his family estate of Palwal in the south of Delhi was confiscated and the title of 'Nawab' abolished. Nonetheless he came out of the prison with his prestige more than doubled in the eyes of his countrymen; and his successors retained it despite their modest patrimony of twelve villages repurchased by Shaiftah with what was left as his means. The father of Muhammad Ismail Khan, Nawab Ishaq Khan, was selected for the Indian Civil Service when the British improved their relations with the Muslim aristocracy. In later days he renounced official career and served as Secretary of the M.A.O. College, Aligarh.

Ismail's parents had turned into eager supporters of Western education when the issue raised hot controversy among the Muslims of North-India. They sent away their son at the age of twelve to England where he stayed for a decade. He got his B.A. degree from Cambridge and adorned himself with the usually fashionable qualification of Bar-at-law. In India he was ex-

pected to attain a top position which was the privilege of civil servants under the British Raj or to enter the Bar and grow rich as many Barristers were doing. These ambitions of his parents were belied by the worthy son, for, he returned from Cambridge a thoroughly Easternized man in emotional outlook which he emphasized all his life in dress and manners.

Accidentally, the time of his home-coming (1906) had a great role in determining his future career. It was an important juncture in many respects: the centre of political activity seemed to be shifting soon from the maritime provinces of Bengal, Bombay and Madras to the more historic north; the Congress extended its scope of activity by advancing its claim from a share in the services to a share in political power; and above all, the process of Muslim breakaway in the political life of India had set in motion as the Viceroy, having received their deputation at Simla, granted their demands for weightage and separate electorates. These factors influenced the lives of many young Indians, turning them to political pursuits. Ismail Khan found a ready field for the exercise of his talents.

He came forward with the optimistic mood that the politics of demand and pressure aimed both at the British and at the Congress would surely succeed in winning the desired concessions for the Muslim minority. Their position had been declared earlier by Syed Ahmad Khan and others like Amir Ali and Abdul-Latif of Bengal. They expressed their fears that if the British type of a representative system were introduced in India they would be permanently subservient to the Hindu majority. Nothing could satisfy them except firm constitutional devices to safeguard their interests. In response to these demands there emerged at a time (1916) an atmosphere of understanding and goodwill in the Congress circles. Many leaders, from G. K. Gokhale to C. R. Das, voiced their sympathy with the Muslim aspirations and conceded that they should be met with a generous hand. Equally moderate and conciliatory was a section of the Muslim leadership; Ismail Khan stood with them.

During the Khilafat movement he attained greater prominence. His grand residence, Mustafa Castle, at Meerut was frequented by almost every national figure of that time. He rendered valuable services to educate the public opinion regarding general political matters through the Khilafat question. After its cooling down the Muslims, especially in the U.P., were again gripped with anxiety to find a formula of share in power with the Congress. Ismail Khan occupied the position of an articulate personality among them and was quite often chosen to preside over the conferences that were organised in growing number as time moved from the twenties to the thirties. From 1930 to 1946 he was a prominent leader in the Muslim League, a member of the Working Committee for a long period, President of the U.P. League Party and a member of the League Action Committee in 1945-46. Yet, he had intimate personal friends in the Congress.

Ismail Khan was not like those persons whose names are the milestones of history. Yet, paradoxically, he and Khaliquzzaman, the two Muslim leaders from U.P., have been invariably mentioned by every memoir-writer while explaining the cause of the final and catastrophic breach between the Congress and the Muslim League in 1937. Khaliquzzaman published his evidence for the judgement of posterity in his voluminous 'Pathway to Pakistan'. Ismail Khan was too modest to place his grievance on record. As a price of his independent thinking he had to incur the displeasure of Jinnah during the last days before Partition. Consequently, the earlier treatment of the Congress (1937) was once again repeated with him by the Muslim League while selecting its members for the Interim Government (1946). His public career closed after serving as Vice-Chancellor of the Aligarh Muslim University (1947-48). He died at Meerut in 1958.

[Indian Legislative Assembly Debates, 1938, Vol. III; Taqrir-i-Sadaarat: All Muslim Parties' Conference, Amritsar, 16 July 1925 (available at Mustafa Castle, Meerut); Presidential Address delivered by Nawab Mohammad Ismail Khan at the second session of the All India Muslim Conference, 15 November 1930 (available at

Mustafa Castle, Meerut); Khutba-i-Sadaarat: Muslim League, Gorakhpur, 18-20 March 1939 (available at Mustafa Castle, Meerut); Maulana Abul Kalam Azad—India Wins Freedom; Abdul Majid Khan—The Communalism in India: Its Origin and Growth; Struggle for Independence (1857-1947): A Political Record of the Pakistan Movement, Pakistan Publication; Jag Parvesh Chandra—India Steps Forward; The Indian Review, January 1930; N. N. Mitra (Ed.)—The Indian Annual Register, 1930—Vol. II, 1934— Vol. I, 1945—Vol. I & 1947—Vol. I; Personal interviews of the Research Fellow with Mrs. Akhtar Ahmad Khan, daughter of Nawab Ismail Khan, and with Aslam Saifi, an old politician in Meerut.]

(L. Dewani) S. Nabi Hadi

ISMAIL, MIRZA MUHAMMAD (SIR)
(1883-1959)

Mirza Muhammad Ismail, the Administrator -Statesman of Mysore, was born on 23 October 1883 in Bangalore. He belonged to a family which had come from Persia in the course of the business of importing horses (which at that time was like importing motor cars in our day). The head of that family, Ali Asker Sait, had commercial relations, both with the Mysore Ruling family and with the British. A close friendship thus developed between Ali Asker Sait and Sri Krishnaraja Wadiyar III, Maharaja of Mysore.

Mirza Ismail began his education at St. Patrik's School, Bangalore, and continued it in the Wesleyan High School. When, in 1896, a special school was started in Mysore City for educating the young Maharaja, Sri Krishnaraja Wadiyar IV, Mirza was one of those selected for the class. After leaving the special class in 1901, he joined the Central College, Bangalore, and graduated in 1905. He entered Mysore Government service as an Assistant Superintendent of Police in 1905. He was appointed Assistant Secretary to the Maharaja in 1908, Huzur Secretary in 1914, and Private Secretary to the Maharaja in 1923. He became the Dewan of Mysore in April 1926 and retired in May 1941.

During his Dewanship the Mysore State developed its resources and made progress in all directions. The subsidy of Rs. 35 lakhs payable to the British was reduced in 1928 by Rs. 10½ lakhs. The construction of an irrigational canal called the Irvin (now Visvesvaraya) canal to irrigate 55,000 acres of land was taken up. With the conviction that Governments have the duty of accelerating the pace of industrialisation, he was able to start, or helped in the starting of, some twenty-five industries including manufacture of paper, fertilisers, cement, steel, aircraft, electric bulbs, sugar and coffee-curing industry. Two new Hydro-Electric schemes, one at the Shimsha Falls and the other at the Jog Falls, were started. He launched a scheme of electrification of villages, the first scheme of the kind in India. Holding that public parks and private gardens are necessary for a full and happy life, he encouraged laying of gardens and construction of water fountains. He was responsible for the famous Brindavan Gardens near K. R. Sagar. The village, the town and the city, all received his attention; and facilities to people like water supply, clean roads, bus stands, rest-houses etc. were provided. He was able to persuade private philanthropists to help in the improvement of villages and in providing facilities.

He attended all three Round Table Conferences held in London (1930-32) and he pleaded for an All India Federation.

In August 1928, there were Hindu-Muslim disturbances in Bangalore which tried his patience and his skill in dealing with fanatical crowds. The Committee appointed to consider the question of cow-protection in his time recommended measures other than legislative to secure attention by both Government and the public to the preservation and welfare of cattle. He gave his sympathy and help equally to all religions in the State.

Mirza during his Dewanship was the most hardworking official in the State. His day began about 6 in the morning and he could be seen at his desk till 11 or later in the night. The mornings generally were given to inspecting the town, see-

ing the important public undertakings, examining conditions of sanitation and public amenities, receiving representations from public and giving directions to local officials regarding improvements. Questions were disposed of on the spot wherever possible. Circumlocution was avoided and practical public measures were carried through with all possible expedition.

Mirza was able to achieve so much for the State, supported as he was by the Maharaja. They were friends before they became Master and Servant and the friendship lasted unaffected all through. He inherited well-established procedure of administration and he was scrupulous in maintaining them and raising the standards of administration. As Dewan he had to submit the resolutions of his Council to the Maharaja as had been the custom, and in ninety-nine cases out of a hundred the Maharaja gave his sanction readily. Possibly in one per cent of the cases the Maharaja gave time to the Council to reconsider and resubmit its recommendations. Thus, by adhering to established constitutional methods, public measures were carried through in a smooth and unambiguous way, giving satisfaction to all.

Mirza was highly sensitive to public criticism and in cases of alleged bribery or corruption his action was quick and decisive, irrespective of the community or the status of the man concerned. His vigilant eye was attentive to every department of Government and every activity of the State.

After retirement from the Mysore Dewanship, he was appointed Prime Minister of Jaipur from 1942 to 1946. He transformed and improved the 'Pink City of Jaipur'. He helped in starting schools and colleges and began work for the founding of the Rajasthan University. On his suggestion, constitutional reforms were introduced in Jaipur State from 1 January 1944.

He became the Prime Minister of Hyderabad State in August 1946 at the request of the Nizam. But when he found himself opposed at every turn by a certain section of the Muslims of Hyderabad, who were against Hyderabad joining the Indian Union, Mirza resigned his office in May 1947. Even after this he endeavoured to bring about a peaceful settlement between the Nizam and the Government of India. He was strongly opposed to the division of India. He had declined many invitations to join the Muslim League.

He was leader of the Indian delegation at the Inter-Governmental Conference of Far-Eastern Countries on Rural Hygiene held at Bandung (Java) in 1937, and later he went to Indonesia as the United Nations Technical Assistant Representative. He toured the Middle East in 1952.

His policy of administration was combination of idealism and realism and expressed itself in adjustment and reconciliation. The mark which distinguishes the many works of Mirza is the finesse with which he completed them. He was no enemy of democracy but he was a conservative as a reformer.

His relationship with the Indian national leaders like Gandhiji were cordial. He had close contacts with many Europeans and Americans noted in the public and social life of their countries. His charm of manner was an expression of an inner grace.

He was made a K.C.I.E. in 1930. His book 'My Public Life' was published in 1954. Though depressed by events in post-independent India, the evening of his life was spent in going back to the poets and sages of his homeland, Persia. He died on 5 January 1959 when he was 75.

We may here recall the couplet of the Persian poet whom Mirza used often to quote as a statement of his working faith:

> "O man ! You came to this world crying;
> And all around you smiled the while;
> But when from hence you must be flying,
> Be it theirs to cry and yours to smile !"

[Sir Mirza Ismail—My Public Life: Recollection and Reflections, London, 1954; Speeches by Sir Mirza Ismail (1926-50) in 5 vols.; Sir Mirza Ismail: Views and Opinions on Him, 1942; Proceedings of the Mysore Representative Assembly, 1926-38; Proceedings of the Round Table Conference, 1930-31; Joint Committee on Indian Constitutional Reforms, 1932-33; Madras University Convocation Address, 5 August 1938; Files of the Hindu, the Indian Review, the

Indian Social Reformer, the Bombay Chronicle, the Spectator and the London Times.]

(S. R. Venkataramanan,
B. S. Subbaraya) D. V. GUNDAPPA

ISMAIL, MOHAMED (1896-1972)

It was on 5 June 1896 that Mohamed Ismail was born in the town of Pettai, Tinnevelly district, Madras. His father, Maulvi Rowther was a great scholar in Arabic, Urdu, Tamil and Sanskrit. He died when Mohamed Ismail was just five years old and the responsibility of bringing up the child and his younger brother fell on their mother who was a lady of liberal views. Economically, the family was a middle-class one but not poor. After the traditional religious education at the local *Madrasah*, Mohamed Ismail had his High School education at the C. M. S. High School, Tinnevelly, and his Collegiate education at the Christian College, Madras. Though not a book-worm, Ismail took keen interest in his studies and won several prizes.

Before he could complete his College education, Ismail was attracted by the non-cooperation movement started by Mahatma Gandhi. In response to the appeal made by the Mahatma in 1920, he gave up his studies and joined the Congress movement.

Even while a student, Ismail proved himself to be a good organiser and, with the co-operation of his younger brother Ahmed Ibrahim, started a young Muslim Society in his home-town, Pettai. It served as a training ground for future speakers and debaters. Several political pamphlets were published by this organisation, and Muslim young men were encouraged to take to English education and to be benefited by it.

Ismail Saheb was never an admirer of the parochial attitude of the extreme section of the Muslim League. He was a liberal Muslim with a nationalist outlook. So, he became an active member and supporter of the Indian National Congress. When the Madras Provincial Political Conference was held at Tinnevelly under the Presidency of S. Srinivasa Iyengar, both Ismail and his brother worked for the success of the Conference and supported the non-cooperation movement in 1920-22.

After discontinuing his studies in the College, Ismail joined a famous business concern at Madras, Messrs. Jamal Mohideen & Co., one of the biggest exporters of tanned hides and skins to foreign countries. Ismail joined this firm as an assistant and by sheer merit and sincere hard work became the manager and subsequently a partner in the company. By his sincerity and ability, he won the affection and admiration of Abdullah Saheb, one of the partners of the company, and then became his son-in-law. It was a happy union of two great Muslim families at Madras; the couple have lived happily and have one son, Miakhan.

Ismail was successful as a businessman, earned much and spent it liberally for helping the poor. Most of his gifts to mosques and educational institutions were anonymous. He became the Honorary Secretary of the Southern India Skins and Hides Merchants' Association at Madras. His knowledge of Indian economic and financial problems was admired by the members of the Central Legislative Assembly like F. E. James and R. K. Shanmugham Chetty. With the vast knowledge of men and things that he possessed, he could have easily become a member of the Provincial or Central Legislature, but he did not aspire for a seat in pre-independence days.

As a sincere Muslim, Mohamed Ismail held the view that every Muslim child should be taught the fundamentals of Islam. When religious instruction was prohibited in Government educational institutions, he insisted that Muslim schools like the *Maktabs* and the *Madrasahs* should be continued. As a result of the secularism of the Indian constitution, the prefix 'Muhammadan' was removed from the names of the Government Muhammadan High School and College at Madras. Ismail wanted to found new colleges with the help of the Muslim Educational Association of South India. With the co-operation of Basheer Ahmed Sayyid, Mohamed Ismail led a delegation to Burma, Malaya and Singapore to collect funds for founding a new college in the city of Madras. The delegation

collected over five lakhs of rupees, and with that amount the 'New College' was inaugurated at Rayappettah in July 1951. In the same year and month another college, called the Jamal Muhammad College was established at Tiruchirappalli by the liberal philanthrophy of Haji Jamal Muhammad Saheb. Mohamed Ismail played no small part in influencing the founder to set up this institution and in creating an endowment for it. The Feroke College in Malabar also owes its origin to the keen interest and effort of Mohamed Ismail. The Khader Mohideen College at Adirampattinam in Tanjore district owes a good deal to the help rendered by Ismail. It deserves to be noted that these colleges are fully national in their outlook and the majority of teachers and students are non-Muslims.

To begin with, Ismail was an ardent Congressman and a close associate of Jamal Muhammad, a merchant prince of Madras city, a sincere Congressman who gave lakhs to the Congress organisation and was a trusted friend of Mahatma Gandhi. But, when he stood for election in 1936 at Madras, Hindu communalism revealed itself and his rival T. T. Krishnamachari was elected. Jamal Muhammad was forced to join the Muslim League and Mohamed Ismail also followed suit.

Though a member of the Muslim League, Mohamed Ismail was not a fanatical Muslim but believed in the fundamental truth that the Muslims in India are Indians and they cannot go over to Pakistan. He was a sincere nationalist and held the view that the Muslims and Hindus can live together without rivalry. After the partition of India Ismail became the leader of the Muslim League in Tamilnadu. When the Council of the All India Muslim League met at Karachi, Ismail maintained that there was nothing in common between the Indian Muslims and the Muslims of Pakistan except their religion. The following views expressed by him to Liaqat Ali Khan show his national spirit: "Nawab Saheb, we are parting to-day as foreigners and as nationals belonging to two different countries. Since you are the Prime Minister of Pakistan, I consider it my duty to say a few words. Under no circumstances should you interfere in the affairs of the Indian Muslims. We are quite aware of our responsibilities and duties as also our rights and privileges and we know how to safeguard them.... Whatever may happen to the Muslims in India, you should treat the minorities in Pakistan justly and generously."

Mohamed Ismail was simple, soft-spoken and sweet-mannered. But on principles he was tough and tenacious. He would rather break than bend. He was not a politician by profession but a businessman who had to enter politics to serve his people and his country. He became a member of the Madras Legislative Assembly in 1946 and then the Leader of the Opposition. As the Leader of the Opposition he conducted himself with great dignity and decorum and his speeches were listened to with rapt attention.

Ismail had clear views on every topic and his speeches and writings, both in English and Tamil, were noted for their simplicity and clearness. He believed in simple living and high thinking. He had a majestic appearance when dressed in sherwani and pyjama with a fez cap. In spite of his age, his speeches and conversations were pleasant and instructive. His conversations were illuminated with sparkling wit. While presiding over a conference, he was calling on speaker after speaker. When he announced the name of a prominent writer, the person approached the President and informed him that he could only write but could not speak. Ismail went to the mike and announced amidst laughter, "Our distinguished writer says that he can only write and cannot speak. But, you need not be disappointed. He has told me all that he wants to say now and he will write them all in a book. It is for you to purchase the book and find it out for yourselves." As a member of the Industrial Planning Commission and the Mica Enquiry Commission, Mohamed Ismail emphasised the necessity of mining the Lignite at Neyveli.

[Zalal Zakariah—Meet Mr. Mohamed Ismail, Madras, 1960; Muhammad Sulaiman—Speeches of Mr. Mohamed Ismail in Tamil; N. Perumal—Talented Tamils, Madras, 1959; L. Bahadur—The Muslim League, Its History

and Achievements; Natesan—Eminent Mussalmans, Madras, 1922; The Hindu Files.]

(Emmanuel Divien) A. KRISHNASWAMI

ISWAR CHANDRA VIDYASAGAR

—See under Vidyasagar, Iswar Chandra

ISWAR SARAN (MUNSHI) (1874-1947)

Munshi Iswar Saran was born at Gorakhpur (U.P.) on 26 August 1874, in a middle-class Kayastha family originally belonging to Chhapra district in Bihar. His father, Munshi Chhotu Lal, was a lawyer who had settled in Gorakhpur. His mother's name was Basmati Devi.

Beginning with the traditional education in Urdu and Persian, Iswar Saran had his early schooling at the local Christian Mission School and subsequently he graduated from the University of Allahabad. He took up his father's profession and shifted later to Allahabad to practise at the High Court.

He married Shivrani Devi and on her death later married Mukhrani Devi. From his first wife he had two sons and one daughter, and a son and a daughter from the second. His eldest son rose to be a judge of the High Court.

From his early days he came into contact with some ardent theosophists and was very close to Mrs. Annie Besant and George Arundale. He devoted his attention to theosophy. But liberal politics attracted him greatly. He was influenced by the writings of James Mill and Charles Bradlaugh; and by his association with early political leaders, like Pandit Madan Mohan Malaviya, Babu Ganga Prasad Varma, Pandit Motilal Nehru and Tej Bahadur Sapru, was drawn into the fold of the Indian National Congress. He organised the U.P. Political Conference in 1910 and became the President of the U.P. Provincial Congress Committee in 1918. He was chosen to meet Lionel Curtis in connection with constitutional reforms. Till the time that the Congress adopted non-cooperation, he remained an active member, though even later his preference was for the Indian National Congress. He was elected to the Indian Legislative Assembly in 1921 as an Independent and remained in active opposition to the Government. He retained his seat till 1924.

Iswar Saran was essentially a nationalist, completely oblivious of regional, parochial or sectarian considerations. He was charmed by the vision of the greatness of a free India, which event came only a few months after his death. Parliamentary government was his ideal and he strove for its achievement by constitutional means. He did not join the non-cooperation or civil disobedience movement. He upheld the cause of Swadeshi, which to him was "only one aspect of the real and the comprehensive Swadeshi spirit, which is another name for nationalism...and is part and parcel of a great wave of nationalism". He supported cottage industries and demanded of the Government to encourage indigenous manufactures.

Though he did not endorse the non-cooperation programme, yet he was a vehement critic of the repressive policy of the Government. In his speech in the Indian Legislative Assembly on 18 January 1922, he condemned violence by the people, but more strongly so the action of the Government in suppressing the volunteer organisation and denying freedom of speech and association. He said that as the Congress Committee meetings "were declared unlawful", the "non-cooperators had accepted the challenge to their freedom of speech and freedom of association. Gaols were no longer the places of terror; rather they were considered the places of pilgrimage. Non-cooperation was not a disease but a symptom. It could never die. Time should not, therefore, be lost to retrace their steps and to adopt a constructive scheme to meet the causes leading to non-cooperation."

His last years, since 1933, he devoted to the cause of social reform and established the Harijan Ashram at Allahabad to improve the condition of scheduled caste people. This institution will remain a living memorial to his faith in the equality of men and eradication of untouchability. His interest in social reform had found expression in his welcoming, in his early years, his caste-fellows returned from studies in the United

Kingdom and giving their due position in the caste. He upheld widow-marriage and in later years advocated inter-caste marriages. He used the periodicals and public platform to give expression to his views. He was an accomplished speaker in English, Urdu and Hindi. His contributions in the field of education were many and varied, as he was associated with the management of the Kayasth Pathshala, the Allahabad University and the Annie Besant School.

[Indian National Congress Proceedings, 1908, Madras Session; Indian Legislative Assembly Debates, 1922-24; N. N. Mitra (Ed.)—The Indian Annual Register, 1923 and 1924; Personal interview of the Research Fellow with Shankar Saran, son of Munshi Iswar Saran.]

(L. Dewani) BISHESHWAR PRASAD

IYENGAR, A. RANGASWAMI (1877-1934)

A. Rangaswami Iyengar was born in July 1877 at Erukatur, a village in Tanjavur district of Tamil Nadu. His father Narasimha Iyengar was a small landowner. His mother was a sister of Dewan Bahadur Srinivasa Raghava Iyengar, Inspector-General of Registration, Madras, and S. Kasturi Ranga Iyengar, the nationalist journalist. Rangaswami had his education at Nagapattinam, Coimbatore and Madras, where he took Arts and Law degrees.

Winning many laurels at school and college, he joined Government service in the Madras Secretariat as a clerk, but soon resigned it to set up practice in 1902 at Tanjavur. Before he could settle down at the Bar, he was summoned by Kasturi Ranga Iyengar to assist him in running *The Hindu*, a struggling but influential nationalist English daily, which he had purchased in 1905. Functioning both as Manager and Assistant Editor, Rangaswami helped to build up the paper. Together with Kasturi Ranga Iyengar, he took also a prominent part in public activities.

In 1915 he left *The Hindu*, when his request for a partnership in the concern was turned down. He acquired from G. Subramania Iyer the leading Tamil daily, *Swadesamitran*, in partnership with S. Rangaswami and C. R. Srinivasan, and became Editor of the paper. The *Swadesamitran* became the leading organ of Indian nationalism in Tamil under his editorship.

He was actively associated with Mrs. Annie Besant's Home Rule agitation during the war years (1914-18), serving as Secretary of the Home Rule League for three years. He was a member of the Congress delegation which went to England in 1919 to plead for full self-government for India. Disappointed with the Montford reforms the Congress, under Gandhiji's leadership, launched the non-cooperation movement, but Rangaswami Iyengar kept out of it as a believer in constitutional methods.

When C. R. Das led the movement within the Congress for fighting the elections under the new reforms to keep out anti-national elements from the legislatures, Rangaswami Iyengar emerged as one of the founders of Das's Swarajist Party in South India. He was elected to the Central Legislative Assembly from the Tanjavur-Trichinopoly Constituency in 1924 and was the Secretary of the Swarajist Party in the Assembly for three years. He was elected without a contest for a second term in 1927. On Das's death, Pandit Motilal Nehru became the leader of the Swarajist Party. Rangaswami Iyengar acted as Motilal's right-hand man in the Central Assembly. His contribution to the debates on fiscal and economic issues was marked by deep scholarship and intense concern for national interests.

He pleaded in the Assembly for protection to Indian industries against imports from abroad. He championed the cause of Indians in South Africa and condemned the racial policies of the Whites. He ceaselessly urged that India should be accorded an equal place with other British Dominions in international relations. When Sir Basil Blackett introduced the Reserve Bank Bill in 1927, Rangaswami Iyengar welcomed it in the interests of the development of Indian banking. He was critical of the budgets of the Indian Government and demanded greater control for popular representatives over taxation and public expenditure.

In January 1928, he took up the editorship of

The Hindu on the invitation of Kasturi Srinivasan. Though this meant a withdrawal from his public and political activities, his services were in great demand as constitutional adviser for the Congress Party. Rangaswami Iyengar attended as a delegate the Second Round Table Conference on Indian reforms in London in 1931. Gandhiji, who attended it as the sole representative of the Indian National Congress, invited Rangaswami Iyengar to act as his political secretary and constitutional adviser.

Rangaswami was greatly distressed over the abortive outcome of the conference and the repression that was launched in India after Gandhiji's return from London. He felt, however, that the Congress should not keep away from parliamentary activity. He favoured the calling off of the satyagraha campaign of 1932, which by 1933 was showing signs of petering out.

Rangaswami Iyengar went to England again in 1933 to give evidence before the Joint Parliamentary Committee on Indian reforms. He wrote in that year a book outlining a Federal Constitution for India, which presented the nationalist approach to the problem of constitution-making. He favoured a considerable measure of autonomy for the provinces. He was opposed to the system of communal electorates and preferred a scheme of proportional representation for elections to legislatures.

After his return, he was interested, in concert with leaders like Dr. B. C. Roy from Bengal and K. M. Munshi from Bombay, in reviving the Swarajist Party as the constitutional wing of the Congress. While the move was taking shape, with the blessings of Gandhiji, Rangaswami Iyengar suffered a paralytic stroke towards the end of 1933 from which he never recovered. He passed away on 5 February 1934.

As a journalist, parliamentarian, constitutional expert and publicist, Rangaswami Iyengar rendered outstanding service to the freedom movement and the nationalist cause. Gentle in his speech and amiable in his manners, he inspired confidence and respect in everyone who met him. As an Editor he was known for the generous sympathy and encouragement he gave to young aspirants in the profession. A lover of music and other Indian arts, he was one of the prime movers behind the Music Academy of Madras.

[V. K. Narasimhan—Life of S. Kasturi Ranga Iyengar (Publications Division, Govt. of India); —Kasturi Srinivasan (Popular Prakashan, Bombay); The Files of The Hindu, Madras.]

(Emmanuel Divien) V. K. NARASIMHAN

IYENGAR, S. KASTURI RANGA
(1859-1923)

During the first quarter of this century, S. Kasturi Ranga Iyengar was a prominent national leader in journalism and politics. He was born on 15 December 1859 of orthodox Vaishnavite Brahmin parents professing the cult of the great Saint-Philosopher Ramanuja. Sesha Iyengar, the father of Kasturi Ranga, was a revenue official under the District Collector of Tanjore. It was a middle-class family and it had then become the fashion to give the sons some English education to enable them to serve under the British. Of the three sons of Sesha Iyengar, the eldest was Srinivasaraghava Iyengar who rose to the position of Inspector-General of Registration in the Madras Government and served for some years as Diwan of Baroda.

Up to the age of twelve, Kasturi Ranga, the youngest son, picked up the rudiments of the three R's in the village schools at the places where his father was posted. He was then sent to the Provincial School and College at Kumbakonam where his elder brother was studying. While still at school, he was married to a girl of ten of his own caste as was the custom of those days. After completing his Matriculation at Kumbakonam, Kasturi Ranga proceeded to the Presidency College, Madras, from where he took his Arts degree in 1879. He then joined the Law course in the same College but failed in the first attempt. In 1881 he secured the post of Sub-Registrar in the Registration Department, a post which did not then carry a salary, but

earned him a commission based on the stamp value of registered documents of about Rs. 40 a month. After three years of service, he appeared again for his degree in Law, and succeeded. He got himself apprenticed to V. Bashyam Ayyangar who was then one of the foremost lawyers of India.

Kasturi Ranga was enrolled as Vakil on 31 March 1885. He preferred to set up practice in Coimbatore instead of Madras. This enabled him to obtain a lucrative practice in a short time. Further, he was able to play a prominent part in the public life of that town. He was elected to the Municipal Council and was appointed an Honorary Magistrate and a Jail Visitor and later nominated to the Coimbatore District Board. He founded a Cosmopolitan Club at Coimbatore. After nine years of practice at Coimbatore, Kasturi Ranga shifted to the City of Madras where he expected to find a greater scope for his practice as well as for his public work. By this time, he had three daughters and two sons. His calculations regarding a bigger practice in law did not materialise. He found ample compensation, first in politics and later in journalism. He was one of the prominent organisers of the Madras Mahajana Sabha which for a long time was the leading political organisation of the City of Madras. He took an active part in the earlier stages of the Congress organisation.

The most important event in the life of Kasturi Ranga was his acquisition of *The Hindu* in 1905. The paper had been started as a weekly organ in 1878 by a group of idealists, of whom G. Subramania Iyer and Veeraraghavachariar were the most prominent. In 1889 the paper was converted into a Daily but its financial position continued to be precarious till it became the property of Kasturi Ranga Iyengar.

From 1905 up to his death in 1923, Kasturi Ranga's major pre-occupation was the building up of *The Hindu* as an effective newspaper and as a paying business concern. He achieved success in both respects and by the time he died, *The Hindu* was one of the best produced and most influential newspapers in India. He brought to the work of journalism a combination of wisdom and courage. He did not hesitate to risk the displeasure of the authorities by exposing the misdeeds which brought about the failure of the Banking firm of Arbuthnot and Company. It was largely due to the dogged persistence of *The Hindu* that the chief culprit Sir George Arbuthnot was found guilty of falsification of accounts and misappropriation of funds and sentenced to eighteen months' rigorous imprisonment.

Kasturi Ranga's control of *The Hindu* coincided with the internal conflict of the moderates headed by Sir Pherozeshah Mehta and Gokhale and the so-called extremists led by Lokamanya Tilak. The most prominent politicians in Madras were on the side of the moderates, but *The Hindu* lent its forceful support to Tilak and his group. Though he condemned the tactics of the extremists at the Surat Congress in 1907, Kasturi Ranga practically retired from active politics for nearly ten years, when the Congress organisation was dominated by the moderates.

In 1916 when there was a rapprochement between the moderates and the extremists, Kasturi Ranga returned to politics and played a prominent part in formulating the Congress-League scheme. He supported the Home Rule movement started by Annie Besant, the head of the Theosophical Society in India. He also presented a Memorandum supporting the Congress-League scheme to Montagu, the Secretary of State for India, who toured with the Viceroy, Lord Chelmsford, in order to evolve a scheme of political reforms at the end of the war.

In his paper, Kasturi Ranga gave discriminating support to Britain and her Allies in the First World War. In August 1918, the British Government invited a representative team of five editors from India to visit Britain and the battlefields on the Western Front. Kasturi Ranga was one of the party. The visit lasted five months and he was greatly impressed by the war efforts of the Allies. He was given a great reception on his return to Madras in January 1919.

Soon after his return, Indian politics took a tragic turn. The Rowlatt Bills were passed and Mahatma Gandhi started his satyagraha which was followed by the outbreak of violence in many places, and culminated in the Jallianwala Bagh tragedy.

The Hindu stood against the Government and gave support to Mahatma Gandhi and the Congress leaders. Though Kasturi Ranga was at first rather critical of the non-cooperation movement started by Mahatma Gandhi in 1920, later he became its ardent supporter. During the critical years of 1920 to 1922, the support of *The Hindu* was a great asset to the freedom struggle.

After the trial and sentence of Mahatma Gandhi in March 1922, the satyagraha movement became stagnant and a committee was set up by the A.I.C.C. to report about the situation, headed by Hakim Ajmal Khan and including Pandit Motilal Nehru, C. Rajagopalachariar and Kasturi Ranga Iyengar. Three members, V. J. Patel, Motilal Nehru and Hakim Ajmal Khan, were of the view that satyagraha and civil disobedience should be given up in favour of entry into legislatures but the majority of the members including Kasturi Ranga agreed that the country was not prepared for mass civil disobedience, opposed the idea of Council Entry and advocated concentration on the constructive programme and occasional civil disobedience against unreasonable restraints.

At the end of 1922, Kasturi Ranga fell ill and, after a year in bed, he died in December 1923. Gandhiji wrote in the *Young India* that "in the death of Mr. Kasturi Ranga Iyengar India has lost one of her foremost leaders. His services to the country as a premier journalist are well -known." The Indian National Congress meeting at Kakinada in the same month placed on record its deep sense of loss at the death of Kasturi Ranga Iyengar, and appreciation of his valuable services poured in from all parts of India.

Though Kasturi Ranga Iyengar was an orthodox Brahmin, he was liberal-minded and supported gradual removal of all social distinctions. He was also a believer in the removal of untouchability, prohibition of child-marriage and emancipation of women. He strongly supported Gokhale's efforts for universal compulsory primary education. He was also a strong advocate of industrial development.

Kasturi Ranga Iyengar was of moderate height, fair-complexioned and good looking. He was mild-mannered and easily accessible. He would hear everyone patiently and make up his mind after an objective assessment of all aspects of a problem. He was austere in his personal habits and gave all his time to his editorial and public activities, often neglecting his domestic affairs.

He deserves an honoured place among the prominent Indians of this century. His single-minded patriotism and strict adherence to truth in the publication of news and fairness and freedom from malice or personal prejudices in dealing with those with whom he did not agree entitle him to respect and gratitude and a high place among the builders of modern India.

[Diary of S. Kasturi Ranga Iyengar; The Hindu Files; Islington Committee Report; Letter to S. Satyamurti and others; Montagu's Diary, 1917; Letter from Fort St. George, 1915; Pattabhi Sitaramayya—The History of the Indian National Congress, Vols. I & II; R. T. Parthasarathy—Dawn and Achievement of Freedom in India; V. K. Narasimhan—Kasturi Ranga Iyengar (Builders of Modern India, Government of India), 1963.]

(Emmanuel Divien) K. SANTHANAM

IYENGAR, KASTURI SRINIVASAN
(1887-1959)

Kasturi Srinivasan Iyengar was born on 7 August 1887, at Coimbatore, an up and coming industrial town in Tamil Nadu, where his father, S. Kasturi Ranga Iyengar, had started his career as a lawyer. His ancestors hailed from Innambur, a village in Tanjavur district. Kasturi Ranga Iyengar shifted in 1894 to Madras, where his eldest brother, Srinivasa Raghava Iyengar, was Inspector-General of Registration. Srinivasan joined the Hindu High School in Triplicane and went on to the Presidency College, graduating in 1908. His marriage with Komalammal, a cousin of his, was solemnised in 1905, the same year in which Kasturi Ranga Iyengar had purchased *The Hindu*, a struggling but influential nationalist English daily. He joined the Law College in 1908, but after his failure in the First

examination in Law, his father decided to draft him into *The Hindu* on the managerial side. He learnt the ropes under A. Rangaswami Iyengar, who was Manager and Assistant Editor of *The Hindu* till 1915. After the latter's departure from *The Hindu*, Srinivasan took over the managership and became familiar with every aspect of newspaper production.

When Kasturi Ranga Iyengar died in December 1923, Srinivasan and his younger brother, K. Gopalan, inherited the paper. S. Rangaswami, Srinivasan's cousin, succeeded to the editorship. His death in 1926 meant Srinivasan's taking up the editorship for a time, but the burden of editing and managing being too much, he invited A. Rangaswami Iyengar to take over the editorship in 1928. Srinivasan devoted himself to the improvement of the equipment and the finances of the paper with conspicuous success. He visited Europe in 1931 and 1933 with Rangaswami Iyengar.

The mantle of Managing Editorship fell on him again when Rangaswami Iyengar died prematurely in 1934. During the next quarter of a century, when Srinivasan was in sole charge of the direction and fortunes of *The Hindu*, he built it up into a highly respected and internationally known daily. He took a lively interest in Indian nationalist politics and used his position as Editor from behind the scenes to influence the views and decisions of men in the Government and in the Indian National Congress. In 1937 he was one of those primarily responsible for bringing about an understanding between the Viceroy and the Congress leaders which led to the assumption of office by Congress Ministries.

During the war years (1939-45) Srinivasan had to play a crucial role, as President of the All-India Newspaper Editors' Conference, in safeguarding the freedom of the Press from attacks by the Government under the Defence of India Rules. In 1940, when the Indian Press was threatened with pre-censorship and other rigid regulations ostensibly intended to check anti-war activities, Srinivasan was chosen unanimously, by editors of the Anglo-Indian newspapers like *The Times of India* and *The Statesman* as well as the editors of the Indian nationalist dailies, as President of the AINEC. He evolved the system of Press Advisory Committees to advise the Governments at the Centre and in the Provinces on the action to be taken against newspapers under the Defence Rules. Though the system was subject to severe strains occasionally —and on one occasion the entire Press had to suspend publication for one day and adopt a black-out of official news as a protest against the imposition of censorship—it served by and large to protect the Press from undue encroachments and enabled it to publish nationalist political news without let or hindrance. For three crucial years Srinivasan acted as the guardian and authentic spokesman of the Indian Press, commanding the confidence of both the Government and the editors.

The advent of independence in 1947 found Srinivasan heading the Indian and Eastern Newspapers Society, the organisation of proprietors of leading newspapers. In this capacity he led a delegation to England in 1948, which negotiated an agreement with the British Reuter's news agency for the transfer of its Indian subsidiary, the Associated Press of India, to the Indian-owned Press Trust of India (PTI) and for a partnership of PTI in Reuters. The agreement was welcomed by Sardar Patel as laying the basis for a national news agency to serve the Press of Free India. Srinivasan became the first Chairman of the PTI Board. He met with opposition when he sought to get the Reuter agreement renewed after three years, partly because of Reuter's attempt to restate the purposes of the agreement in a form that made the PTI appear as a junior partner in Reuter's. The PTI Board rejected the new agreement against Srinivasan's advice and he thereupon resigned from the Board.

Srinivasan served on a committee which was set up by Sardar Patel, as Home Member in the Interim Government of 1946, to revise the Press Laws. In recognition of his services to the Press, he was awarded the Padma Bhushan by the President of India in 1954. When editors of many countries launched in 1951 the International Press Institute for defending Press freedom all over the world, K. Srinivasan was elected its

Vice-President and chosen as Chairman of the Indian National Committee. Srinivasan attended in 1957 the general assembly of the IPI at Amsterdam.

Accustomed to treating his employees as the head of a family, Srinivasan was rudely shaken by the advent of trade unionism in his paper in 1957. A strike in 1958, which forced the paper to shut down for the first time in eighty years, affected him deeply. He fell ill towards the end of 1958 and passed away on 22 June 1959.

Simple and unostentatious, readily accessible to everyone, Srinivasan was a lovable personality. Though he did not do any writing as editor, his influence on the paper was all-pervasive. He shunned the limelight and rarely appeared on the public platform. A lover of good classical music, he was a generous patron of musicians. He was a lover of chess and cricket and was very much interested in the turf. In his later years he presided over a large clan as a loving and benevolent patriarch.

[The Hindu Files; Bhandarkar—K. Srinivasan, 1960; Proceedings of the All India Newspaper Editors' Conference.]

(Emmanuel Divien) V. K. NARASIMHAN

IYENGAR, N. GOPALASWAMY (1882-1953)

N. Gopalaswami Iyengar, a nephew of S. Kasturi Ranga Iyengar of *The Hindu* and younger brother of A. Rangaswami Iyengar, was born on 31 March 1882 in a middle-class Brahmin family in Tanjore district of the Madras Presidency. His father, Narasimha Iyengar, was a small landowner.

He was educated at the Wesley School, Presidency College and Law College, Madras.

His public life extended for well over 45 years. In 1904 he was for some time an Assistant Professor at Pachaiyappa's College, Madras. In 1905 he joined the Madras Civil Service and served in it till 1937. He had experience of varied types of work; as Deputy Collector till 1919, Collector and District Magistrate (1920), Registrar-General of Panchayats and Inspector of Local Boards for seven years from 1921. He was Inspector of Municipal Councils and Local Boards till 1932, Secretary to Government in the Public Works Department (1932-34) and Member of the Board of Revenue till 1937. He was also a member of the Indian Legislative Assembly in 1927, and of the Council of States in 1944-46.

In 1937 he was appointed the Dewan of Kashmir. During the tribal invasion of Kashmir, he played a notable part in India's appeal to the U.N. He joined the Central Cabinet in 1947 as Minister without portfolio, later as Minister for Railways, temporary Minister for States and Minister for Defence since May 1952. The title of Dewan Bahadur was conferred on him in 1922.

While a member of the Council of States (1944-46) he pleaded for a greater measure of Indianisation of the army. He believed in independence of religion, education and politics. He criticized the Executive of the Government of India for not heeding to the representatives of the public, and strongly advocated forming a National Government. He wanted the British Government to impose economic sanctions on the South African Government. He also strongly condemned the British taxation policy and stressed the need for Khadi development in the country.

As Dewan of Kashmir he was engaged in many nation-building activities, and played no small part in framing India's Constitution. He was never indifferent to progressive movements in British India. He worked on the Sapru Committee; his elucidation of paramountcy and his explanation regarding the derivation of sovereignty from the people was very much appreciated by the members of the Constituent Assembly. He died on 9 February 1953.

[Who's Who in Madras, 1934; The Modern Review, 1953, Vol. 94; The Indian Review Files, 1940; The Hindu Files, 1943-53; Council of States Debates (1943-46); Constituent Assembly Debates (1946-47).]

(Emmanuel Divien) N. SUBRAHMANIAN

IYENGAR, SESHADRI SRINIVASA
(1874-1941)

The elder son of Seshadri Iyengar, an orthodox Sri Vaishnava Brahmin and respected and affluent landowner of Ramanathapuram (Ramnad) district, Madras, Srinivasa was born on 11 September 1874. He had his higher education at Madura College, Madurai, and the Presidency and Law Colleges, Madras, took his B.A. in 1895 and B.L. in 1897. He married Renganayaki, a daughter of Sir V. Bashyam Iyengar, a leader of the Madras Bar and later, Judge of the High Court. Srinivasa Iyengar had two children, a daughter, Ambujammal (who was associated with Mahatma Gandhi and became Chairman of the Reception Committee of the Avadi Congress, 1954), and a son, Parthasarathi, Advocate and businessman, now living in retirement in the Vaishnavi Temple which he has established near Avadi. Srinivasa Iyengar's younger brother, Venkatesa Iyengar, was also an Advocate and publicist.

Srinivasa Iyengar commenced practice in the Madras High Court in 1898. His incisive mind, colossal memory, phenomenal mastery of case-law and forceful powers of advocacy enabled him to advance to the forefront of the profession in an incredibly short time. His intimate knowledge of Hindu Dharma Shastras and of the great classics of jurisprudence and constitutional law, coupled with his original inquiring mind, made him a legal thinker in his own right, and his edition of Mayne's 'Hindu Law' (1939) was itself hailed as a classic. Besides, he had a wide-ranging mind that was at home in many branches of knowledge, and his conversation amply reflected his well-stocked mind, the unceasing cerebration of his first-rate brain, and his inveterate humanism.

Besides law, Srinivasa Iyengar's other interests were education (he was elected to the Senate of the Madras University in 1912), social reform (he presided over the Social Reform Conference at Coimbatore in 1916), and politics. Among his early influences were Sir Sankaran Nair (who presided over the Amraoti Congress, 1897) and C. Vijayaraghavachari (who presided over the Nagpur Congress, 1920). He was also an admirer of Gokhale (in whose name he endowed a prize) and later of Mahatma Gandhi.

Although Srinivasa Iyengar felt concerned about the developing political situation in India at least after 1910, it was only in 1920 that he took the plunge into politics, having first resigned in February the office of Advocate-General. He presided over the Madras Provincial Conference (1920) at Tirunelveli, gave up his princely practice at the Bar, resigned the membership of the Legislative Council (to which he had been returned by the Registered Graduates), returned the C.I.E. to the Government, and took a leading part in Congress affairs. He actively participated in the Congress sessions from Ahmedabad (1921) to Lahore (1929), and gave an unparalleled lead to the Congress in Madras for about ten years. After the Congress had decided on Council-entry, he led the Party to victory in Madras in 1926, and was himself elected from Madras to the Central Assembly, where he was elected Deputy Leader of the Congress (Swarajya) Party, and also acted as Leader for a time when Motilal Nehru was away from India. Srinivasa Iyengar presided over the Gauhati session of the Indian National Congress (December 1926), and during his tenure of presidentship did a great deal to bring about a rapprochement between the leaders of the Hindu and Muslim communities, and his efforts were crowned with success at the Madras Congress (December 1927) where the resolution on Hindu-Muslim unity was passed with general all-round support. It was also about this time that he published 'Swaraj Constitution', outlining a federal scheme of government for future India.

Srinivasa Iyengar denounced the appointment of the all-white Simon Commission and organised the boycott of the Commision at Madras. In 1928 he made a European tour, re-established the London Branch of the Indian National Congress, and returned to India with pronounced socialist leanings. When the All-Parties' Report (known as the 'Nehru Report') was published in 1928 outlining a constitution for India in terms of 'Dominion Status', Srinivasa Iyengar organised the Independence League, with himself as President and Jawaharlal Nehru

and Subhas Chandra Bose as Secretaries. The differences between Motilal Nehru and Srinivasa Iyengar on the issue of 'Dominion Status' *versus* 'Independence' became acute during 1929, and although it was decided finally in favour of Independence at the Lahore Congress in December 1929, Srinivasa Iyengar himself decided to retire from active public life early in 1930. He made, however, a brief return to political life in 1939, spoke often in public, published 'Problems of Democracy in India' and 'Stalemate and Reorganisation', and attended the Tripuri Congress (1939), but found himself more and more out of tune with the policies and programmes of the Congress High Command. During these last years, he was more of a freelance in politics, a dynamo of political thought, than an organisation man. He died suddenly, on the morning of 19 May 1941, at his residence 'Amzad Baugh' in Luz, Mylapore, Madras.

Srinivasa Iyengar was undoubtedly the most brilliant, the most dynamic and the most versatile of the South Indian leaders during the "between the wars" period. By his extensive educative tours in Madras, he carried the message of Nationalism to the remotest villages, and it was to his credit that he made the Madras Province Congress-minded. His great intellectual distinction, the singular purity of his personal life and his powerful advocacy of India's case for independence won for him numerous admirers all over India. He was an ardent gospeller of social reform, he was deeply religious but no bigot, he was a vigorous critic of casteism and untouchability, and with his easy and natural ways he gained the confidence of all castes and communities. He was generous to a fault in making lavish gifts or donations to worthy persons or causes, and he was sometimes impulsive in his actions. He deeply distrusted the Gandhian attempt to mix religion with politics, and he fervently pleaded for secularism, nationalism, democracy and socialism, and swore by complete independence outside the British Commonwealth. Young Kamaraj of Virudhunagar was one of Srinivasa Iyengar's many finds, and among his staunchest supporters were Satyamurti, Muthuranga Mudaliar and Subhas Chandra Bose. Srinivasa Iyengar was a believer in "linked leadership", by which he meant that a real leader should maintain meaningful contacts with all the cadres in the political organisation and from the national to the village level. In recent decades, Srinivasa Iyengar's ideal of "linked" or "grass roots" leadership has been put to practice with great success by Satyamurti and Kamaraj.

Srinivasa Iyengar was neither addicted to luxurious living nor made a show of austerity. He had the higher detachment, for he was no slave of position or possession, of fame or success. During the heyday of his political pre-eminence at Madras, for the millions he was 'Sriman', by which they meant 'Lord of Bounty'. It implied affection, admiration and unqualified trust. There was indeed a magnificence about the man who was also among the most humane and generous-hearted of leaders.

[K. R. Srinivasa Iyengar—S. Srinivasa Iyengar: The Story of a Decade of Indian Politics (1939); S. Ambujammal—En Thanthayar ('My Father'), in Tamil; R. T. Parthasarathy—Tamil Nadu Thantha Talaivargal ('Leaders of Tamil Nad'), in Tamil; Khasa Subba Rau—Men in the Limelight (1941); S. Srinivasa Iyengar—Law and Law Reform (1907); —Swaraj Constitution (1927);—Mayne's Hindu Law, New Edition (1939);—Problems of Democracy in India (1939);—Stalemate and Reorganisation (1939); Madras Legislative Council Proceedings, 1916-20; Central Legislative Assembly Proceedings, 1927-29.]

(Emmanuel Divien) K. R. SRINIVASA IYENGAR

IYENGAR, V. BASHYAM (SIR)
(1844-1908)

Sir V. Bashyam Iyengar, a legal luminary in Madras towards the end of the Victorian age, and the first member of the Indian Bar to be knighted, was born in January 1844, in the Vembakkam family which played a prominent part in the legal and social worlds of the old

Madras Presidency for some decades. The family was wealthy and later, mainly under Sir V. Bashyam Iyengar, influential. At about this time the Brahmins were practically the leaders of Indian society, and Sir V. Bashyam Iyengar himself was to lend much justification for the primacy.

Bashyam had a distinguished career at college. He served for some years in the Registration Department. Service under the Government had a fascination in those days, of which no conception can be formed now. But Bashyam was born to be a lawyer. He spent all his available leisure hours in studying law. Appearing for the Bachelor of Law degree examination, he took the first place in the first class. He joined the Bar in 1872 and lost little time in making his mark. His potential ability so impressed the then Advocate-General of Madras, P. O'Sullivan, that he accepted Bashyam as a junior. At the end of the apprenticeship period, O'Sullivan said that the young lawyer would attain "the highest position open to a native of India". So it proved.

Bashyam did not lack formidable competitors at the Bar. It was, in fact, the golden age of the legal profession in Madras. But Bashyam's solid qualities told, and he soon became a leader of the Bar. He acted as Advocate-General in 1898 and 1905.

Bashyam was an eminent Victorian. His advocacy was balanced, judicious, and even grave. He achieved his effects not by oratory or rhetoric, but by sheer power of cold, hard facts. He had a prodigious memory, and could maintain long and involved arguments without a scrap of a note. Though retained to advocate a particular aspect of a case, he was willing to realise that there might be other aspects too. He was eminently fair and logical.

On 8 March 1901 Bashyam was appointed to act as a Judge of the Madras High Court. He was made permanent on 1 August in the same year. Judgeship was a pecuniary loss for him, but he valued the chance to settle the law on many points. "His judgements were largely based on fundamental principles, though he did not neglect references to precedents." As conscientious and deliberate on the Bench as at the Bar, Bashyam set store by clarity of expression in his judgements. "He was of the opinion that a judgement should be so worded as to be incapable of being misread or misunderstood even by persons deliberately trying to do so." His views on the origin and nature of the *Mitakshara* doctrine of joint family property, expressed in a judgement reported in *Indian Law Reports*, 25, Madras, 149, are considered notable and striking.

Bashyam was on the bench for two years and nine months when, at the end of 1904, he retired. He resumed practice at the Bar after competent legal advice had told him that he could. He did not, however, remain a lawyer for long, for on 18 November 1908 he passed away.

Bashyam's ideas were conservative on most subjects. He agreed that social reform was necessary, but argued that change must come gradually. "No society has ever been improved by a revolution. Revolution may bring about a social dissolution, but cannot construct." Social reformers should achieve their objectives by creating a "healthy public opinion". He advised, "Do not despise small reforms for which society may be prepared."

These ideas were reflected in his work as a member of the Madras legislature. He had the Hindu Gains of Learning Bill passed by the Legislature. Though vetoed by the Madras Governor, a Bill on similar lines was adopted by the Central Legislature some twenty years later. Bashyam was also responsible for the drafting of the Madras General Clauses Act, 1891, which was the model for the Indian General Clauses Act six years later.

Bashyam was a lawyer and was content to be a lawyer alone. All his interests were concentrated on that discipline. He paid little attention to social relations. In a sense he was above these trivials. He was a very serious-minded Indian Victorian.

People like Sir V. Bashyam Iyengar helped raise the tone of Indian public life and law. They showed that the cultivated Indian could sometimes beat the Englishman at his own game. Sir V. Bashyam Iyengar would have been surprised if he could learn that he was a progenitor of Indian freedom, but that, despite himself, he was.

[G. A. Natesan—Indian Judges; the Indian Review, 1901-08; Madras Law Journal, November 1908; Indian Law Reporter, 27, Madras, 386; Proceedings of the Madras Legislative Council.]

(Emmanuel Divien) N. S. RAMASWAMI

IYER, B. V. NARASIMHA (1874-1956)

B. V. Narasimha Iyer was born in Bhavani in Madras in October 1874. He came of a middle-class Brahmin family and was the son of Venkatagiri Iyer.

He graduated in law and practised as a lawyer, though his interests in later life were other than law and its practice. He joined the Congress party and as an ardent Congressman took a prominent part in the freedom movement under Gandhiji's leadership. He made many speeches and wrote in popular journals espousing the cause of Indian nationalism. He aroused public opinion against Lord Pentland's policy of firmly putting down sedition. He entered the Madras Legislative Council in April 1914. He went abroad in 1918 to fight for Indian Home Rule, a movement which had then become popular under the leadership of Mrs. Annie Besant. He functioned for some time as the Chairman of the Salem Municipal Council. He was also connected with the Salem Co-operative Bank. He retired from practising Law in 1925.

He was an ardent social reformer but he preferred persuasion to coercion in bringing about social reform. Commenting on the Hindu Post-Puberty Marriage Bill in the Madras Legislative Council in November 1914, he said: "No social movement that does not carry with it the consent, or at any rate the acquiescence of the majority of the society concerned is likely to prove a success. Social legislation that has run counter to strong popular sentiment has been found infructuous in this as in other countries. It is, therefore, the duty of prominent public men who come forward with legislative proposals of social reform to convince and persuade the public... by means of agitation and education in order to justify such legislation."

He wanted the British to do something to infuse a more liberal spirit into the local administrative system. He believed in the Co-operative movement and moved a resolution for the disbursement of agricultural and land improvement loans through Co-operative Societies and pleaded strongly for the amelioration of the condition of the rural masses. He also pleaded that the Government should encourage and promote industrial development by giving State aid. He strongly recommended increased provision for medical aid in rural areas.

He was interested in the Sai Baba movement. In 1932 he visited Shirdi in Ahmednagar and on return took up the cause of propagating the message of Sri Sai Baba. He had to his credit a number of works on Sai Baba and on Sri Ramana Maharishi. He edited the monthly journal *Sai Sudha*. He was familiarly called Sri Narasimha Swami, as the founder of the All India Sai Samaj with headquarters in Madras in 1939. He died on 19 October 1956.

He was deeply religious, and was more interested in religious and social reform than in politics.

[Proceedings of the Madras Legislative Council, 1914-20; Who's Who in Madras; The Hindu Files.]

(Emmanuel Divien) N. SUBRAHMANIAN

IYER, C. P. RAMASWAMI (SIR) (1879-1966)

C. P. Ramaswami Iyer was born on Deepavali day (prophetic of his career) on 12 November 1879 at Wandiwash in North Arcot District of the Madras Presidency. He came of a Brahmin family which had taken early to English education and made use of the new opportunities for participation in the administration thrown up by British rule. His father, C. R. Pattabhirama Iyer, was a Government official. C. P. Ramaswami Iyer studied at the Wesley College School, Madras, and then joined the Presidency College,

from where he took his B.A. degree, his subjects being English, Sanskrit and Mathematics. He also graduated in Law from the Madras Law College.

After his Law degree he apprenticed himself to Sir. V. Krishnaswami Iyer whom he followed not only in Law but also in Politics. He practised mostly on the Original side of the Madras High Court where he distinguished himself as an advocate earning not a fabulous income like Bashyam Iyengar, Srinivasa Iyengar or Sivaswami Iyer but a decent competence.

C. P. Ramaswami Iyer was soon attracted to politics by the Home Rule League under the leadership of Mrs. Annie Besant against whom he had appeared in court earlier in regard to the guardianship of the now-famous religious teacher Krishnamurti and his brother. He was elected to the Madras Corporation Council in 1912. He led the Home Rule League deputation to the Joint Parliamentary Committee then considering the Government of India Bill of 1918 which provided for partial responsible government in the provinces. In connection with the Government of India Bill of 1935 also he served on a number of Committees. When the Congress refused to accept and work the new Act of 1919 he resigned from the Congress, of which he had been General Secretary (1917-18).

His success at the Bar and forensic record brought him the office of Advocate-General in 1920 from which he was appointed a member of the Executive Council under the system of Dyarchy by Lord Willingdon who was impressed by his brilliant qualities and political flair. In the Legislative Council to which he had been first elected in 1919 he distinguished himself by his capacity for debate, his ability to array his facts and arguments with a view to persuasion and his readiness in retort and sarcasm. But he had little or no sense of humour and could not stand the sallies of the brilliant parliamentarian Satyamurti of the Swarajya party. His relations with the Ministerial half of the Government under the system of Dyarchy were not cordial though correct. His attitude and reactions were too rigid for that transitory system of provincial self-government. From the Provincial Government he went on to the Government of India as Law Member in 1931 and as acting Member for Commerce and Industry in 1932. In the interval he had served as a member of the Council of States. From there he went to Travancore to become its Dewan (1936-47). He fostered the economic, especially industrial, progress of the State. Against the Congress and the Communists he waged a relentless fight. He was responsible for the famous Temple Entry Proclamation of 10 November 1936 opening the temples of the State to Harijans, showing the way to the rest of India. His interest on international affairs —and he was one of the few Indian politicians who thought of international affairs, sharing this honour with Jawaharlal Nehru—sent him on delegation to the League of Nations in 1926-28. The only *faux pas* in politics he made was when he declared the Travancore State to be independent after the British Government ended paramountcy—taking the decision of the British Government literally instead of realistically.

His talent, however, attracted the attention of the Congress Government after independence and he was appointed Chairman of the Hindu Religious Endowments Commission and the Press Commission, in which capacity he produced valuable reports on which legislation was based at the Centre and in the States.

Besides the political, there was the literary side of his career which he cultivated. Law was not the tyrant mistress which she was with many. Literature at first, and philosophy later on his retirement from politics, took up a large part of his time and interest. From college life he had been a lover of English books, read widely in English literature, specially poets like Milton and critics like Mill and Morley. He studied Indian and western philosophy, delivered lectures and broadcast talks on philosophy in general or on topics of Indian philosophy and Indian culture in India and the U.S.A. His books were mostly collections of his speeches and occasional writings. His eminence in public life and his interest in education (he had been a Trustee of the Pachaiyappas Charities which managed secondary schools, a technical school and Univer-

sity College and had served on the Senate of the Madras University) led him to the Vice-Chancellorship of Travancore, Annamalai and Benares Universities.

All in all, C. P. Ramaswami Iyer led a full life. He was no ascetic nor was he a Sybarite, but he lived a comfortable and cultured life. He warmed not only both his hands but his whole being at the fire of life. Whether in European clothes or later in life in a long closed *angi* or *sherwani* and *dhoti* he always wore his snow-white turban, and was always well-turned-out. In youth and middle age he cut a dashing figure in social and political life, and in later old age he moved about in slow stately steps. In public speech he was restrained and deliberate, never emotional, never sentimental. There was a touch of cynicism and conceit in his public utterances. Belonging in politics to the liberal school of Gokhale and Srinivasa Sastri, he could not go all the way with the policies and methods of the new Congress under Mahatma Gandhi's inspiration and leadership. Although sympathetic to the cause of the poor and the backward, it was mind rather than heart that governed his life and work. He had a fairly lofty idea of himself and his power and place. One contemporary early observed as he saw him driving from Pachaiyappa's College to the High Court, "he looked as if he owned the whole of China Bazaar Road". His stance on public platforms was proud and imperious—turning to right and left in ordered succession. "I am Sir Oracle," he seemed to say, "and when I open my mouth, let no dog bark." He rarely smiled even when he made jokes and would not suffer fools gladly. He was known among his contemporaries as C. P.—more for abbreviation than in affection.

He was no doubt lucky in his parentage, in his early environment and standard of life—he used to go to the Presidency College in a coach, a rare thing for a student of those days—in attracting the attention of useful patrons. But he made good use of every one of his lucky opportunities and made them serve his ambitious ends. Although born to comfort, he gave himself up to hard work and pushed forward to his goals. In devotion to duty, in concentration on the main chance, in patient and persevering labour, in generous living he carved out a notable career. He died on 26 September 1966 in London where characteristically enough he had gone to collect material for a 'History of My Times'. In death, as in life, he tried to get what he had set his heart on.

[C. P. by his contemporaries (Commemoration Volume—81st birthday), Madras, 1959; Encyclopaedia of the Madras Presidency and Adjacent States, Madras, 1921; Hindustan Year Book, 1958; Dr. Pattabhi Sitaramayya—History of the Indian National Congress, Vols. I & II; Nilkam A. Perumal—Contemporary South Indians, Madras, 1934; Who's Who in Madras, 1934; Selections from the Writings and Speeches of Sir. C. P. Ramaswami Aiyar, edited by P. G. Sahasranama Iyer—Vol. I, Trivandrum, 1944 & Vol. II, 1945; K. M. Balasubramania—South Indian Celebrities, Madras, 1939; C. P.—Phases of Religion and Culture, Bombay, 1949; The Hindu Files; The Indian Express Files; R. T. Conference Proceedings, 1931.]

(Emmanuel Divien) M. RUTHNASWAMY

IYER, C. S. RANGA (1892-1962)

C. S. Ranga Iyer, a leading figure in the freedom struggle in the Madras Presidency, was born in a respectable Tamil Brahmin family of Chittoor, now in Kerala State. From his parents, C. M. Subramania Iyer and Annalakshmi Amma, who were peasants of the middle income group, he inherited the virtues of simple living and sympathy for the common people. After his early education at Chittoor, he studied at the Victoria College, Palghat, Municipal College, Coimbatore, and S.P.G. College, Tiruchirapalli. As a student he displayed keen interest in the works of western writers—Tennyson, Milton, Byron and Carlyle being his favourite. Before long he came under the influence of the Indian leaders like Lala Lajpat Rai, C. R. Das, Ali Brothers, Aurobindo Ghosh and M. K. Gandhi. These influences made him a liberal nationalist.

Immediately after his College days Ranga Iyer joined the freedom movement, but the period of his greatest activity was between 1920 and 1935. Madras and New Delhi served as the principal centres of his activity. In the numerous meetings that he addressed, he attacked the British policy of exploiting the people and requiring them to pay for their thraldom. He appealed to the people, whether they were moderates or extremists, to unite under the leadership of Gandhi and fight for the liberation of the land from alien hegemony. A stirring call that he made to the young people during the Non-Cooperation Movement is still famous: "The tide of Swaraj is rising. This is no time to watch and wait, but to take the plunge. Oh youths of the nation ! Come forth in your thousands. Rally round the charka flag of the Mahatma.... To the Nationalists, there is no higher weapon for the pursuit of truth than Swaraj." Greatly concerned at his activities, the British administration arrested him in 1920 and threw him into solitary confinement in Agra jail for one year. In 1923 he contested the election to the Central Legislative Assembly, constituted under the Montagu-Chelmsford Reforms. He represented Rohilkhand and Kumaon in the Central Assembly for eleven years. As a legislator, he continued his crusade against imperialism and criticised the Montagu-Chelmsford Reforms for leaving the electorate narrow and the legislatures with restricted powers. He visited England three times, in 1927, 1929 and 1933. In 1933 he was appointed a member of the Railway Board Committee at the India Office, London. Though he was preoccupied with political work, he did not neglect writing. He contributed articles to English newspapers and published books. Of his works, the noted were: 'Father India', written as a retort to 'Mother India' of Catherine Mayo, whom he depicted as an American propagandist; 'Voice from Prison', in which he called upon the patriots to carry on the struggle for freedom; and 'India, Peace or War', which traced the political developments in India in the decade ending with Lord Irwin's administration.

India, in Ranga Iyer's vision, was to be a land of honest and patriotic farmers. She needed freedom "to rehabilitate herself, to spiritualise individual and national life and political and cultural institutions and to become the spiritual teacher of the human race and to save mankind from the soul-killing materialism." He demanded the grant of self-government to the country in three stages: (1) Provincial Autonomy, coupled with substantial responsibility in the Central Government; (2) Home Rule including control of the army; and (3) Dominion Status. To get this demand conceded, he suggested constitutional and non-violent struggle. He held the British responsible for driving an essentially constitutional agitation into violent channels because of their policy of repression and imprisonment.

Ranga Iyer wanted a sweeping reform of the educational system. He contended that the British pattern was aimed at creating a class of clerks and dependents and not at educating the people on national or rational lines. It substituted 'the brain for the heart', leading to a spiritual paralysis. In consequence the mighty heart stirrings and the tempestuous imagination had become extinct in the educated Indians. He stressed the necessity of making education free and compulsory for the benefit of the masses.

As a social reformer, Ranga Iyer condemned communalism and many other evil practices in Indian society. Fanaticism of the Hindu and Muslim extremists undermined the progress of the country and delayed the attainment of independence. Early marriage had no sanction in the Vedas; hence was not a part of Indian culture. 'Purdah' was a curse, and only education could illuminate the darkness associated with it. Untouchability was an evil and the best way to raise the status of the so-called untouchables was to grant them the right to vote. Ranga Iyer extended his sympathy to the labourers in the Andamans and demanded reform of the prisons. In his advocacy for social reform, he linked it with the issue of independence. For, he asserted: "The social reformer who urges a change of system and grant of Dominion Status to India does so on the ground that a people's government alone can have a sanction behind it to interfere in quasi-religious matters and introduce root and branch reforms. What is needed is the creation

of a social authority with political powers or political authority with social powers."

A devoted nationalist as he was, Ranga Iyer spent the best part of his life for the cause of freedom. Essentially a moderate, he expounded Gandhian philosophy and upheld the principles of non-violence and non-cooperation. Among the services that he rendered, the most significant were the work he did in drawing the younger generation to the liberation struggle, a new faith that he created in India's cultural values, and his endeavour to gain for the backward the right to vote at a time when the leaders were divided over this question. He saw the issues of freedom, social reform and education as related; to tackle them, what was fundamental was the attainment of independence. However, it cannot be denied that he ignored that a combination of social and political powers in the same authority was not conducive to individual rights and political freedom. When he extolled spiritualism he ridiculed materialism, though both of them appear essential for human welfare and progress.

[Central Assembly Debates, 1920-31; The Hindu Files; The Leader Files; Prominent Men of the Madras Presidency; Who's Who in Madras, 1940; C. S. Ranga Iyer—Father India; —India, Peace or War; —Voice from Prison.]

(Emmanuel Divien) K. RAJAYYAN

IYER, G. SUBRAMANIA (1855-1916)

G. Subramania Iyer was born in 1855 at Tiruvadi, Tanjore district, in the Madras Presidency. He belonged to a middle-class Brahmin family and his father Ganapati Iyer was a pleader in the local District Munsiff's Court. Subramania Iyer was a studious child. Though he lost his father in his thirteenth year, he did not allow the tragedy to disturb his studies. He matriculated from St. Peter's College, Tanjore, in 1869; did his F.A. in 1871; and passed B.A. privately in 1877. He worked as a teacher in the Church of Scotland Mission College, Pachiappa's High School and Anglo-Vernacular School successively. Later on, he started his own school (the Aryan Free High School) and ran it as a charitable institution.

Even when he was a teacher, Subramania Iyer was interested in journalism. He founded the *Hindu* in 1878 in collaboration with a few close friends. The *Hindu* flashed news quickly and effectively and soon public demand exceeded even Iyer's expectations. He changed the *Hindu* into a daily in April 1889. In 1898 he severed his connections with the *Hindu* due to financial reasons but continued to be its valued contributor for years to come. Realising the need for disseminating news in the vernacular he started the *Swadesamithran* in 1882 and piloted it for nearly twenty-five years. He converted it into a daily in 1899. Iyer also started the *United India* in 1902 for a close study of Indian economics. This too, like his other journalistic ventures, was a brilliant success.

A journalist like him could not keep out of politics in those days. Iyer was drawn into the vortex too, and became one of the founders of the Indian National Congress. He took a prominent part in its deliberations. Even after the Surat Congress Iyer continued to take an active part in its affairs. Though Iyer was a leader of the moderates, he valued the work of extremists like Subramania Bharati and Bepin Chandra Pal. With a keen brain in matters of finance he went to the roots of India's economic degradation and explained them convincingly in his 'Economic Aspects of British Rule in India' (Madras, 1904). He advocated permanence of the settlement of land revenue for the agricultural classes at the 12th Session of the Indian National Congress, for he knew the sad story of the Indian ryot and his poverty. He was a secretary of the Madras Mahajana Sabha. His valuable conclusions regarding the economic condition of India were welcomed by the Government, and Iyer gave evidence before the Welby Commission in 1897 and before the Public Service Commission in 1886.

However, his strong criticism of the British Raj could not be ignored by the rulers. Nor could they brush aside his close association with the

fast-spreading Indian National Congress. He was arrested in July 1908 for advocating Swaraj and supporting Swadeshi. This produced an unprecedented wave of resentment among the Madras public. The case was withdrawn by the Government soon after.

Iyer was not only a great journalist and a fearless patriot but also an active social reformer. His meeting with Swami Vivekananda and Sister Nivedita had influenced his thinking on these lines. One of the founders of the Madras Social Reform Association, Iyer pleaded for widow-marriage, women's education and abolition of the caste-system. On the caste-system he wrote: "More than all other evils of our social system, it (the caste system) has contributed to the crushing of the high moral feeling of the ethical nature of the Hindu, and of that divine instinct—the sense of man's duty to man irrespective of birth or rank."

He got his widowed daughter re-married. Though the girl was destined to die prematurely, the gesture emboldened many others to follow him and a good number of widowed girls were granted a new lease of happiness. Subramania Bharati was so struck by this action of Iyer that he immortalised Iyer in his novel 'Chandrikayin Kathai'. Iyer appears here as a benevolent elder helping the widowed heroine gain a husband and happiness. Iyer also withstood any governmental interference with the freedom of the press.

His journalistic wizardry and personal courage became legends in his life-time. Though afflicted with a painful disease in his last years, he did his work uncomplainingly. As an editor he was a hard task-master but held his assistants in great affection. He died on 18 April 1916.

[Pattabhi Sitaramayya—History of the Indian National Congress, Vol. I; Indian Nation Builders, Part I (Ganesh & Co. Madras); C. Y. Chintamani—Indian Social Reform; G. Subramania Iyer—Economic Aspects of British Rule in India (1904); —History of Japan; Subramania Bharati—Chandrikayin Kathai; The Hindu Files; The Swadesamithran Files; Personal interview of the Research Fellow with V. Subramanian, grandson of C Subramania Iyer.]

(Emmanuel Divien) PREMA NANDAKUMAR

IYER, K. SESHADRI (SIR) (1845-1901)

Sir Kumarapuram Seshadri Iyer, the great statesman and administrator of Mysore (1883-1900), was born on 1 June 1845 in a respected Tamil-speaking Brahmin family of the Palghat district. His father who had settled down at Calicut died when Seshadri Iyer was six years of age, and the boy grew under such protection as his poor widowed mother and his elder brother could give. His academic career was brilliant and he took the degree of Bachelor of Arts in 1865, and in the following year he began work as a Translator in the Collector's Office at Calicut. Rangacharlu, who later became Dewan of Mysore, was the Deputy Collector there. When Rangacharlu, after coming to the Mysore State, wanted capable men who could rise above the corrupting influence of the local official atmosphere, he chose Seshadri Iyer.

Seshadri Iyer entered Mysore service on 30 October 1868 as Judicial Sheristadar in the Superintendent's Office, Ashtagrama Division. He next served as Public Prosecutor, Judicial Assistant Commissioner and Comptroller to the Royal Household, and then was appointed Deputy Commissioner of the Tumkur district in February 1879. He had obtained the B.L. degree in 1874. When Rangacharlu became Dewan of Mysore after the restoration of the State to the Mysore Royal House, he gathered round him trustworthy men, and Seshadri Iyer was one among them. He was taken on special duty and was entrusted with the work of drafting certain regulations and rules. He also looked after the current duties of the Dewan when Rangacharlu was away. When Rangacharlu died on 20 January 1883, Seshadri Iyer was asked to take up and continue the work left by Rangacharlu.

With the hearty support and co-operation of the Ruler of the State, and with the inspiring example before him of a born statesman who had

drafted various plans and improvements for the State, Seshadri Iyer began his great work as Dewan of Mysore in 1883.

His administration began with a severe struggle against crippled resources on the one hand and increasing railway expenditure on the other, requiring the most vigilant financial management. The first 140 miles of the State Railway was completed in 1884 from the current revenues of the State and a local loan of Rs. 20 lakhs. The Dewan as the executive head of the administration had direct and immediate control of all the Departments. As finances improved and as the administration was put in good working order and began to expand, separate Heads of Departments were appointed for Forests and Police in 1885, for Excise in 1889, for Muzrai in 1891 and for Mines in 1894; and a period of progressive decentralization of powers and functions was thus begun.

His administration was marked by the financial prosperity resulting from natural growth under the stimulus afforded by opening out of the country by roads and railways, execution of irrigation works and general expansion of industries and efficient management of available sources of income, all not involving any new taxation.

Gold mining in the State had been begun earlier, and in 1886-87 royalty on gold formed an important source of the State's revenues. The land revenue law was codified and as a means of remedying agricultural indebtedness, a scheme of agricultural banks on co-operative principles was introduced.

Special attention to sanitation, water-supply and drainage schemes in Bangalore, Mysore and other towns was an important feature of his administration. In fact, citizens of Bangalore called the water supplied through his scheme as 'Seshadri Iyer Coffee'.

In 1890 was started a scheme of Life Insurance for the benefit of public servants. The scheme of competitive examinations for recruitment to the Mysore Civil Service was introduced in 1891-92. The privilege of electing municipal councillors was granted to the Bangalore and Mysore cities in the same year.

The year 1894 saw the formation of the Geological Department and also the beginning of the Marikanive Reservoir Project.

The Victoria Hospital in Bangalore and the first Students' Hostel in Bangalore were built in 1897. The immortal monument of Seshadri Iyer's brain power and courage, the first Hydro-Electric power project in India, the Cauvery Power Scheme at Sivasamudram was begun in 1899.

During his administration aided schools increased, and English and Oriental Colleges were started. He encouraged foreign travel and had a large hand in the institution of the Damodar Das Scholarship. The Oriental Library in Mysore owed its existence to him. In his time were begun special schools for the 'Panchamas', now called Harijans, and also night schools for adults of agricultural and other working classes.

After years of strenuous toil, he took a furlough for seven months in August 1900 preparatory to retirement; and after an illness of about a month, he passed away on 19 September 1901.

Though he did not make any original contribution to political thought, he put into practice many ideals of practical administration. He was not such a great enthusiast for democratic institutions as his predecessor had been. His one aim was the concrete achievement of the many objects which he had placed before himself, by using such power as was available in his hands. In this work, his three colleagues, P. Chentsal Rao, T. R. A. Tamboo Chetty and Sir P. N. Krishna Murthy, helped him a great deal though they sometimes differed from him. He possessed a powerful intellect and a strenuous will. W. W. Hunter characterised him as a man who gave his head to Herbert Spencer and his heart to 'Parabrahman'.

His eighteen years of administration left a mark upon every branch of Government and laid the foundations for progressive work by his successors.

The British Government made him a K.C.S.I. in 1893, and the Maharaja of Mysore conferred on him the title of 'Rajya Dhurandhara'.

Personally he was a kind man, affectionate towards friends and relatives, and honourable in

all his personal dealings. He was a great lover of Sanskrit literature and the *Vedanta*. He had been happily married. His wife had pre-deceased him.

A memorial building has been erected in his name in the Cubbon Park in Bangalore which houses the State Library, and his statue in front of that building was unveiled by Lord Hardinge on 20 November 1913.

[D. V. Gundappa—Life of Sir K. Seshadri Iyer; G. A. Natesan—Indian Statesmen; Mysore Representative Assembly Proceedings, 1894; G. Parameswaran Pillai—Representative Indians, 1902; Encyclopaedia of the Madras Presidency and Adjacent States, 1921.]

(Emmanuel Divien) D. V. GUNDAPPA

IYER, MANJERI S. RAMA (1877-1958)

To Manjeri Sundaram Iyer, a reputed lawyer of Calicut, and his wife Lakshmi Ammal was born on 5 July 1877, a son, destined to become famous all over South India as Manjeri Rama Iyer. He belonged to an orthodox upper middle -class Brahmin family, highly connected and respected.

In 1902 he married Annapoorna Ammal, daughter of Manjeri Subrahmania Iyer, a leading lawyer and a masterful personality who was Chairman of the Calicut Municipal Council for nine years. Manjeri Rama Iyer had three sons and two daughters.

Rama Iyer had a distinguished scholastic career right from his childhood. He passed his Matriculation from the High School at Manjeri, his home town, with distinction while he was just fourteen. He passed his First Arts (F.A.) from the Kerala Vidyasala, Calicut, also with distinction. In 1896 he took his B.A. degree from the Madras Christian College, standing first in the First Class and winning thereby the Jagirdar of Arni Gold Medal for Physics from the Madras University. In 1898 he passed his B.L. from the Law College, Madras.

G. Subba Rao, the Principal of the Kerala Vidyasala, whose pet student Rama Iyer was, had a great influence in moulding his character and outlook. Later, it was Mrs. Annie Besant who became his friend, philosopher and guide in all walks of life.

A voracious reader and an erudite scholar, he was well-versed in religion, philosophy, law, literature, education, history, physics, mathematics, astronomy and chemistry. The 'Manu Smriti', Theosophy and Buddhism profoundly influenced him. The 'Light of Asia' was his inspiration.

He enrolled himself as a lawyer in the Malabar District Court, Calicut, in 1899 and subsequently became an Advocate. In his days he had no equal as a lawyer practising on the criminal side in Malabar, the neighbouring Princely States of Cochin and Travancore and the District of Coimbatore. Always appearing on the defence side, he was a terror to the prosecution witnesses, especially police officers, whom he confused and perplexed with his cross-examination. He had appeared in many sensational cases and saved many from going to the gallows. It was a real treat to watch his cross-examination as well as his arguments.

A distinguished educationist, Rama Iyer had acted for brief periods as Vice-Principal and Principal of his *alma mater*, the Kerala Vidyasala, Calicut, during leave vacancies of the permanent incumbents.

In 1915 he joined the Indian National Congress and the Home Rule League. He was President of the Home Rule League in Kerala from 1916 and was a member of the Home Rule Delegation sent to England in 1918. This delegation was not allowed to proceed beyond Gibraltar from where it was forced to return to India by the British Government. In 1917 he attended the Calcutta session of the Indian National Congress. He was an active and sincere Congressman till 1930. But strongly in favour of Dominion Status as laid down by Mrs. Besant, Rama Iyer was against complete Independence for India. He felt that complete severance from British connection would be destructive to law and order in the country besides being a grave risk to the security and defence of India. Yet, in 1928, when the Simon Commission arrived in India it was

Rama Iyer who most vigorously protested against it and led a huge black-flag procession in Calicut. In 1929, at the Payyanur Conference of the Kerala Provincial Congress presided over by Pandit Jawaharlal Nehru, Rama Iyer, opposing the complete Independence resolution, clashed with Nehru. And when the Kerala Congress Committee decided to launch the Salt Satyagraha, he severed his connections with the Congress and retired from active political life in 1930. Yet, he worked ardently for some more time for the boycott of British goods and propagation of Swadeshi.

The life and soul of the Kerala Theosophical Society and Federation, Rama Iyer was its founder, chief organiser and Secretary for a very long time. Later, he became its President. He built the 'Annie Hall'—a public hall for congregations—in his own premises, spending all the money from his own pocket.

An enthusiastic boyscout, he was the District Commissioner for Malabar for many years and organised Camps.

As a great social reformer, Kerala adored him. Born in an orthodox Brahmin family, he was foremost in fighting the many evils prevalent in the Hindu Society and religious practices of the higher class Hindus, such as caste-system, untouchability, child-marriage, etc. He organised inter-caste dinners, encouraged inter-caste marriages and saw that his own daughters were married only when they attained the right age and completed their education. He was a great champion of women's causes, encouraged women's education and widow-marriage. He created great sensation by leading members of the backward classes through the prohibited temple roads of Tali in Calicut, and successfully won the case instituted by the orthodox against those who "polluted" the temple, by appearing in Court on their behalf.

An eloquent and witty speaker in Malayalam and English, he was a brilliant writer too. He was a publicist and journalist and had edited the *West Coast Spectator* (English) and the *Sanathana Dharma* in Malayalam. He was the author of 'Buddha Dharma'.

In 1937 he became a *Sanyasin*, adopting the name 'Anagarika Rama', and receiving the *Sanyasin's* robes from C. Jinaraja Dasa, President, Theosophical Society.

He passed away on 24 April 1958, at Calicut.

He was a great personality with high attainments and progressive ideas on national and social aspects. He respected all religions alike and set an example by constructing a Hindu temple and a Muslim mosque in Adyar, Madras. He was for fostering education on national lines on the foundations of our great heritage and culture. He loved Sanskrit as well as English. Though a nationalist to the core, he did not hate the English. In fact, he had many friends belonging to different nationalities, and was strongly against regionalism and parochialism.

His was a simple and austere life. At home, he was often seen in loin cloth, doing manual work in the garden, or sweeping and cleaning his courtyard. Plain living, high thinking and bold and courageous action in letter and spirit marked his way of life. Heroic were his actions. But he never cared for bouquets, nor was he afraid of brickbats.

Rama Iyer was a born leader, a great scholar and a true patriot. His philanthropy and charity knew no bounds. He helped many poor students with money. He was very kind to the poor and the needy. He had the capacity to captivate people by his wit and eloquence.

[Kerala District Gazetteers, Kozhikode; The Year Book & Who is Who in Malabar, 1954; Moidu Moulavi—Ormakal; A. K. Pillai—Congress and Kerala; K. P. Kesava Menon—Kazhinha Kalam; V. Karunakaran Nair—Manjeri Rama Iyer, 1959; Personal interviews of the Research Fellow with V. Gopala Krishna Iyer and K. Kelappan.]

(N. M. Nair) KIZHEDATH VASUDEVAN NAIR

IYER, P. S. SIVASWAMI (SIR) (1864-1946)

Sir Pazhamarneri Sundaram Sivaswami Iyer, lawyer, administrator and statesman, was born on 7 February 1864 in a village near Tanjore.

He came of a middle-class Tamil Smartha Brahmin family in easy circumstances. His father Sundaram Iyer was a successful lawyer in Tanjore. Sivaswami Iyer was the eldest of four brothers and two sisters. He was married very early in life to Kalyani Ammal, with the same family and social background, from a neighbouring village. Theirs was a happy domestic life, till she passed away in 1939. There were no children of the marriage.

Sivaswami Iyer graduated from the Presidency College, Madras, with a First Class in Sanskrit and History. His translation of parts of the 'Mitakshara' on 'Yajnyavalkya Smriti' and his 'Besant Memorial Lectures' on *Ahimsa* and *Asanga* testify to his Sanskrit scholarship. As an official he was largely instrumental in starting the Tiruvadi Sanskrit College and in introducing the Oriental Degree courses in the Madras University. He was the President of the Committee of Management of the Sanskrit College, Mylapore. He was a devoted student of the *Bhagavata* and loved to read from the great epics every day.

Passing his B.L. examination, he set up practice in Madras as a lawyer in 1885, and rose steadily to the top rank in the face of formidable competition, winning a name for himself by massive and accurate learning. He was appointed Advocate-General in 1907, being the first Indian to occupy that prestigious post in a permanent capacity. He had served as an Assistant Professor at the Law College for six years, and as Joint Editor of the *Madras Law Journal* for fourteen. As an advocate in court he was slow and deliberate in delivery, choosing his words with care and eschewing rhetoric. He was scrupulously fair and never overstated his case.

On the premature death of V. Krishnaswami Iyer, his friend from boyhood, a fellow-Liberal and a rival in the profession, he was appointed (in 1912) as a Member of the Governor's Executive Council under the Minto-Morley scheme. Retiring five years later, he devoted the rest of his long life to the pursuit of his many interests. He visited Malaya and East Asia and travelled extensively in Europe and America in the early twenties; of this tour he has left an interesting but fragmentary diary. He was conferred the C.I.E., the C.S.I. and the K.C.S.I., and honorary doctorates by the Madras and Benares Hindu Universities. He passed away on 6 November 1946.

As an Executive Councillor he was responsible for legislation reorganising the local bodies. He attached considerable importance to village panchayats. In dealing with political and other important issues, he made up his mind independently and stuck to his opinion manfully, though often finding himself in a minority of one. But his sense of constitutional correctness would not allow him to make his dissent public. This at times brought him undeserved odium, as in the case of Mrs. Besant's internment, which he had opposed.

He was attracted early to unostentatious public service by the inspiration and example of S. Srinivasaraghava Iyengar and his mentor P. Chentsal Rao, distinguished officials who later made a name for themselves in the service of the Indian States. He was elected to the Senate of the Madras University in 1898, and as its representative in the Madras Legislative Council in 1904. He gave evidence before the Indian Universities Commission in 1902. He served as Vice-Chancellor of the Madras and Benares Hindu Universities for short terms and delivered the convocation addresses of these as well as of the Lucknow and Mysore Universities. He was against excessive specialisation at school. While he was all for the cultivation of the scientific spirit, he was an unrepentant believer in liberal education as the proper function of the universities. "The creation of a love of knowledge and learning and efficiency in one's work and an inculcation of a desire for the service of the country and the spirit of citizenship"—these were the aims he set before the two High Schools, one for boys at Tirukkattupalli near his village home, and another for girls at Mylapore in Madras, which he supported at great expense for long years and to which he left the bulk of his considerable properties. His educational benefactions amounted to many lakhs of rupees.

He was elected to the Indian Legislative As-

sembly in 1920, and later nominated for another term. A convinced Liberal, he was naturally opposed to non-cooperation; as he drily remarked in his V. Krishnaswami Iyer Memorial Lectures (1927) on 'Indian Constitutional Problems', "the exuberant growth of village Hampdens is a menace as well as a nuisance to society." But he paid unstinted tribute to Mahatma Gandhi's selfless patriotism, and he recognised the profound significance of the mass awakening he had effected. He declared that the political upheaval was the direct result of the people's loss of faith in Britain's sincerity; pointing, in proof, to the diehard military policy which assumed that Britain must remain top-dog here for all time. He made himself an expert in military matters, whom the brass hats feared. He threw himself heart and soul into the organisation of the Indian Defence Force in the South during the First World War. His speeches and resolutions on the Esher Committee Report, his dissenting minute to the Report of the Indian Military College Committee, his work on the Muddiman Committee on Indian Reforms, and his persistent advocacy of industrialisation and the Indianisation of the higher services (he gave evidence before the Indian Services Commission in 1887) are among the highlights of his career as a legislator and a statesman.

He presided over the annual session of the National Liberal Federation twice (in 1919 and 1926) and was Chairman of the Reception Committee at the Madras Session in 1941. By his speeches, minutes and writings in the Press, he did a great deal to educate public opinion in India and abroad. He condemned the Hunter Commission Report for playing down the Punjab atrocities. As India's delegate he attacked General Smuts' Mandates policy at the Third Session (1922) of the League of Nations. He advocated the boycott of the Simon Commission and exposed its sophistries. He opposed Pakistan, and he wanted a strong Centre as well as the parliamentary system of democracy. He foresaw the evils of linguistic chauvinism. He regarded the right to property as fundamental to the institution of the family and the preservation of our values.

Sivaswami Iyer was a man of dignified presence. He dressed with scrupulous care and abhorred slovenliness. Invariably courteous, he was rather reserved in mixed company. But he would unbend in the circle of close friends and loved to entertain them. He was a great and discriminating reader and book-buyer, equally at home in English and Sanskrit literature. Among the fine arts he was particularly drawn to painting, and was a collector in a modest way. To the last his mind was alive and growing.

But, for all its placid exterior, Sivaswami Iyer's life had its inner strains and stresses, as readers of his Kamala Lectures on 'Evolution of Hindu Moral Ideals' (1934) could glimpse. He welcomed Western culture, but was depressed at the prospect of the decay of our old-world virtues under its impact. He was all for women's emancipation; he favoured birth control and would allow divorce with safeguards. But he did not like co-education or careers for women. While he deplored excessive ritualism, he was a believing and practising Hindu. He confessed that the existence of God could not be proved, but he himself felt drawn to "devotion and the contemplation of perfection in the shape of divinity." The heart has its reasons, though the resolute rationalist does not easily admit it. But Sivaswami Iyer was a man of rare probity of mind.

[K. Nilakanta Sastri (Ed.)—A Great Liberal (Speeches and Writings of Sir P. S. Sivaswami Iyer), 1965; Sir P. S. Sivaswami Iyer Satabhishekam: Souvenir Volume, Madras, 1944; S. Chellammal—Annal Sivaswami Iyer (Tamil), Madras; Sir P. S. Sivaswami Iyer—Indian Constitutional Problems (Taraporevala, 1928); —Evolution of Hindu Moral Ideals (Kamala Lectures), Calcutta University, 1935; —Besant Memorial Lectures on Ahimsa and Asanga; —Translation of parts of Yajnyavalkya Smriti with Mitakshara; Diary of a Foreign Tour (the last three are included in 'A Great Liberal'); Private information and personal knowledge of the Contributor.]

(Emmanuel Divien) N. RAGHUNATHAN

IYER, S. SUBRAMANIA (SIR) (1842-1924)

Sir S. Subramania Iyer was popularly known as 'Mani Iyer'. Just as Dadabhai Naoroji elicited the title 'Grand Old Man of India' by his services to his countrymen, Sir S. Subramania Iyer earned the title 'Grand Old Man of South India' by rendering yeoman's service to the people of the Madras Presidency.

He was born in the District of Madura on 1 October 1842. His father Sooravali Subbier belonged to a middle-class Brahmin family. Subbier remarried after the death of his first wife and Subramania Iyer was the child of the second wife.

Subramania Iyer had his early education in an English Mission School. Later he joined the Zilla School in Madura which was established in 1856 with Mr. Williams, a tutor from the Presidency College, Madras, as its Headmaster. Subramania Iyer came under the influence of this Headmaster. He passed all the examinations in the School including the public examination with merit.

As his mother was not willing to send him to Madras for higher education, Subramania Iyer decided to join Government service. He served as a clerk in the Deputy Collector's Office, Madura, Deputy Collector's Office, Ramnad, and Collector's Office, Madura. While working in the Collector's Office, he studied privately for the pleader's examination and stood first among the successful candidates. But he could not secure a *Sanad* to practise in the court because he failed to *Salaam* the court when he appeared before R. R. Cotton, the District Judge of Madura, to obtain the *Sanad*. But later when the Criminal Procedure Code came into force in 1862, the District Collector appointed Subramania Iyer as Public Prosecutor.

Subramania Iyer's ambition was to practise as a lawyer. Therefore, he studied privately for the Matriculation examination and passed the same in 1865. He also passed the F.A. examination in 1866. Two years later (1868) he passed the B.L. examination standing first (in the Second Class) among all the successful candidates. He served as an apprentice under J. C. Mill, Barrister-at-Law, and thus qualified himself to practise in the High Court as a Vakil.

Subramania Iyer married a middle-class Brahmin lady but she died in 1884. He never remarried. His wife's death was a turning point in his life. From that time onwards, he turned his attention to religion and philosophy. He came into contact with Colonel Olcott, the founder of the Theosophical Society, and himself became a Theosophist. He served as the Vice-President of the Theosophical Society for a number of years. Subramania Iyer later on acknowledged that Theosophy made him a more staunch Hindu than before.

Subramania Iyer used to read many English periodicals and books. Among his favourite English periodicals were the *Saturday Review* and the *Fortnightly Review*. He studied seriously Herbert Spencer's 'Sociology', Draper's 'Conflict of Science', Huxley's 'Lay Sermons', Shakespeare's 'Macbeth' and 'Hamlet' and Bacon's 'Essays'.

He practised as a Vakil at Madura from 1869 to 1885. He had a very lucrative practice and appeared in some important cases, the most notable among them being the Ramnad Zamindar's Case and the Meenakshi Temple Funds Misappropriation Case.

While at Madura, he earned reputation as a public worker. He was appointed a Municipal Commissioner of Madura and a member of the Local Board. He also served as the Vice-Chairman of the Madura Municipality. He was associated with the Municipality until his departure for Madras in 1885. He was also elected as a member of the Devasthanam Committee of the Meenakshi Temple at Madura. When the Prince of Wales visited Madura in 1875, Subramania Iyer in his capacity as the Vice-Chairman of the Municipality, presented an 'Address of Welcome' on behalf of the people of Madura. (He also presented a Welcome Address to another Prince of Wales in 1914 on behalf of the public of Madras.) The Government awarded a Certificate of Merit to Subramania Iyer on 1 January 1877 as a mark of their appreciation of his services to the public, on the occasion of Lord Lytton's Durbar at Delhi.

He gave evidence before the Famine Commission when it visited Madura in 1877, pleading for the necessity of protecting the tenants from arbitrary eviction by the landlords.

When he shifted to Madras in 1885, Subramania Iyer was already reputed as a learned lawyer with a lucrative practice. He rose to fame in Madras within a short time. Recognising his merit, the Government appointed him as Government Pleader in 1888 and he continued in that position until he became a Judge of the Madras High Court in 1895. As Government Pleader, he appeared in two most sensational cases—the famous Nageswara Iyer Forgery Case and the Tirupati Mahant Case. He used to appear in the most important cases opposed on the other side by one or the other of the two equally famous and reputed lawyers of the time—V. Bashyam Iyengar and Eardley Norton.

Subramania Iyer was nominated in 1884 as a member of the Legislative Council by the Government of Madras. He left a creditable record as a non-official member of the Council even though the Act did not permit non-official members to play a very useful role. Largely due to his initiative, an Act was passed providing compensation for tenants' improvement in Malabar. Nominated for a second time, Subramania Iyer made his association with that body as useful as possible under the system of Legislative Councils existing at that time.

Subramania Iyer was appointed as a Judge of the Madras High Court in January 1895. He succeeded Sir T. Muthuswami Iyer who held that position with great distinction. In an Editorial *The Hindu* expressed the hope that "...it may be Mr. Subramania Iyer's good fortune during the time he may hold the high office to be instrumental in furthering so far as it lies in the sphere of a High Court Judge the cause of Hindu social advancement." During his tenure as a Judge of the High Court, he delivered several judgements which considerably improved the status of women in society. He presided over the insolvency court which investigated into the crash of a Madras Bank known as Arbuthnot & Co. He acted as the Chief Justice of the Madras High Court in 1899, 1903 and 1906.

The Government conferred upon Subramania Iyer the Knighthood on the New Year Day of 1900. After serving the High Court for 12 years, he retired on 13 November 1907 on account of failing health.

Subramania Iyer was one of the "Brave 72" who founded the Indian National Congress. He led the Madras contingent to the first session of the Indian National Congress held in Bombay in December 1885. He seconded a resolution proposed by K. T. Telang urging that the elective element should be increased in the Legislative Councils and the councillors should be given real and effective powers. He used to attend sessions of the Congress until he became a Judge of the High Court and contributed in no small measure to the strengthening of the Congress organisation in the Madras Presidency. As Chairman of the Reception Committee, he welcomed the delegates to the 29th session of the Indian National Congress held at Madras in 1914.

He presided over a huge public meeting at Madras in 1915 which was organised to welcome M. K. Gandhi who just then returned from South Africa. Welcoming Gandhi, he suggested the lines on which national work in India should proceed. "We want the soul-force which Mr. Gandhi is trying to work up. Soul-force consists in a man being prepared to undergo any physical or mental suffering, taking the precaution that he will not lay a single finger to inflict physical force upon the other side. It was that soul-force that was manifested by the South African Indians and it is the same force that should be developed in this country."

Subramania Iyer was a great admirer of Mrs. Besant, leader of the Theosophical Movement in India and founder of the Home Rule League in Madras. He agreed to serve as the Hon. President of the All India Home Rule League established in Madras on 1 September 1916. When Mrs. Besant started a movement demanding self-government for India, Lord Pentland, Governor of Madras, ordered on 16 June 1917 the internment of Mrs. Besant and her colleagues. As Hon. President of the League, Sir S. Mani Iyer took up the cause of Mrs. Besant and her colleagues and started a movement

for their release. From 16 June 1917 to September 1917, for 65 days, he became the leader of what may be called a liberation movement—liberation of Mrs. Besant and her colleagues from the tyranny of the British bureaucracy.

It was at this critical moment, immediately after Mrs. Besant was interned, that Sir Subramania Iyer wrote a letter to Woodrow Wilson, President of the U.S.A., describing the British rule in India and appealing for the sympathy and support of the American Government and people. He wrote in the letter: "Officials of an alien nation, speaking a foreign tongue, force their will upon us; they grant themselves exorbitant salaries and large allowances; they refuse us education; they sap us of our wealth; they impose crushing taxes without our consent; they cast thousands of our people into prisons for uttering patriotic sentiments—prisons so filthy that often the inmates die from loathsome diseases."

Subramania Iyer was subjected to scathing criticism in the House of Commons and House of Lords and by the British Government for writing the letter. The Secretary of State, Edwin Montagu, and the Viceroy, Chelmsford, rebuked him when he met them in Madras in 1918 to make a representation on the proposed political reforms, but Subramania Iyer strongly defended his position in addressing Wilson. A few days later, Sir Subramania Iyer renounced the Knighthood and returned the insignia to the Government.

Subramania Iyer was nominated as Senator of the Madras University in 1885 and he continued to be connected with that institution till 1907. As a member of the Senate, he pleaded for many reforms in education. He was a member of the Syndicate of the University for some time. He was appointed Vice-Chancellor of the University for a brief period—he was the first Indian to hold that office in Madras. He delivered the Convocation Address of the Madras University in 1896. The Madras University conferred on him the Honorary degree of Doctor of Laws in 1908. He presided over the Madras Students' Convention in 1916 and delivered an inspiring Presidential Address. He also served as the Chairman of the Council of Native Education for two years. He extended his co-operation to Mrs. Besant in the establishment of the Central Hindu College at Benares which subsequently became the nucleus for the Benares Hindu University.

He was the President of the 'Dharma Rakshana Sabha' which strove hard to prevent mismanagement of the funds of Hindu Religious Endowments and Charitable Trusts. He also worked for the promotion of Sanskrit study and presided over the Pundit Parishad at Kancheepuram and impressed upon the Pundits assembled the need to shed religious prejudices and to develop a rational outlook. He was also the President of the 'Suddha Dharma Mandali' which published important Hindu religious works.

Even though he retired from service in 1907, he kept himself quite busy and active till the last days of his life. In fact, it is no exaggeration to say that Sir. S. Mani Iyer was the most dominant public figure in Madras for more than three decades. He rendered invaluable services to his countrymen as a legislator, lawyer, judge, Congressman, educationist, social reformer and Theosophist.

The death of the Grand Old Man of South India on 5 December 1924 was mourned by a grateful public who regarded him "as the soul of honour, as a man who had absolutely no personal ends to serve, and who devoted his great abilities solely to the public good."

[D. V. Gundappa—Speeches and Writings of Sir S. Subramania Iyer; S. M. Raja Ramarao—Sir Subramania Iyer: A Biographical Sketch; C. Jinarajadasa—Two Great Theosophists; K. Sundararaman—Mahan Mani Iyer (Tamil); C. Y. Chintamani—Indian Social Reformer; Natesan—Eminent Indian Judges; The Indian Review, February 1917; The Hindu (Madras), 8 December 1924; Encyclopaedia of the Madras Presidency, 1921.]

(Emmanuel Divien) Y. SRIRAMAMURTY

IYER, T. V. SESHAGIRI (1860-1926)

T. V. Seshagiri Iyer was born in a village named Thiruparaithurai in the Trichinopoly district (Madras Presidency) in 1860. He came of a poor Brahmin family. He had his early education in a school in Trichinopoly town. He did his B.A. in 1882 in the Presidency College, Madras, and also took his Law degree from the Madras Law College.

He enrolled himself as a lawyer in 1886 and made a successful advocate. He served for a time as Assistant Professor at the Law College, Madras. As a teacher and practitioner of Law, he was greatly influenced by the great Eardly Norton. He once presided over the Madras Provincial Conference. He became a member of the Legislative Council. On the academic side, he was a Fellow of the Madras University and was also a member of the Senate and Syndicate of the University. He represented the Madras University on the Legislative Council from 1909. He was appointed a Judge of the Madras High Court in 1921. He became President of the Democratic Party. For his numerous and distinguished public services, he was awarded the Kaiser-i-Hind gold medal by the British Government.

In politics, he was a moderate; he had no trace of the revolutionary in him; but he was sufficiently liberal to support required social reform. He did belong to the Congress Party but not the extreme wing (even of those days) of that Party. Speaking on the objectives of the Congress he observed, "The objectives are the attainment by the people of India of a system of Government similar to that enjoyed by the self-governing members of the British Empire... to promote national unity, fostering public spirit, etc." He was, however, considered to be out of step with the main body of Gandhian politics; once he said, "The Congress has been disappointing, a Congress which Rajagopalachari stands away from is no place for no-changers; it would ere long be a Swarajist Congress...in the Congress pandal there is no room for free thinking...we have the bogey of mass civil disobedience as the goal."

He was associated with several public movements in the city. He was the author of the Madras Hindu Bequests Act. He was very much interested in the promotion of the economic and industrial advancement of the country. He retired from the Bench in 1921, and died on 23 February 1926.

Though he was an ardent patriot and was openly interested in many contemporary political and social problems, he did nòt like any political party, because none of them approached his ideals fully. He was deeply religious, and was a keen student of Indian Literature. He was a moderate and a liberal wedded to peaceful progress. He was a likeable person and was held in high esteem by all who knew him.

[Private papers of P. Kesava Pillai; The Hindu Files; The Indian Patriot Files.]

(Emmanuel Divien) N. SUBRAHMANIAN

IYER, ULLOOR S. PARAMESWARA (MAHAKAVI) (1877-1949)

Parameswara Iyer, or 'Ulloor' as he is known for short, was born on 5 June 1877, in Changanacherry, Kerala. His father was Subramanya Iyer, an Inspector of Malayalam Schools in Travancore, and mother, Bhagavathi Ammal. Theirs was a poor Brahmin family originally settled in Ulloor, a suburb of Trivandrum. In 1892, while Parameswara Iyer was only a Vth form student, he was married to Anantalakshmi Ammal, niece of Rajamgam Iyer, Manager, Huzoor English Office. Anantalakshmi died in 1903. Then he married Subba Ammal, daughter of Nagercoil Vaidyanatha Iyer. Ulloor had six sons and four daughters.

Under his father and Kallarkode Chakrapani Warrier he studied Sanskrit. Then he had school education in Changanacherry and Trivandrum. He continued in the Maharaja's College. In 1897 he secured the B.A., in 1903 the B.L. and in 1904 the M.A. degrees. In boyhood his grandmother shaped his tastes and talents. He was later influenced by his Malayalam Professor, Rama

Kurup, English Professor, Mr. Boyle, and Kerala Varma Valia Koil Thampuran, the doyen of contemporary Sanskrit scholars in Kerala. To Dr. Annie Besant he partly owed his national spirit. The Puranas and the teachings of Sri Ramakrishna and Vivekananda opened to him the rich and vast vistas of Indian culture. His concept of the fundamental problems of life widened with his reading of European classics; and books by Shakespeare, Tagore and the like prevented Ulloor from being confined within the classical school and enabled him to move out into the romantic school.

In 1897, he began as a teacher in the Trivandrum Town High School and soon became the Headmaster there. He was a competent and inspiring teacher.

After passing the B.L. examination, he was posted as a Tahsildar and rose to be a Munsiff. Then he came to the Huzoor (Secretariat) as an Assistant Secretary. Subsequently he became a Dewan Peishkar (Collector and Magistrate) and more than once acted as the Chief Secretary. He was an exception to the Peter Principle, because at every level of promotion he showed his competence.

Nevertheless, his reputation is higher as a Malayalam writer than as an officer, and that as a poet than as a prose-writer. He has many volumes of poetry and of prose to his credit. Besides, articles both in Malayalam and English, by him, on a variety of subjects, have appeared in learned journals and popular magazines. His 'Kerala Sahitya Charitram' in seven volumes deserves special mention as a monumental work, where the author's profound scholarship and comprehensive grasp compel admiration.

Poetry, however, seemed to be his favourite and his abundant output shows different stages in the choice of rhythms and of forms and handling of themes, though almost all his pieces were of the epic or 'Mahakavya' type, either full length or fractional. His 'Umakeralam', with nineteen cantos, dealing with some legendary incidents in Kerala history, is the most important of his poems and one of the most important epics in Malayalam literature. 'Karna Bhooshanam', another poem, is an interpretation of Karna's character and it is considered to be one of his best and mature compositions. He wrote his first pieces, perhaps only as a relaxation. Later poetry became his medium for explaining nobility of character, the great purpose of human existence, the wonders of creation. His 'Mazhathulli' (Raindrop) explains the greatness of little things. In 'Vichara Dhara' he points out that a humble Harijan girl, is, all the same, one of God's creations with a dignity of her own.

As in 'Karna Bhooshanam', in a number of other poems he shows us the wealth of our Puranas, and the grandeur of Puranic characters. In 'Annum Innum' (Then and Now) we learn of the high moral standards of some of the heroes of the Mahabharata and the present crisis in character. However, his optimism and patriotism do not desert him and he thinks that if we purify ourselves internally and externally, Bharatam will again be the heaven it was. 'Umakeralam', 'Vanchi Nadu' and 'Mani Manjusha' are some of his other pieces which prove his intense patriotism. In poems like 'Ulbodhanam' he explains that happiness is within ourselves and it is foolish to search for it outside. 'Vasudhaiva Kudumbam' explains that Upanishadic doctrine on the common family of man.

Ulloor's poems are rich with counsels and expositions like these. Some even feel that Ulloor considered the poetic quality of a composition as less important than its didactic purpose. His poems contain many references and sometimes they remind us of Milton's poems. Like Milton, he used little of the common language for his poetry, but a profusely Sanskritised diction. These added to the dignity of his compositions, but some critics think, made him less a poet of the people.

No doubt he was a great scholar and a poet. He was made a member of representative bodies of various Indian Universities, and in the Travancore University he was also the Dean of the Faculty of Oriental Studies. He was on a number of committees on education and social reform. Honours came to him from various directions. In 1919 the Maharaja of Cochin awarded him the title of 'Kavithilaka', in 1932 King George V made him a 'Rao Saheb', in 1937 the Maharaja of Travancore conferred on him the title of

'Mahakavi' and in 1937 the Benares University honoured him as 'Sahityabhooshana'. He was also the recipient of other valuable presents from the Maharaja and Maharani of Travancore.

In spite of all these he led a very simple life. Though a deeply religious Brahmin, he disliked casteism and believed in the common family of man.

He was a staunch patriot. As a Government Officer he had to be careful in his days to give full expression to his nationalist views. As a retort to Catherine Mayo's 'Mother India' he wrote 'Chitrasala' where we see his admiration for India and her culture. 'Ende Matham' is his declaration of faith in Gandhi and India's freedom. In other poems like 'Mathrubhoomiyude Tripadangalil' and 'Kshetra sannidhiyl' he has shown his own patriotism and tried to inspire others.

His was a full and varied life, contributing to social and educational reforms, administrative and economic efficiency, and literary wealth in the country. In Kerala in his days, he was certainly outstanding as an administrative officer, but much more as a profound scholar and writer who vastly enriched Malayalam literature and by his writings helped to fan the flame of nationalism in India.

He died in 1949.

[Vidwan A. D. Harisarma and M. O. Joseph—Mahakavi Ulloor (in Malayalam); Valakkumkoor Rajaraja Varma Raja—Ulloor Mahakavi (in Malayalam); N. Gopal Pillai—Kerala Pratibha (in Sanskrit); Ulloor's own writings: Poetical works—Umakeralam, Chitrasala, Chithrodayam, Tharangini, Pimgala, Mani Manjusa, Mangala Manjori, Ratnamala, Kalpashakhi; Prose works—Vignana Deepika (in four parts), Kerala Sahitya Charitram (in seven volumes), Smarana Madhuri; Report of the Temple Entry Enquiry Committee (1934); The Triveni (a quarterly from Bangalore), June 1944; The Mathrubhumi (weekly), 1 October 1944, 29 September 1946 and 3 July 1949; Personal interview of the Research Fellow with Ramanathan, son of Parameswara Iyer.]

(N. M. K. Nair) T. C. SANKARA MENON

IYER, V. KRISHNASWAMY (1863-1911)

V. Krishnaswamy Iyer was born of orthodox Brahmin parentage at Tiruvadamaruthur in the Tanjore district of the Madras Presidency in June 1863. His father, Venkatarama Iyer, was a District Munsiff and his mother was named Sundari. The young boy was nurtured in an atmosphere of tradition and orthodoxy and this was to have a bearing on his future life.

Krishnaswamy did his early years of schooling at the Tiruvadamaruthur School itself. At the S. P. G. School, Tanjore, he completed his matriculation in 1877. He then joined the Kumbakonam College to complete his pre-degree course. In 1879 he joined the Presidency College, Madras, and after graduation in 1882 studied law. In 1884 he obtained his B.L. degree and started practising Law.

It was during these years as a student that Krishnaswamy first displayed his taste for literature. His marriage with Balambal, daughter of a Sanskrit Pandit, encouraged this trend. While deeply interested in Sanskrit classics, he widened his reading in English literature, with Shakespeare and Milton as his favourite authors. Even in the midst of his multifarious activities he still found time for the pursuit of literary activities. The fruit thereof was his compilation of 'The Arya Charitha', a collection of 41 Sanskrit stories. He was one of the founder contributors of the *Madras Law Journal* which started functioning from 1890. A publication on Bharathi and his songs was another of his literary merits.

After a few years of successful practice, Krishnaswamy was appointed as a Lecturer in Law at the Madras Law College and in this post he continued till 1895. These three years seem to be the most formative years of his life, because it was then that he was drawn towards the Congress. Like all other leaders of his times, his understanding of politics was underlined by a basic appreciation of British political institutions and a belief in the efficacy of British rule. He was a close associate of Gokhale, and like his friend was guided by the principle of moderation. He advocated persuasion rather than coercion as the proper means to any end.

In 1895, he resigned his Lectureship and took to law practice once again. During this period, he began his more active association with the Congress movement. His involvement with the movement, however, had begun much earlier. He had taken part in the various Congress sessions that met in the years 1889, 1890, 1894 and 1898. In 1903, he was the Chairman of the Reception Committee that hosted the Madras session of the A.I.C.C. In 1906, he presided over the 14th Provincial Congress held at Tirunelveli. At the Surat Congress (1907), he was one of the principal speakers on the moderate side.

In 1906, Krishnaswamy was elected a member of the Madras University Senate, which he found to be a useful forum to voice forth his views. Following the lines of Gokhale, he advocated female education as the only avenue open to India's progress. He came out with an all-out attack on caste restrictions and other evils prevailing in Hindu society. It is remarkable that his orthodox upbringing and strong religious fervour did not prevent him from holding such radical views. Neverthless, doctrinal Hinduism appealed to him most.

In 1907, V. Krishnaswamy Iyer was made a member of the Legislative Assembly representing the University. Here he enriched the debates with his store of knowledge on a variety of subjects. His views proved to be so worthwhile that the British, in spite of his association with the nationalist movement, decided to confer on him the C.S.I. of the British Empire. He was made a Judge in 1910; and in 1911, at the zenith of his career, he was made a member of the Governor's Executive Council. In this august office he breathed his last in December 1911. With all his responsibilities, he was still a harmonious blending of a great philanthrophist, a social reformer and a staunch nationalist.

[G. A. Natesan—Indian Judges; Encyclopaedia of the Madras Presidency and other Adjacent States, 1921; The Indian Review; Proceedings of the Madras Legislative Council, 1908-10; K. Chandrasekharan—V. Krishnaswami Aiyer (English); —V. Krishnaswami Aiyer (Tamil); Fort St. George Gazette, 28 December 1911.]

(Emmanuel Divien) C. D. S. DEVANESAN

IYER, V. V. SUBRAHMANYA (1881-1925)

Varahaneri Venkatesa Subrahmanya Iyer was born on 2 April 1881 in a village in Tiruchirappalli district (Madras Presidency). He was the son of Venkatesa Iyer, a School Inspector who later became noted for organising resistance to the mass conversion of lower caste Hindus to Christianity. His mother was Kamakshi, a pious lady. He came of an orthodox middle-class Brahmin family noted for its Vedic scholarship. He married at the early age of twelve.

He matriculated at the age of twelve and graduated at sixteen. He took his Law degree at twenty and set up practice as a lawyer at Tiruchirappalli. At the age of 25 he went to Rangoon to seek his fortune as a lawyer. But within a year he went to England to qualify himself as a Barrister. He learnt Latin there (1907). He already knew Sanskrit, Tamil and French. As a student he was influenced by the Ramayana of Kamban and the Kural.

While in England, he met Gandhi for the first time and spoke to him vehemently about the revolutionary creed as the only possible means for winning independence of India. But when he met Gandhi again in 1917 at Pondicherry, he became a partial convert to non-violence. But his faith in revolutionary methods was abiding and he preached that youth must be trained in such methods. While in London he was a member of the 'Free India' Club, and was closely associated with V. D. Savarkar. At the Bar, he refused to take the oath of allegiance to the King and fled from England to Pondicherry. In 1910 when he arrived at Pondicherry from London, he started revolver practice for young Indians and preached violence and prescribed political assassination as a means to national freedom. He addressed secret party meetings and organized cells for revolutionary activities. He remained at Pondicherry

till 1920 and then went to Madras where he continued his nationalist activities. He was for sometime connected with the *Desbhaktan* (1920) as its editor but was arrested in 1921 for sedition and imprisoned for a year. He later edited a Tamil literary magazine, the *Bala Bharati*. He was also connected with a Gurukula school, Tamil Gurukula Vidyalaya at Shermadevi in Tinnevelly district. At this school, teachers and students ploughed the fields, wove cloth, learnt archery, etc. He wished to create a class of Tamilians similar to the Sikhs.

He lived at Pondicherry for ten years (1910-20) as a revolutionary and he found time for literary activity also. He was closely associated with Sri Aurobindo and Bharati at Pondicherry. He smuggled arms to British India and was once deported to Algiers by the French.

He was a successful writer in Tamil and a keen student of Kamban and Valluvar. He wrote simple Tamil prose and translated many Tamil works like the 'Kural' into English and made a study of Kamban's Ramayana. He wrote a 'Life of Napoleon', which dealt with military strategy; copies of that book were confiscated by the Government of India. He translated into English the Tamil Sangam anthology, 'Kurunthogai'—a precious piece of work which was lost in the 1942 disturbances.

He died on 3 June 1925 at the age of 44.

He was a revolutionary and was never completely converted to Gandhian ways. He was a lover of his country, his language and the traditional way of life of a Hindu. He prescribed revolutionary means to protect and preserve these values.

[T. S. S. Rajan—V. V. S. Iyer (Tamil), Madras, 1946; Suddhananda Bharati—Experiences of a Pilgrim Soul, Madras, 1964; The Hindu Files; V. V. S. Iyer's own works.]

(Emmanuel Divien) N. SUBRAHMANIAN

IYER, VANCHI (1880 ? -1911)

Vanchi Iyer came of a Brahmin family whose background is not clearly known. He was born in Shenkottah, Madras Presidency, around 1880. He was related to Shankarakrishna Aiyer, who later conspired with him to kill Ashe, the District Magistrate of Tirunelveli.

Early in his life Vanchi Iyer was influenced by revolutionaries like Bharati, V. V. S. Iyer and Nilakanta Brahmachari. From them he imbibed the revolutionary fervour; he came to believe even then that due to foreign rule which also happened to be Christian and European, there was a great danger to native Hindu social institutions and values. He was also influenced by the Jugantar and Anusilan Samitis of Bengal which were very active during the Swadeshi Movement.

Vanchi started his career as an employee in the Forest Department of the Travancore State. He was closely associated with the other revolutionaries of his time in Tamilnad and in Bengal; and taking three months' leave he went to Pondicherry for training in revolver shooting from V. V. S. Iyer. In March 1911, Vanchi conspired with one Madasami, and taking instructions from and in collaboration with V. V. S. Iyer, Vanchi and Sankarakrishna Aiyer went out to murder Ashe, the District Magistrate of Tirunelveli. He reached the Maniyachi Junction (Tirunelveli District) where the District Magistrate had arrived earlier by train; and having shot Ashe dead, he committed suicide. A post-mortem trial was held and a letter found on Vanchi Iyer was let in as evidence. The letter called upon Vanchi's compatriots to murder all available Europeans to secure freedom from foreign rule so that the 'Sanatana Dharma' could be restored to its original position. This was reported as the first political murder in South India, and it took place on 11 June 1911.

Vanchi Iyer was a youth of violent nature and terrorist inclinations. The political climate in his days was one of extremism and he was deeply influenced by it. He seems to have combined in himself extreme orthodoxy and a willingness to employ any method to secure the survival of that orthodoxy which he imagined was being threatened by the presence of the British in this country.

He advocated violent methods to gain freedom from British rule; and his motive seems to have been to revive ancient Hindu Dharma and the *Sanatana* values, which according to him stood in danger of being wiped out by the British. The terrorist phase in the nationalist politics in Tamilnad in the early decades of the present century lasted only for a short period, from 1905 when Tilak influenced extremism to 1921 when Gandhi introduced non-violence. Vanchi's role in this phase of nationalist activity amounted to no more than committing a political murder.

[The Hindu Files, 1911-12; History of the Madras Police.]

(Emmanuel Divien) N. SUBRAHMANIAN

JADHAV, BHASKARRAO VITHOJIRAO (1867-1950)

Bhaskarrao Vithojirao Jadhav was born on 17 June 1867 at Nagaon, Alibag taluka, Kolaba district, Bombay. His father's name was Vithojirao Nagojirao Jadhav and mother's Lakshmibai. The Jadhavs are Marathas. Vithojirao was a building contractor. Bhaskarrao had a brother named Govindrao who was a subjudge. Bhaskarrao's wife's name was Bhagirathibai. He had four sons and four daughters.

He was educated at Bankot, Harnai, Rajapur and Mahad, from where he passed the Vernacular Final examination in 1885 when he was eighteen years old. He attended various High Schools in Bombay and passed the Matriculation examination in 1888 in which he stood first, missing the Jagannath Shankarshet Sanskrit Scholarship by three marks. He passed his B.A. examination in first class from the Elphinstone College in 1892 and later also became a Master of Arts and Law graduate.

After completing his University education, Jadhav took up service in what was then the Kolhapur State, whose ruler was a follower of Jotiba Phule, a social reformer who actively agitated for the abolition of caste, removal of untouchability, equality of sex, women's education and end of the Brahmin priestcraft. Jadhav was a member of the Satyashodhak Samaj that Phule had founded. He was a regular contributor to Marathi periodicals on all topics. He served the Kolhapur State from 1895 to 1921 in various capacities and was considered as the second best builder of the State, the first being Sir Raghunathrao Sabnis, the Dewan. He promoted the co-operative movement in the State as Revenue Minister and was associated with the running of some insurance companies also.

After leaving Kolhapur service he came to Bombay and formed the non-Brahmin Party and was elected its leader. In 1923 he became Minister of Health and Education and in 1928 of Agriculture, Excise and Forest in the Government of Bombay. He was the main guide of the Maratha Shikshan Parishad which he founded at Dharwar in 1907. He was also prominently associated with the Deccan Maratha Association, Shivaji Maratha Society and Chhatrapati Shivaji Smarak Samiti. He was one of the members of the Imperial Agricultural Council for many years. He was returned to the Indian Legislative Assembly and was the Deputy Leader of the Democratic Party from 1931 to 1934. He was a director of the Bombay Central Co-operative Bank for many years and the Co-operative Movement Committee in Gwalior State.

Jadhav was President of the Mumbai Marathi Grantha Sangrahalaya in 1931 when he read his address on 'Marathe Ani Tyanchi Bhasha'. He also wrote a book called 'Nava Prakash' on the Ramayana. His view of the Ramayana in this book deeply shocked the orthodox Hindus. He

was a member of the Bombay University Tarkhadkar Prize Committee for some years. His articles on various literary subjects are numerous.

Jadhav's politics was of necessity loyalty to the British till he died. He was invited to the first two Round Table Conferences as a representative of the non-Brahmins, when he studied the activities of agriculturists and co-operators in Scotland.

He retired from active politics after the 'thirties and lived a quiet life till his death on 21 June 1950.

[Chitrav, Siddheshwar Shastri—Arvachin Charitrakosha, 1946; Desai, Vasant—Jyotirao Phule; Ghorpade, Begna Keshab—Mahatma Phule (Charitra Va Kavya), 1959; Jadhav, Bhaskarrao Vithojirao—Ramayanavar Nava Prakash, 1951; Mankar, Ananda Avadhoot—Mahatma Phule; Mangudkar, M. P.—Mahatma Phule Ani Satyasodhak Chalbala; Keer, Dhananjaya—Mahatma Jyotirao Phooley (in English), 1964.]

(C. B. Khairmoday) T. V. PARVATE

JADONANG (1905-1931)

Jadonang, a pioneer freedom fighter of Manipur, was born in 1905 at the Kabui Naga village of Kambiron in the western hills of Manipur. He was brought up by his widowed mother Tabolliu. He did not get any western education, but he invented a script of his own later. He grew up as a healer and a religious mystic and used to predict, during his frequent trances, that the Nagas would one day become kings of their own country. There was an old prophecy among his tribe that 'a Messiah would be born and he would deliver the people from their life of misery and suffering and establish a kingdom which would be a millennium on earth.'

Young Jadonang found that the Nagas of Western Manipur, the Kabui and the Kacha Nagas, now known as the Zeliangrong, were deeply rooted in social and religious orthodoxy; the innumerable taboos and superstitions had distorted the true meaning of their religion. Christianity, which came among the Kabui Nagas in 1914, had started challenging the very foundations of their traditional religion. The British controlled the administration of the hill areas of Manipur and introduced a number of obnoxious laws which the hill people greatly disliked. Jadonang was the first leader to speak against these laws, under which they were to pay the house-tax, carry the luggages of the touring Government officials and the troops, provide provisions for the soldiers and feed them for which the poor villagers had to subscribe. Moreover, the Government *Lambus* who were actually process-servers and interpreters had been encouraged by the authorities to oppress the people. Even Jadonang's mother and brother suffered a lot due to the practice of forced labour and subscription. The confidence of the people in the British Government had been destroyed as a result of the British failure to give them protection during the Kuki Rebellion (1917-19).

Jadonang started his social and religious reforms with the help of his trusted followers and the village elders. He abolished the irrational taboos and superstitions. He simplified the worship of God (RaGwang : King of God). He introduced the construction of temples where he gave religious sermons. He composed many religious hymns and other songs and dances which were part and parcel of his religious discipline. With the help of Gaidinliu, a girl follower, he trained up a large number of young men and women. His religious hymns were easily understandable to the common people. He wanted the preservation of the traditional religion and culture and its rejuvenation. He aimed at the creation of a sense of oneness and social unity among the Nagas of his area. He was essentially a social and religious reformer. He became exceedingly popular and a large number of people flocked to Kambiron for advice and help. Never before had the Nagas such a magnificent personality. His involvement in the social uplift of his people was the natural springboard for his plunge into the freedom struggle which was raging in India at the time.

Mahatma Gandhi and the Congress inspired him. Jadonang had come to know of Gandhiji during his frequent trips to the Cachar district of Assam. He learnt that the Indian National Congress was trying to drive away the British and Gandhiji was leading the movement. He greatly admired Gandhiji and composed a song in his honour in 1927 which was used as a propaganda by Gaidinliu after his death. He was convinced that without political freedom he could not visualise a Kingdom where there would be peace and happiness. His first step was the opposition to the oppressive laws of the State and assertion that the Nagas and the whitemen were equals. He created a good deal of commotion and disturbance in the hills, for which he was jailed for a week in 1927. After his release he became more popular, and his movement now took the shape of a socio-religious and political struggle. He asked the villages to send tributes in the form of cash or mithuns. He had started collecting firearms and other weapons to start a rebellion against the British in 1931. He asked the people not to pay taxes to the Government and disobey the laws of the State. Meanwhile, there was the Civil Disobedience Movement of the Congress and he was inspired by this movement, though he was still a believer in the traditional Naga view of fighting for one's freedom.

The British Government was greatly alarmed at this 'proclamation of the Naga Raj' and J. C. Higgins, the Political Agent of Manipur, started an operation against the movement of Jadonang who was not yet fully prepared for the rebellion. Higgins, with a column of Assam Rifles, went in pursuit of Jadonang, who had gone on a pilgrimage to the Bhuvan Hills (Pubon) in Cachar. The Deputy Commissioner of Cachar arrested Jadonang and handed him over to the Manipur authorities. Higgins destroyed the temples of Jadonang and arrested his followers for a murder which in no way was connected with the activities or the movement of Jadonang. Jadonang was sentenced to death and he was hanged on 29 August 1931. Thus the life of a young revolutionary was nipped in the bud before he could organise resistance. And it was left to his disciple and follower, Gaidinliu, to take up the fight against the British. Yet, Jadonang had achieved much in his religious and social reforms.

[Robert Reid—A History of Areas Bordering Assam, Shillong, 1942; J. Roy—A History of Manipur, Calcutta, 1958; Ursula Graham Bower—Naga Path, London, 1950; Stephen Fuchs—Rebellious Prophets, Bombay, 1965; F. S. Downs—Mighty Works of God: A Brief Historical Account of the Baptist Church in the North Eastern Region of India, Gauhati, 1970; Jadonang, A Freedom Fighter of Manipur (A Commemorative Volume on the 41st Death Anniversary of Jadonang), Imphal, 1971; The Changthan (a monthly in Kabui dialect), August 1968, Imphal; The Dicham (a monthly in Kabui), August 1971, Imphal; The Lamyanba (a monthly in Manipuri), September 1969, Imphal; The Manipur Administrative Reports, 1931-32; A History of Freedom Movement (A paper of Home Department, Manipur Secretariat); Ramkhun Mpamei—A Study of the Establishment and Expansion of the Baptist Church among the Zelaingrong Naga in Manipur (1914-65) (A Thesis for the degree of Bachelor of Divinity, Leonard Theological College, Jabalpur, 1969); K. P. Singh—Jadonang (A drama in Manipuri, in press), Imphal.]

GANGUMEI KABUI

JAGAT NARAIN (LALA) (1899-)

Lala Jagat Narain was born in a middle-class Chopra Khatri family on 31 May 1899 at Wazirabad in Gujranwala district, now in Pakistan. He was the only child of his parents, Lala Lakshmi Das and Lal Devi. He studied up to Matriculation at Lyallpur where his father worked as agent to a lawyer. He passed his B.A. from the D.A.V. College, Lahore, in 1919. Then he joined the Law College, Lahore, but had to leave it to join the Non-Cooperation Movement. He was married in 1924 to Shanti

Devi, daughter of Lala Munshi Ram, a lawyer of Hoshiarpur who practised at Dasuya and Mukerian.

While a student at the D.A.V. College, Lahore, he came under the influence of Lala Lajpat Rai and organised the fellow students for the national struggle. The inspiring personality of Mahatma Gandhi also had a marked effect on him. Even more than that was the influence of the Arya Samaj. His father was an Arya Samajist. The spell of his views as well as the study of such Arya Samaj books as the 'Satyarth Prakash' left an indelible mark on his personality. Among his close companions figured such eminent people as Dr. Satyapal, Dr. Saif-ud-Din Kitchlew, Algu Rai Shastri, Bhai Parmanand, Lala Achint Ram and Chhabil Das.

He was an active member of the Indian National Congress. In 1921 he was elected Joint General Secretary of the Lahore District Congress Committee. Later on, he was its President for a period of seven years. He also served as a member of the Punjab Pradesh Congress Committee and the All India Congress Committee. As an active member of the Congress, he participated in all the national movements which were organized between 1921 and 1947. In 1921 he was sentenced to two and a half years' imprisonment.

In 1924 he worked as the Editor of the *Akash Bani*, a paper started by Bhai Parmanand. Besides, he also contributed articles to other papers, such as the *Milap* and the *Pratap*. Later on, he set up his own press at Lahore. Once it was confiscated by the Government for its seditious writings. Subsequently, too, after it was released, he lost his security about half a dozen times for publishing objectionable matters.

As a national leader, he advocated progressive views on social, economic and constitutional matters. He did not believe in the caste-system and was against untouchability. He stood for widow-marriage and equality of men and women. He had no faith in idol-worship and was a believer in the infallibility of the Vedas. He felt the necessity of national education in India. He advocated the cause of free and compulsory elementary education. As a soldier of the Congress he swore by the policy of non-violence enunciated by Mahatma Gandhi. Constitutionally, he appreciated the British form of government, i.e. parliamentary democracy. He was opposed to the excessive taxation levied by the British Government. He favoured the promotion of small-scale and cottage industries, but he held modern large-scale industry as essential to the economic development of the country.

[Political Career of Shri Jagat Narain (a manuscript); Arunum and Sheel—Personalities, New Delhi; D. R. Toliwal—Bharat Varsh Ki Vibhutian (in Hindi); Personal interview of the Research Fellow with Lala Jagat Narain.]

(D. L. Datta) FAUJA SINGH

JAGAT NARAIN (PANDIT) (1864-1938)

Born in Kashmir on 14 December 1864, Pandit Jagat Narain was the son of Kali Sahai Mulla. His father, a Kashmiri Brahmin, was a Government servant and reached the status of Deputy Collector in Oudh (now in Uttar Pradesh). Having studied Urdu and Persian at home Pandit Jagat Narain took the law degree from the Agra University and started his career as a pleader. He later became a leading advocate of the Oudh Chief Court, Lucknow. His closest friends and contemporaries were Pandit Bishan Narain Dar, Pandit Moti Lal Nehru, Pandit Janki Nath Chak, Ganga Prasad Verma, Mirza Samiullah Beg and C. Y. Chintamani. He gave up smoking on the day of Moti Lal Nehru's death.

Though fond of delicious food, Pandit Jagat Narain was otherwise simple to the extent of being an ascetic. A man of progressive and liberal views, he was the pioneer of social reform in the Kashmiri Brahmin community. He encouraged interdining, widow-marriage and removal of purdah for women amongst the people of his

community. A Hindu by birth and belief, he had a flexible approach to rituals and forms.

Besides being an eminent lawyer, Pandit Jagat Narain was a leading nationalist and an active worker of the Congress Party of his own Province as well as of the All India Congress Committee. He was the Chairman of the Reception Committee of the Congress Session at Lucknow in 1916. For more than fifteen years he was the Chairman of the Municipal Board, Lucknow. He was also once the Chairman of the Lucknow Improvement Trust. He was an elected member of the U.P. Legislative Council and Minister for Local Self-Government in U.P. under the Montford Reforms Scheme (1921-24). He had also been the Vice-Chancellor of the Lucknow University for three years. He was awarded LL.D., *Honoris Causa*, by the same University. He was offered the title of Rai Bahadur by the British Government only to be refused by him.

Pandit Jagat Narain was impressed by the devotion and patriotism of Bal Gangadhar Tilak, though Mahatma Gandhi was his hero. Throughout a constitutionalist, he lost no opportunity to criticise the British administration in India. Speaking as Chairman of the Reception Committee of the Lucknow Session of the Congress in 1916, he asked the British Government to give the first instalment of self-government to India as soon as the World War ended. He believed that India could also progress like Canada, Australia and South Africa after the grant of self-government. He deplored the treatment given to the Indians in South Africa and desired his countrymen to be respectable citizens of the British Commonwealth. He could find nothing wrong with Western education and English political institutions and believed that they could deliver the goods if India was given her rightful place in the British Empire.

He was one of the three Indian members, the other two being Sir C. H. Setalvad and Sardar Sahibzada Sultan Ahmad Khan, to be included in the Disorders Enquiry Committee, popularly known as the Hunter Commission, to enquire into the causes of the riots and disorders in Bombay, Delhi and Punjab in 1919. The Indian members presented a minority report and this was drafted by Pandit Jagat Narain.

He moved a resolution in the U.P. Legislative Council (1918) against the division of Provincial subjects into 'Reserved' and 'Transferred'. He was also against the financial provisions under the 'Dyarchy', to be introduced in the Provinces by the Act of 1919. He opposed reserving seats for the Zamindars in the Legislative Councils provided by the Montford Reforms.

Pandit Jagat Narain had to undergo the strain of his legal profession, his political commitments and obligations of being a prominent citizen of Oudh and its metropolis, Lucknow. In his last years he had often to go to Switzerland for treatment of his heart-trouble. He carried himself throughout like a proud but efficient and enthusiastic soldier, yielding to none in his love for the country; and thus putting his best in the struggle, he breathed his last on 11 December 1938, at the age of 74.

[Indian National Congress Proceedings, 1908 and 1916; U.P. Legislative Council Debates, 1918-20; Hunter Committee (Disorders Enquiry Committee) Report; Personal interview of the Research Fellow with Pandit Anand Narayan Mulla, son of Pandit Jagat Narain.]

(L. Dewani) G. C. PANDE

JAGAT RAM (PANDIT) (1891-1955)

Pandit Jagat Ram, a noted leader of the Ghadar Party, was born in 1891 in the Hariana village of the Hoshiarpur district in the Punjab. His father's name was Pandit Dittoo Ram, who was a nationalist and a Congress worker. The family belonged to the Brahmin caste, the name of the sub-caste being Bhardwaj. Jagat Ram was married to Krishna Devi. They had no child.

Jagat Ram passed his Matriculation from the Anglo-Sanskrit High School, Jullundur, and joined the D.A.V. College, Jullundur, which he left in the course of his studies and went to America about 1911.

Jagat Ram was attracted to politics due to the inspiration that he derived from Lala Lajpat Rai, Ajit Singh and Sufi Amba Prasad. While in India he had followed an extreme kind of politics by advocating the cause of 'Swadeshi'; but in America he went a step further, and in collaboration with Lala Hardyal and Hardikar he established the Ghadar Party with its branches in Canada, Japan, China, Phillippines, Malaya, Burma and Siam, and was its first Treasurer. He was the general manager of the Ghadar Press at San Francisco, was propaganda-secretary of the Ghadar Party, and secretary of the Yugantar Ashram (Hermitage of the Changing Era). It is believed that he helped Baba Gurdit Singh and other passengers of the S. S. *Komagata Maru* and made them join the Ghadar Party. His close associates in the Ghadar Party were Seth Brij Krishan, Baba Gurdit Singh and Baba Sohan Singh Bhakna.

On the outbreak of the First World War, Jagat Ram returned to India to work for the Ghadar Party. He was arrested at Calcutta, but later escaped and continued his underground activities until he was arrested again about two years later at Peshawar. He was prosecuted in the Lahore Conspiracy Case and sentenced to death, which was later commuted to life-imprisonment by the Viceroy. He was released after twenty-five years. During the trial he did not engage any lawyer for his defence nor did he make any appeal in this case. During his long confinement in jail he wrote voluminously on religious, social, political and military subjects. After release, he joined the Congress and remained closely in touch with Khan Abdul Ghaffar Khan and Mira Behn.

Liberal in his religious beliefs and progressive in his social outlook, Jagat Ram had great faith in the 'Gita' and had initiated Khan Abdul Ghaffar in it while in jail. He was basically a revolutionary determined to oust the British from India, and on it he minced no words. He said, "To revolt is the duty of every slave and this is his birthright. The country (India) is ours and the British have no right to stay here. We shall not rest till the British quit." During his trial he remarked, "Whatever I have done is correct and fully justified. I am prepared to undergo all its consequences."

He was elected to the Punjab Legislative Assembly in 1952. He was also the President of the 'Bhrishtachar Nasak Committee' and of the Peace Committee (1946-47). He died in 1955.

[A pamphlet published by the District Congress Election Committee, Hoshiarpur, available in the State Archives, Patiala; Desh Bhagat Yadgaran Committee—Ghadar Party Ka Itihas (Panjabi); Manmath Nath Gupt—Bhartiya Krantikari Andolan Ka Itihas (Hindi), Delhi, 1960; Sachindra Nath Sanyal—Bandhi Jeewan (Hindi), Delhi, 1963; Dharam Vira—Lala Hardayal and the Revolutionary Movements of His Times (an unpublished thesis).]

(D. L. Datta) V. N. DATTA

JAI NARAYAN VYAS

—See under Vyas, Jai Narayan

JAIN, AJIT PRASAD (1902-)

Ajit Prasad Jain was born in Meerut in 1902 in a middle-class family. He graduated with Honours at the Lucknow University and also took his LL.B. He started his legal practice in 1926.

Soon after A. P. Jain was drawn to politics and joined the Indian National Congress. He took part in the Civil Disobedience Movement (1930) and all the later Congress movements. He soon became prominent in U.P. politics. He became a member of the U.P. Congress Working Committee and also the Secretary of the Provincial Congress Committee.

Ajit Prasad Jain was elected to the U.P. Legislature in 1937 and continued to be a member till 1948. He was appointed a Parliamentary Secretary in the U.P. Government in 1937 and remained in office till the resignation of the Ministry in 1939. He was a member of the All India Congress Committee for a long time.

He was elected to the Constituent Assembly of India in 1946 and later became a member of Parliament. He was appointed Minister of Reha bilitation, Government of India, in 1951. He was Minister for Food and Agriculture from December 1954 to August 1959, when he resigned.

He became the President of the U.P. Congress Committee in May 1961. He was Governor of Kerala from April 1965 to February 1966. His resignation from the post was because of a controversy over his conduct in openly canvassing support for Indira Gandhi for the position of Prime Minister following the untimely death of Lal Bahadur Shastri. A Governor is supposed to be non-partisan. He really wanted to come back to politics and hence resigned his post as Governor. He essentially belonged to the leftist section in the Congress and he wanted to strengthen that section by opposing Morarji Desai.

Later he was elected to the Rajya Sabha, of which he is still a member. Since the split in the Congress in 1969, he has virtually withdrawn from active politics, although he sided with the Indira Gandhi group. He went back to his early love, agriculture, and accepted the Chairmanship of the Irrigation Commission. The Report of this Commission will remain as a monumental work.

Ajit Prasad Jain occupied many important public positions. He was a member of the Zamindari Abolition Committee in U.P., and of the special Recruitment Board for I.A.S. and I.P.S. He was the Chairman, U.P. Police Commission and U.P. Agricultural University. He was the leader of the Plan Project Agricultural team in U.P.

His important publications are: 'U.P. Agrarian Laws', 'Rafi Ahmad Kidwai: Memoirs of His Life and Times', besides numerous articles on current subjects. He wields a facile pen.

[A. P. Jain—Rafi Ahmad Kidwai: A Memoir of His Life and Times, 1961; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan, Nagpur, 1954; The Times of India Directory and Year Book (1963-64).]

(Mantosh Singh) K. L. SRIVASTAVA

JAIRAMDAS DOULATRAM (1891-)

Jairamdas Doulatram, one of the greatest sons of modern Sind, was born at Karachi in July 1891, in a wealthy and noted Kshatriya family of Sind. His father, Doulatram Jethmal, was a leading advocate and a prominent citizen of Karachi. The family had been a distinguished one from the pre-British days. Jairam's grandfather, Jethmal, was a high officer under the Talpur Mirs of Sind before the British conquest of 1843. Two of the uncles of Jairamdas had also distinguished themselves in life—Dayaram, a philanthropist, after whom the first college in Sind was named (D. J. Sind College), and Lilaram who became a District Judge. Dayaram's son, Gulchand, was the Headmaster of the National High School in Sind, N. H. Academy at Hyderabad (Sind), and also the President of the Hyderabad Municipality. Jairamdas's mother, Vishinbai, also came from a distinguished family. She was much attached to him and greatly moulded his character.

In 1915 Jairamdas married Devibai Bilaram when he was twenty-four. It was a pretty advanced age for marriage in those days and speaks of the progressive and reformist outlook of Jairamdas. Jairamdas has a son and a daughter.

Jairamdas had a brilliant academic record from his early days. He passed the Matriculation examination in 1908, standing first among all the successful students in Sind. He had his College education first at the D. J. College, Karachi, and then at the Elphinstone College in Bombay. He graduated from the Bombay University in 1912, standing second in the whole of the Bombay Presidency. In consideration of his academic brilliance, his uncle wanted to send him to England to appear at the I. C. S. Examination. But Jairamdas's mother was opposed to sending him to a far-off country even for a few years. This was most welcome to Jairamdas since from his student days he felt interested in public life and service to the nation. So he studied Law in Bombay and after taking his Law degree (1915) he joined his brother-in-law, Roopchand Bilaram, the leading lawyer of Karachi and started his practice.

It was during his student days in Bombay that Jairamdas came in close contact with All-India leaders like G. K. Gokhale, Lokmanya Tilak, Pherozeshah Mehta and also Mahatma Gandhi. It was this contact which gave him his first inspiration to dedicate himself to national service. Later he also came in close contact with Lala Lajpat Rai, Sarojini Naidu and most of the other leaders of the time. Apart from Hindu religious books, specially the Gita, Jairamdas was fond of the works of Charles Darwin, John Stuart Mill, Spencer and Rousseau. These studies made him a liberal and a rationalist.

Bent on constructive national service, Jairamdas came to dislike the legal profession and threw it up after a year and a half. From 1916 began his public career. He joined Annie Besant's Home Rule League and was elected Secretary of the Sind Provincial Political Conference. It was a distinction for a young man of 26. In 1918 he presided over the first session of the All Sind Students' Conference held at Sukkur. His presidential address was a memorable one. In December 1919 Jairamdas first appeared on the national political scene when he attended the Congress session at Amritsar and helped in bridging the gulf between those who wanted to reject the Montagu-Chelmsford reforms and those who wanted to give the new scheme a trial.

Early in 1921, soon after the launching of the Non-Cooperation Movement, Jairamdas assumed the editorship of the Nationalist Sindhi daily, the *Hindu* (renamed later as *Hindustan*). The paper was in the bad books of the Government and whoever became its editor at this time was immediately arrested. Jairamdas also was arrested and sentenced to two years' imprisonment. He was confined in the Central Prison at Sabarmati and later at the Yeravada Central Prison in Poona. Early in 1924 there occurred ghastly Hindu-Muslim riots at Kohat in the North-West Frontier Province and in several other parts of the country. Gandhiji went on a fast for three weeks. Jairamdas played a leading role in the Leaders' talks in Delhi on this occasion and agreed to accompany Gandhi in his tour of the riot-affected areas of the Frontier Province.

In 1925, at the request of Lala Lajpat Rai and Pandit Madan Mohan Malaviya, Jairamdas accepted the editorship of the *Hindustan Times*, the leading nationalist English daily of Delhi. He served the paper for two years and returned to Sind in 1928 to contest in the general elections of 1928. He was duly elected to the Bombay Legislative Council, but shortly after, at the call of Gandhi, he gave up his membership of the legislature and took up the Secretaryship of the All India Foreign Cloth Boycott Committee of the Congress in 1928. He was also appointed a member of the Congress Working Committee, a position which he retained till 1940.

During the Salt Satyagraha in Sind, Jairamdas worked as the Chief Organiser of the movement. The Government adopted a policy of ruthless repression, and on one occasion during a police firing on a mob a bullet struck Jairamdas in the stomach. After Gandhiji's arrest Jairamdas assumed the Editorship of the *Young India* (Gandhiji's English weekly). Jairamdas was soon arrested by the Sind Government and detained without trial for a few months. In August 1930, on the Tenth Anniversary of the death of Lokmanya Tilak, there was a huge gathering at Bombay where all the members of the Congress Working Committee had also assembled. Jairamdas and the other leaders were promptly arrested, to be released in March 1931 following the Gandhi-Irwin Pact.

The Karachi session of the Congress was held in March 1931. It was organised at a very short notice by Jairamdas and Jamshed Nusserwanji Mehta. In recognition of his ability Jairamdas was elected the General Secretary of the Congress, the first Sindhi to occupy that position. When the Civil Disobedience Movement was resumed in January 1932 Jairamdas was again arrested and sentenced to two years' imprisonment.

Released by the end of 1933 Jairamdas engaged himself in Gandhiji's constructive and rural uplift programmes. He was a member of the Central Executive of the Village Industries Association and of the Congress Labour Organisation. After the Quetta earthquake in May 1935, he became the General Secretary of the Relief and Rehabilitation Committee. In August

1942 there was a devastating flood in Upper Sind and Jairamdas organised relief work in the affected areas. On 12 August 1942, while engaged in relief work he was arrested, following the Quit India Resolution of the Congress, and detained in the Central Prison, Hyderabad (Sind), without trial for nearly three years.

After his release late in 1945 Jairamdas resumed his participation in the National Movement. He played an important role in the 1946 elections to the Provincial legislatures. Later he became a member of the Constituent Assembly representing the minority community in Sind. He played a significant role in the deliberations of the Constituent Assembly and was appointed to two important sub-committees, on 'Fundamental Rights' and on 'Communal Problems'. After independence he was appointed Governor of Bihar but resigned in January 1948. He was immediately taken into the Union Cabinet as Minister for Food and Agriculture. He held that post for more than two years. In may 1950 he was appointed Governor of Assam. It was a very important assignment, Assam being a Frontier State with intricate tribal questions. He served as Governor for six years with great credit to his ability and political acumen.

After retiring from the post of Governor of Assam, Jairamdas was persuaded to accept the Chief Editorship of the Collected Works of Mahatma Gandhi. He resigned after two years on a difference of opinion with the Government. Soon after, in 1959, he was nominated as a Member of the Rajya Sabha, of which he still continues to be a distinguished member, having been re-nominated in 1964 and in 1970. During this period he has been very helpful in securing justice for the refugees from Sind and in persuading the Government to undertake the responsibility of rehabilitation.

Jairamdas is a deeply religious man, but his religion is of the liberal, reformist and progressive type. He does not believe in rituals but has an abiding faith in the religious and cultural heritage of India. He is opposed to social evils like untouchability, child-marriage, etc. He is an advocate of equality between men and women. In his economic views, he comes close to Gandhian philosophy. He is opposed to industrialisation and favours cottage industries. He is also a critic of the Education system which he thinks has a de-nationalising effect.

Jairamdas is simple in his diet and living, refraining from smoking, drinking, etc. He always wears Khadi. Even at 82 he is full of energy and works hard for long hours. One of his latest achievements was his successful advocacy of the inclusion of Sindhi as one of the national languages of India.

[Government of India, Home Department (Political I Section) File No. 22/59/44-Poll. (I), National Archives of India, New Delhi; Bombay Legislative Council Debates, 1928, Vols. XXII-XXIV; Rajya Sabha Debates, 1961-62 and 1965-66; Indian Statutory Commission Report, 1930, Vol. XVI; Report of the Fifty-first Indian National Congress (1938); Jairamdas Doulatram —Revolution or Counter-Revolution? Bombay, 1938; The Young India, January 1921, 22 and 29 May and 5 June 1930; The Link (Delhi), 15 August 1967; D. G. Tendulkar—Life of Mohandas Karamchand Gandhi, Vols. II & V; The Collected Works of Mahatma Gandhi, Vols. XVI & XXI; Personal interview of the Research Fellow with Jairamdas Doulatram; Personal knowledge of the Contributor.]

(L Dewani) P. V. TAHILRAMANI

JAMBHEKAR, BALSHASTRI (1812-1846)

Balshastri Jambhekar was born in 1812 at Pomburla, a village in Deogad taluka of Ratnagiri district of the Bombay Presidency. His father, Gangadhar Shastri, was a *Puranik*. The family belonged to Pomburla. Gangadhar Shastri's father and grandfather were also *Puraniks*. They were Hindu of the Karada Brahmin caste, and came from the lower middle-class. Balshastri's mother's name was Sagunabai. He had a brother named Narayanshastri. His sister Ladubai was married to Ramchandrashastri Janvekar. Another sister, Chimabai, was married to Vishnubhat Yogi.

Balshastri was married when he was 12 years of age. The name of his first wife, who died in 1833, is not known. His second wife was Chimabai, the daughter of Sadashiv Krishna Devasthali. This marriage took place in 1833. His wife also came from the Karada Brahmin caste and lower middle-class.

Balshastri's primary education was under his father. Then he studied at the Native Education Society's School. He was a noted scholar in his school days. The fame of his scholarship spread so far that he soon got recognition from the Government. As a student he was influenced by Sadashiv Kashinath Chhatre, the Secretary of the Native School Book and School Society, and Mr. A. B. Orlebar, Professor of Mathematics at the Elphinstone Institution.

Balshastri was appointed Deputy Native Secretary to the Bombay Native Education Society in March 1830. For a time he served as a tutor to the young prince of Akkalkot. In October 1834, he was appointed as an Assistant Professor at the Elphinstone Institution. For a time he acted as a Professor also. He was the first Indian to hold this post and also the post of Superintendent in charge of the schools in one of the three main divisions of the Bombay Presidency. While he was a Professor of Mathematics, he also worked as an Astronomical Instructor.

One of the early social reformers, Balshastri used both the press and the platform to propagate his views. In January 1832, he brought out the first Anglo-Marathi newspaper, the *Durpun*, "with the object of promoting amongst the natives the study of European literature and the diffusion of European knowledge." He soon started the *Digdarshan*, a Marathi magazine, for the same purpose. He also used to give talks at a number of places.

Through his writings and talks he advocated the abolition of child-marriage and *Sati*. He also supported the cause of widow-marriage. He believed that education was the best means of propagating social reforms, as it would broaden the peoples' horizon and enhance their thinking faculties. For this purpose he established the Native General Library in Bombay in 1845 and founded the Native Improvement Society, where members read papers and discussed various questions of general interest.

His liberal outlook is evidenced by the fact that once he boldly faced the opposition of orthodox Brahmins for trying to get a person converted to Christianity readmitted to the Hindu fold.

In recognition of his services in the field of education and social reform, the Government appointed him as a Justice of the Peace on 28 September 1840.

He was a distinguished scholar who knew a number of languages, such as Sanskrit, Marathi, Gujarati, Bengali, Kannada, Telugu, Hindi, Persian, Arabic, English, French, Latin and Greek. As a Director of the Normal Class, in which teachers of vernacular schools were trained, he did a great work to equip the future teacher with a sound knowledge.

Balshastri belonged to the early educated generation which was free from a number of old prejudices. Though he made no conscious efforts to break the caste-system, he certainly by his writings and action contributed to the lessening of the rigidity of that system. He followed such of the Hindu traditions which appealed to his convictions. His knowledge of the Hindu scriptures made him alive to the hollowness of certain religious rites. He had a robust attitude towards social reforms, such as raising the status of women, abolition of child-marriage, and encouragement of widow-marriage. He was a great admirer of the western type of education. He believed that education would free man from the shackles of superstitions.

Nationalism in the modern sense was unknown at that time. But he was certainly conscious about his duty to his country. He spent his lifetime in educating his countrymen, either as a teacher or as an editor. He had a rightful pride for India and for Hindu religion. He tried to remove the defects in the Hindu religion brought about by custom in order to make the religion pure and simple.

He had a high regard for the democratic form of government which was in existence in England. Like many other people of his time

he was loyal to the Government established by law.

He dressed in the typical Indian manner and was of an austere disposition.

He was a prolific writer in Marathi. Among his works on different subjects may be mentioned: 'Moral Tales'; 'Catechism on General Knowledge'; 'Grammar for the Young'; 'Abridgement of Murray's English Grammar'; 'Rudiments of Geography'; 'Mathematical Geography'; 'Theory of Equation'; 'Elements of Differential and Integral Calculus'; 'Etymology of Marathi Language' (jointly with Vinayak Shastri Divekar and Bhau Mahajan); 'History of England', Vols. I and II; 'History of British India'; 'History of India' (Hindu and Mohammedan Periods, abridged from the English work of Elphinstone).

He also edited and brought out the first lithographic edition of the *Jnyaneshwari*. Besides, he left behind a complete manuscript of 'A Short Dictionary of the Roots of the English Language', a nearly finished higher work on Calculus, and a few chapters of a treatise on 'Discoveries of Psychology'.

Balshastri Jambhekar was the earliest social reformer in Maharashtra. He was the first Indian to be a Professor in the Elphinstone Institution. He tried to educate his countrymen for their betterment. By educating them, he awakened a sense of national improvement, thus indirectly contributing to the general national consciousness.

[G. G. Jambhekar—Memoirs and Writings of Acharya Balshastri Jambhekar (3 vols.), Poona, 1950; The Indu Prakash; The Native Opinion; The Manoranjan, Nov. 1933 (an article on Balshastri Jambhekar by S. N. Karnataki); The Balbodha, December 1908 (an article on Bal Gangadhar Shastri Jambhekar by V. K. Oak); Dadobanche Atmacharitra Va Marathi Gadya Granthacha Uday (Vividha Dhyan Vistar), 1915; D.V. Potdar–Marathi Gadyacha Engraji Avatar, 1922; M. S. More—Marathi Vashecha Vyakarankar Va Vyakarana Prabandhakar, 1927; Maharashtriya Dhyanakosh, 1926; G. D. Khanolkar—Arvachin Marathi Vangmaya Sevak, Vol. I, 1931; Prabhakar Padhye and S. R. Tikekar—Aja Kalacha Maharashtra.]

(S. D. Gaekwad) V. D. RAO

JAMES, JOY MOHAN

—See under Roy, Nichols (Rev.)

JAMNALAL BAJAJ

—See under Bajaj, Jamnalal

JAMSETJEE JEEJEEBHOY (SIR)

(1783-1859)

Jamsetjee Jeejeebhoy, a philanthropist, whose generosity was universal, was born in Bombay on 15 July 1783. His parents (Jeejeebhoy and Jeevebai) belonged to Navsari and earned their living by engaging themselves in the production of hand-spun and hand-woven cloth. Their means were limited and they could not provide Jamsetjee with any formal education. But they were honest and deeply religious and brought him up in an atmosphere of moral excellence. At the age of 12, in 1795, Jamsetjee started his life as an apprentice in his maternal uncle's business of selling old empty bottles. In 1803, he married Avanbai, who was the daughter of this maternal uncle. And thereafter began a career which through vicissitudes of fortune ultimately proved so prosperous, thanks to his business acumen and enlightened enterprise.

When he joined his father-in-law, he was just familiar with the Indian mode of keeping accounts and had some knowledge of English. Though feebly equipped, Jamsetjee gave a good account of himself not only in business but also in his personal and social life. In 1799, a turn of fortune took place and within a period of five months he lost both his parents. Just before his father's death, it is recorded that his father enjoined Jamsetjee to maintain and support the family, now dependent upon him, by achieving success in business and enterprise. He was also enjoined "to take pride and pleasure in ameliora-

ting the sufferings of the poor and the misfortunes of the helpless and the needy." The son more than fulfilled his father's wish when ultimately he attained eminence, both in business as also in philanthropy.

The business was developed on an extensive scale by Jamsetjee. New lines were taken up and before he was thirty, he had made five voyages to China. Even in his young days, Jamsetjee showed uncommon fortitude as is proved by the fact that soon after the death of his parents, he undertook his first voyage to China. By this voyage and others that followed, he extended his knowledge of the world and gained experience of business methods, which sharpened his observation, intelligence and commercial insight. These served him richly in laying the foundations of his future career that brought him such immense wealth. A voyage then was a hazardous venture and Jamsetjee had his own quota of fortune and misfortune, moulding his intrepid spirit and broadening his human sympathy. His early voyages were not successful and to cap his misfortune, in 1803, a fire destroyed a part of his merchandise. But Jamsetjee with steadfastness of purpose persevered. He undertook his fourth voyage in 1805 which proved to be the most disastrous of all his voyages. The ship by which he travelled was captured by the French, and deprived of all his provisions he was left at the Cape of Good Hope to face the ordeal. Some benefactors brought him to Calcutta, and soon he rejoined his family in Bombay. Disclaiming all that he had suffered so far, he undertook another voyage, in 1807, to China and this proved very successful and brought him substantial wealth. In 1814, he purchased his own ship and gradually increased his fleet. He never looked back thereafter and amassed a fortune.

But besides business acumen, Jamsetjee had a heart to feel for others and naturally he was ever ready to relieve the wants of the needy and to alleviate their sufferings. From his early age he was known for his private charity. The stream of his public charities began to flow from 1822 and grew into a flood in years to come (over Rs. 30,00,000). His benefactions were all-embracing covering a variety of objects, different peoples and different countries. He aided famine relief; financed public works like wells and bunds, roads, causeways and bridges; founded dispensaries and hospitals; established educational institutions and scholarship funds; built rest-houses and protective homes for animals; and started centres for destitutes and the disabled. It is a long list and varied, too, but among the outstanding benefactions may be named the J. J. Hospital, J. J. School of Art, J. J. Benevolent Institution and Poona Bund and Waterworks.

His benevolence received due recognition. In 1842 he received the Knighthood and a 'Gold Medal studded with Diamonds' from Her Majesty Queen Victoria for his munificences—the first Indian to receive this insignia. In 1855 he was presented with the Freedom of the City of London for his high moral principles and his cosmopolitan philanthropy. This was a prized honour bestowed for the first time on an Indian. In 1856 the public of Bombay decided to erect a statue as an expression of their gratitude for distributing with unparalleled benevolence, the wealth he had acquired by honourable industry. In 1857 he was created a Baronet by the Queen.

Jamsetjee Jeejeebhoy deserves to be remembered for his pioneering contributions in other spheres too. He was the first to urge for reforms in the Parsee community. He opposed the domination of the priestly class and advocated democratic ways in running the Parsee Panchayet. He also strove hard for the emancipation of women and for the spread of education among them. He set an example in his own family which shocked the orthodox.

Although in his time there was no conception of nationalism in the modern sense and no idea of demanding independence from British rule, Jamsetjee was one of the few public-spirited men who urged for administrative reforms, for giving Indians due share in the public offices and removal of unjust taxes. In 1829 a petition was sent to the British House of Commons by some prominent citizens of Bombay demanding the right of Indians to serve on the Jury. Jamsetjee, one of the signatories, was later appointed one of the first Indian Jurors. The next move was a

petition demanding the right of Indians to serve on the Grand Jury and to be appointed as Justices of Peace. In 1834, Jamsetjee was appointed a J.P. In 1842, when the Government increased the Salt tax, Jamsetjee, along with other leading businessmen, opposed it as being unjust to the poor and recommended instead higher taxes on luxury goods. In August 1852 when the Bombay Association, the first political association in Western India, was established to ventilate the grievances of Indians under British rule, Jamsetjee was chosen as the Honorary President of the Association.

Jamsetjee's contribution in the field of education was recognised by his appointment on the Managing Committee of the Native Education Society in 1827, on the Board of Education in 1842 and on the Senate of the Bombay University when it was first established in February 1857. Jamsetjee also helped many newspapers and magazines. He was one of the proprietors of the *Bombay Courier* and also gave financial assistance to the *Bombay Samachar*, the *Bombay Times* (later renamed as the *Times of India*), and the monthly magazine, the *Vidhia Sagar*. He also patronised the Jame-Jamshed Press and thereby helped the publication of many valuable books.

Though born a Parsi and an Indian, he was a true world citizen whose universal benefactions have placed him among the immortals. Truly it may be said of him:

> "The Pauper's friend, the rich man's peer,
> Beloved by all, both far and near."

[Bomanjee Byramjee Patell—Parsee-Prakash (in Gujarati), being a history of the Parsee community in Western India from their first immigration into India to the year 1860, Bombay, 1888; Ratanjee Behramjee Madan—Sir Jamsetjee Jeejeebhoy: First Parsee Baronet (in Gujarati), Bombay, 1899; J. H. Wadia—The Life of Sir Jamsetjee Jeejeebhoy, First Baronet, etc., Bombay, 1950; Jehangir R. P. Mody—Jamsetjee Jeejeebhoy: The First Indian Knight and Baronet (1783-1859), Bombay, 1959; G. A. Natesan—Famous Parsees: Biographical and Critical Sketches, Madras, 1930; Williamson Ramsay—Memorandum of the Life and Public Charities of Sir Jamsetjee Jeejeebhoy (published anonymously and printed for private circulation), London, 1855; The Gazetteer of the Bombay City and Island, Vol. III, Bombay, 1910.]

(Indu Rastogi) D. N. MARSHALL

JAWALA SINGH (BABA) (? -1938)

Baba Jawala Singh was born in village Thatian, District Amritsar (Panjab), in the sixties of the 19th century. The exact date of his birth is not known, but when he died in 1938 he was said to have been 72 years of age. So possibly he was born around 1866. He was born in a middle-class Sikh family. His father, Sardar Kanhaiya Singh, owned some land in or about the village. Very little is known about the family, the education and the early life of Jawala Singh.

In 1905 he left India for better economic prospects. He visited China, Panama and Mexico and ultimately reached California, in 1908, where he purchased some land and started farming with Baba Wasakha Singh. Since he was an orthodox Sikh he collected funds and a Gurdwara was built at Stockton which became a centre of revolutionary activities subsequently. The freedom and liberty that people enjoyed in America influenced his thought and he invited four students from India to study there and their expenses were met by him. Soon he was made the President of the California branch of the Indian Association.

The prospects of the outbreak of the First World War encouraged Indians living in U.S.A. and Canada to organise themselves in order to free their motherland. For this purpose Baba Jawala Singh, Baba Wasakha Singh, Baba Sohan Singh and Hardyal toured the Pacific Coast and were successful in organising the Ghadar Party. Consequently the existing Indian Association was merged with the new party. The main aim of the Ghadar-Party was to free India by

organising an armed rebellion within the country. For this purpose various batches of revolutionaries came to India in different ships.

Baba Jawala Singh came to India in 'Tosha Maru' about the end of 1914. As soon as he landed at Calcutta he was arrested along with his other companions. Some of them could escape and then tried to organise a rebellion. But they were arrested one by one. After the failure of the movement all the revolutionaries were tried and sentenced to various terms of rigorous imprisonment. Baba Jawala Singh was also tried in the Lahore Conspiracy Case in 1915. Consequently he suffered imprisonment in different jails. For six years he remained in the Andamans where he started a hunger-strike against the inhuman atrocities of the authorities. After eighteen years he was released in 1933.

After his release he devoted himself in the Kisan Movement and worked for the Punjabi paper, the *Kirti*, which voiced the grievances of the labour classes. He was again arrested in 1935 and sentenced to one year's imprisonment. This too, could not diminish his enthusiasm and he continued to work for the peasants on his release. When he was on his way to Bengal to attend the All India Kisan Conference he met with an accident on the way and died in 1938.

Baba Jawala Singh was a dauntless fighter and continued to struggle against the British domination till the end of his life.

[Bhag Singh—Baba Jawala Singh (in Punjabi), Amritsar, 1938; Ghadar Party da Itihas (in Punjabi), published by the Desh Bhagat Yadgar Committee; Kirpal Singh—Ghadar Rebellion in Punjab (1913-15) in Indian History Congress Proceedings Vol., 1954; Pritam Singh Panchhi—Ghadar Party Ka Itihas (in Hindi), Delhi, 1961; Jagjit Singh—Ghadar Party Lahar (in Punjabi), Amritsar, 1955; Manmath Nath Gupt—Bhartiya Krantikari Andolan Ka Itihas (in Hindi).]

(D. L. Datta) . KIRPAL SINGH

JAWDEKAR SHANKAR DATTATRAYA (ACHARYA) (1894-1955)

Shankarrao Jawdekar was born at Malkapur in Vishalgad State, Kolhapur, in a well-to-do Brahmin family. He passed his Matriculation in 1912, and his B.A. from the Deccan College in 1917 with Philosophy as his special subject. He was reading for his M.A. degree with Economics and Politics when in 1920, in response to the call of the Nagpur Congress, he left the College and joined the nationalist movement.

His father, a Raosaheb, was a friend of Professor Vijapurkar and also had intimate relations with Lokamanya Tilak and G. K. Gokhale. Thus, Shankarrao came into close contact with these Indian patriots in his early days.

Gandhiji had a tremendous influence on Shankarrao's intellectual and political life. The principle of Satyagraha was to him not only a means of attaining independence but also of stabilising the society even afterwards. Shankarrao was also greatly influenced by Marxism.

After leaving the College to join the nationalist movement, he worked in different capacities and courted imprisonment on several occasions. In 1920-21 he had started a school for the untouchables at Islampur. He was also a teacher in the Tilak Mahavidyalaya of Poona, which position gave him the title of 'Acharya'. But the mission of his life was intellectual, and he provided the intellectual and theoretical guidance and basis to the nationalist leaders of his times.

A Marxist in ideology and also an honest follower of Gandhiji, Shankarrao believed in a society in which no petty distinctions between human beings existed, whether on the ground of caste, creed, religion or sex. In his opinion, the caste-system among the Hindus stood as an obstacle in the way of national integrity. No wonder that, for him, *Dharma* did not mean a religious creed, but a machinery which could remove all injustice and inequality in the social life of a people.

Shankarrao was, on the whole, in favour of constitutional methods for achieving freedom. But for the welfare of a society, prevention of injustice was essential and therefore, violence, if

inevitable, was pardonable, he said. Though Satyagraha, i.e. non-violent non-cooperation, was, in his opinion, the best means for achieving independence for India, he never condemned the secret revolutionaries and their methods, for he held that they were somtimes inevitable.

He disliked the British, for they were imperialistic and capitalistic, but he admired them as efficient administrators.

Complete independence and a constitution formulated by a Constituent Assembly on the basis of complete independence was his ideal.

Shankarrao had not dealt with the technical aspect of the labour problems, but he felt that if the labour class was not the ruling class, the aim of religion, i.e. maintenance of a social order would be defeated.

According to him, since the British policies were hampering our economic progress, Swadeshi was the remedy for the evil. In his opinion, modern industries and cottage industries were not antagonistic but complementary to each other.

Shankarrao worked for the *Swarajya*, a paper started in 1920 by S.M. Paranjpe in Poona, in 1934. He was the editor of the daily paper *Navashakti*, Bombay, in 1935 and of the *Lokashakti*, Poona, in 1935-37, 1941 and 1945-46; Joint Editor of the *Navabharat* in 1947-48; and Editor of the *Sadhana* from 1950 to 1955. He also wrote articles for the *Akhanda Bharat* of Kolhapur.

He was a member of the Indian National Congress till 1947 and later an active worker of the Praja Socialist Party till his death. He was the most revered guide of the Party. Socialism with Gandhian spiritual basis and Satyagraha was the ideal pattern for our country, he thought. Deeply philosophical, he led a quiet, almost saintly life.

His publications included 'Maharashtrantil Rashtriya Pakshachi Utkranti' (1921), 'Hindi Rajakaranache Swarup' (1924), 'Rajanitishastra Parichaya' (1926), 'Vishvakutumb-vad' (1929), 'Rajyashastra Mimamsa' (1934), 'Adhunik Bharat' (1938), 'Shastriya Samajvad' (1939), 'Lokashahi' (1941), 'Gandhivad' (1942), 'Adhunik Rajyamimamsa' (Parts I & II), 'Purogami Sahitya', 'Hindu-Musalman Aikya' (1945), 'Valmiki Ashramantil Pravachanen' (1946), 'Congress ani Mahayuddha' (1945), 'Lokmanya Tilak va Gandhi' (1946), 'Bharatiya Kranti va Rashtrasabha' (1946), 'Gandhi Jivanrahasya', 'Mahatma Gandhinchen Darshan' and 'Maharashtra va Hindi Rajakaran' (1946).

[Acharya Jawdekar, a Sadhana Publication, Poona; The Sadhana, special issue, 17 December 1955; The Mauj, 18 December 1955; Jawdekar's numerous publications.]

(Saroj A. Deshpande) V. G. HATALKAR

JAYAKAR, M. R. (DR.) (1873-1959)

Dr. Mukund Ramrao Jayakar was born on 13 November 1873, in Bombay, in a middle-class family of Pathare Prabhu community. His father's name was Ramrao and mother's Sonabai. Ramrao was a junior official in the Bombay Secretariat. Jayakar was brought up by his grandfather, Vasudeo Jagannath Kirtikar, owing to the early death of his father. Vasudeo was a reputed scholar, philosopher and lawyer and greatly influenced Jayakar. Jayakar married Sushilabai in 1899 and had one son and three daughters.

He was educated in the Elphinstone High School and St. Xavier's College, Bombay, graduating in 1895. He took his M.A. in 1897 and LL.B. in 1902. In 1903 he went to England and was called to the Bar in 1905. Returning to India in the same year, he started practising at the Bombay High Court. In 1907 he joined the Bombay Law School as a Professor, but resigned in 1912 when a junior person, an Englishman, was appointed Principal. In 1937 he accepted an appointment as Judge of the Federal Court of India and later the membership of the Judicial Committee of the Privy Council in London. He resigned that post in 1942.

He was keenly interested in cultural and literary activities since his adolescence and therefore spent the early years of his life in establishing the Aryan Education Society, which conducted

a Higher Secondary School, of which he became, the Principal. He was a great Sanskrit scholar and his contributions on Hindu Law were widely acclaimed. In 1924 he edited 'Studies in Vedanta' written by his grandfather, V. J. Kirtikar. In memory of his grandfather Jayakar not only presented his rare collection of Law books to the Advocates' Association, High Court of Bombay, but also made provision for an annual maintenance grant.

His contribution in the educational field was immense. Apart from his interest in national education, he was a member of the Bombay University Reforms Committee (1924-25). In 1941 he was appointed Chairman of the Committee, set up to consider the establishment of the Maharashtra University, which materialised in the establishment of the Poona University in 1948. As an educationist, he was invited by the Universities of Nagpur, Lucknow, Patna and Annamalai to deliver convocation addresses.

A great lover of art and music, Jayakar spent his early years in studying classical music and fine arts. His presidential address given in his capacity as President of the Conference, organized by the Gandharva Mahavidyalaya, is considered an outstanding and original contribution in the field of modern music. In 1918 he was elected President of the Drama Conference, and in 1937-38 worked as Chairman of the Reception Committee of the Maharashtra Sahitya Sammelan.

He made a comparative study of Hinduism and other religions in his early days and expressed his views relating to the same in 'Maratha Mandir'. Although he was a frequent visitor to England, he remained a staunch follower of Hindu manners and customs and was a symbol of perfect harmony between thought and action. He was instrumental in securing and donating funds to the Bhandarkar Oriental Research Institute, enabling the publication of a critical edition of the Mahabharata.

Dr. Jayakar did not lag behind in social activities. He was the President of the Social Conference held at Nasik in 1917; and in 1918 his presidential address at the Poona District Conference was highly acclaimed by Lokamanya Tilak. He delivered his famous speech on 'Swarajya' at the Calcutta Session of the Congress in 1917 and made a similarly effective speech at Bombay in 1918 on the occasion of the Congress Session. At the Kanpur Session of the Congress in 1925 he spoke on 'Pratiyogi Sahakar' and 'Imprisonment of Bengali Political Leaders'. He donated a sum of Rs. 25,000 to the Tilak Swarajya Fund.

He worked as a Leader of the Swarajya Party in the Bombay Legislative Council (1923-26) and his speeches in the Council were admired and applauded by all. They were informative, thought-provoking and full of statistical data. In 1926 he was elected to the Central Legislature, where he worked as the Deputy Leader of the Nationalist Party (1926-30). His memorable speeches there made him a centre of attraction, and were listened to with rapt attention.

His role as a 'mediator' between the British Government and Indian leaders had established Dr. Jayakar as a diplomat of outstanding merit. The Gandhi-Irwin Pact was the outcome of the ceaseless efforts on the part of Sapru and Jayakar. He was mainly instrumental in effecting the Poona Pact which resulted in Gandhi giving up his fast. He represented India three times at the Round Table Conference and took a prominent part in the negotiations between the Indian leaders and the British Government.

He was a man of integrity and enjoyed the confidence of people belonging to all parties and creeds. He wielded great influence on Indian leaders in the critical hours of India's national struggle. He was outspoken in matters of principles. He declined offers of titles like K.C.S.I. made by the British and refused to accept salaried posts under their administration.

Being a great philanthropist, Jayakar gave munificent grants to various cultural, educational and social institutions amounting to Rs. 2,00,000.

He favoured the industrial progress of the country. At the Round Table Conference he

pleaded for industrial and commercial development of India.

He dedicated the latter half of his career to the cause of the Maharashtra University, which ultimately came to be known as the University of Poona. He was Chairman of the Maharashtra University Committee, appointed by the Government of Bombay in 1942-43. He was the first Vice-Chancellor of the University of Poona and most ably performed his duties for two terms (1948-56).

He died after a prolonged illness at Bombay on 10 March 1959.

His faith in character and discipline and sense of patriotism were reflected in all the activities of his life.

[M. R. Jayakar—The Story of My Life, 2 vols., Bombay, 1958-60; J. Alva—Men and Supermen of Hindustan, Bombay, 1943; The Times of India, 11 March 1959.]

(Kumud Prasanna) H. V. PATASKAR

JAYA SHANKAR PRASAD
—See under Prasad, Jai Shanker

JAYASWAL, KASHI PRASAD (1871-1937)

Kashi Prasad Jayaswal was born in Mirzapur (modern Uttar Pradesh) in 1871. His father was Sahu Mahadeo Prasad, a big shellac merchant of Mirzapur. He enjoyed the high social status of a trading and educated merchant family. Jayaswal belonged to the Vaishya caste (Hai Hai Kshatriya), and he was deeply devoted to Hinduism. His eldest brother Chet Singh was an eminent Barrister and public figure of Malacca. His daughter, Sushila Devi Jayaswal, was the first Bihari woman to get the Kavyatirtha degree. His second daughter, Dharmashila Lal, Bar-at-Law, is a prominent member of the Patna Bar. One of his sons is a teacher in the Ranchi Medical College. The family of Jayaswal belonged to Eastern Uttar Pradesh, and he married Malti Devi, daughter of Sahu Bhagwan Das, a prosperous cultivator of village Pararih in Mirzapur. He made Bihar his new home and centre of activities.

At an early age he studied Sanskrit and after passing the Matriculation examination in India he went to England and took his M.A. degree from Oxford. He was called to the Bar from the Middle Temple. He was selected as a Davis Scholar of Chinese at Oxford and later as a research scholar. His interest in Sanskrit and research in Indian Culture which he imbibed under the influence of a Sanskrit Pandit in his early days, now flowered into a real passion.

He could not, even while in England, keep himself aloof from the political movement. He was associated with the revolutionary organisation of Hardayal and he was considered by the Government to be a dangerous revolutionary. On his return to India he continued his political activities and was a strong supporter of the independence movement; and because of this the Government of India refused to sanction his appointment as a Lecturer in the Calcutta University in 1913. There was a strong agitation against this. He began his practice in the Calcutta High Court and later moved to Patna, where the District Magistrate and the Superintendent of Police were asked to keep watch on his activities. In course of time the Government appears to have modified its attitude towards him and Jayaswal openly subscribed to the policy of the Indian National Congress. His close association with Dr. Rajendra Prasad, Mazharul Haque and Syed Hasan Imam kept him in the front rank of public leaders of Bihar. Jayaswal had a good practice at the Patna High Court and also went to England and Paris on professional and educational errands.

Jayaswal's main field of activity was research in Indian History and Culture. His monumental work on 'Hindu Polity' was the first comprehensive attempt to place the history of Ancient Indian political ideas and institutions in a favourable light in the context of the time when India was held to have been always under some form of Oriental Despotism. Jayaswal's another important book, 'History of India in cir. 150-350 A.D.', also tried to reconstruct the

history of the country covering a period which was then known as the 'dark age'. He illumined many dark corners. Dr. Jayaswal's Tagore Law Lectures on Manu and Yajnavalkya constitute a substantial contribution to the study of Hindu social and legal institutions. He made original researches in the early Buddhist period of Indian history and in the early history of Nepal, serially published in the *Journal of the Bihar Research Society*. In collaboration with Rahul Sankritayan he edited 'Manjusri Mula Kalpa', a Tibetan text, and wrote a very valuable and suggestive introduction of its historical contents in the book 'Imperial History of India'. His pioneer efforts to decipher Hathigumpha Inscription of Kharavela in Orissa deserves to be well appreciated. He also made a remarkable contribution to the study of the History of Numismatics.

Jayaswal was a prime mover in starting the Patna Museum and the Bihar Research Society. For a number of years he also edited the Society's Journal. In recognition of his great services to the cause of education and research, the Patna University awarded him a Doctorate degree, *Honoris Causa*, in 1936. He was also elected President of the Baroda Session of the Indian Oriental Conference. The Numismatic Society of India awarded him a special medal for his services to the cause of Indian Numismatics.

Jayaswal was a staunch nationalist and was a believer in the high ideals and traditions of his country. He never tolerated any insult to his nation and is said to have once beaten an European in retaliation. Though in his later days he gave up his interest in revolutionary activities which he had before, he remained an outspoken patriot wedded to the cause of Independence under the leadership of the Indian National Congress. He was a great champion of the rights of women and believed in giving them higher education and equality of status with men. He gave his own daughters the best education in the western system and did not believe in the seclusion of women. Belonging to a family of merchants and related to a landlord family, he was not radical in his economic views. He always had an all-India outlook and never showed any feeling of regionalism and casteism.

In appearance he was tall, healthy and hefty, and he put on both western and Indian dress. He lived a comfortable life free from unnecessary ostentations, but he worked hard both for his profession and for his academic pursuits.

K. P. Jayaswal was a colourful personality. In his early years he was deeply involved in nationalist activities. In his views and writings he showed a remarkable zeal for promoting national consciousness and a sense of dignity and pride in his countrymen for the country's past. His contributions in the field of Indology are monumental and very original. Though some of his views are not fully acceptable to-day by historians, there is no doubt that he remained a pioneer in diverse fields of Indology and had opened numerous lines of enquiry into the history of India.

[K. P. Jayaswal—The Hindu Polity; K. K. Datta—History of Freedom Movement in Bihar, Vol. I, Patna, 1957; The Hindustan Review, August 1937; The Indian Nation, 6 August 1937; Condolence Resolution at the Patna High Court; Information supplied by Shrimati Dharmashila Lal, a daughter of K. P. Jayaswal.]

(Rameshwar Prasad) B. P. SINHA

JEDHE, KESHAVRAV MAROTRAV
(1896-1959)

Keshavrav Marotrav Jedhe, a noted social worker, publicist and party leader, was born at Poona on 21 April 1896, in the historic family of Kanhoji Jedhe, an influential adherent of Shivaji the Great. His mother Rahibai was a Mane. Both were respectable families and in affluent circumstances. Keshavrav was married to Venutai (Shitole) in 1921. He had three brothers, five sons and a daughter. He did not pursue his formal education to a University degree and left it soon to plunge into the more congenial activity of the 'Satyashodhaka Samaj' for the amelioration of the 'depressed' classes, as early as 1918.

Jedhe was outspoken, fearless and honest, and

his palatial residence, the 'Jedhe Mansion', was the headquarters of whatever movements he sponsored. Jedhe's is a typical example of open-minded unconventional leadership, moving with the times and on a path chosen by an unsophisticated conscience. Till about 1930 he was vehemently anti-Brahmin and pro-Government, but later became an active Congressman.

Jedhe had opposed an address to Tilak (1920) and welcomed the Prince of Wales (1921). He founded the 'Young Maratha Party' and started the weekly *Shivasmarak* to advocate a separate Shivaji memorial by the 'Marathas' alone (1923). He edited the daily *Majur* (1924) and co-operated in a weekly, the *Kaiwari* (1927). He conducted a non-Brahmin Ganapati Festival Mela or Chorus (1924-25), published a book 'Deshache Dushman' (1925), which brought upon him a prosecution under Section 153-A, and organized a non-Brahmin party in the Poona Municipal Council (1925-28), where he advocated a memorial to Mahatma Fule. He convened the Bombay Presidency Agriculturists' Conference to oppose the Small Holdings Bill (1928) and took part in the social Satyagraha of the Chavdar water tank at Mahad (1928) and of the Parvati Temple of Poona (1929)—both against the ban on untouchables. He was the President of the 'Harijan Sevak Sangh' of Poona (1933). He used all these opportunities to keep the flame of bitterness burning, even at a great personal sacrifice. But he later realized that the country's as well as the people's problems could not be solved by merely overemphasizing the dissensions and deliberately turned to the Congress, where he played his part equally sincerely.

As a Congressman, he participated in all the Satyagrahas of 1930, 1932 and 1940 and was a detenu from 1942 for over 18 months. He was elected President of the M.P.C.C. in 1938 and again in 1946-48. He was elected to the Central Legislative Assembly in 1935 and again to the Constituent Assembly in 1948 which functioned also as the provisional Parliament. Owing to a misunderstanding and under the influence of 'learned opponents of the Congress' he led the anti-Congress 'Shetkari-Kamkari Party' (Peasants' and Workers' Party) from 1948 to 1953. He failed to win the election on behalf of his party against the Congress in 1952; and being disillusioned, Jedhe consequently rejoined the Congress in 1953 and remained within its fold ever afterwards, even though he did not flinch from toeing an independent line on specific questions of vital importance to Maharashtra. He took a prominent part in two popular movements and presided over the All-Parties Goa Liberation Committee (1955) and the All-Parties Samyukta Maharashtra Samiti (February 1956). That is why he was elected by a narrow majority even in the Congress debacle in Maharashtra (1957 March). He died on 12 November 1959 after a paralytic and diabetic ailment; he had by then the satisfaction that the division of the bilingual Bombay State was in sight.

It was mainly on account of his efforts that the Congress movement spread to the villages and took root among the rural population in Maharashtra. The spacious 'Congress House' of Poona is in a way his gift to the party.

Though always in the forefront of the political struggle, he did not lag behind in literary and artistic taste. He was chosen to preside over the first session of the 'Maharashtra Tamasha Parishad' (1948), and showed his respect for the late Mahatma Fule in a remarkable way by acting a part in the film made in Fule's honour (1955). His early literary activity diminished as he took to Congress politics, and a Ballad of Bombay Satyagraha, 'Mumbaiwar Powada' (1931), was his only attempt in later life.

[Narahar Vishnu Gadgil—Pathika, Poona, Part I—1964, Part II—1965, and Part III—1969; Personal interview of the Research Fellow with Baburao Jedhe, elder brother of K. M. Jedhe.]

(Saroj A. Deshpande) D. V. KALE

JEEJEEBHOY, JAMSETJEE (SIR)

—See under Jamsetjee Jeejeebhoy

JHA, GANGANATH (PANDIT) (1871-1941)

Pandit Ganganath Jha was born in 1871 in an orthodox and high caste Brahmin family of Gaudhavari, a village in Mithila in Bihar. He was born and brought up at Darbhanga as his mother was closely related to Lakshmeshwar Singh, the Maharaja of Darbhanga, and since the age of ten his education was the personal care of the Maharaja. After passing the Entrance examination at Darbhanga in 1886, he was sent to Kashi (Benares) where the two Sanskrit scholars, Mahamahopadhyaya Jai Dev Mishra and Mahamahopadhyaya Jai Krishna Mishra, were deeply impressed by his interest and labour to learn the classical texts of Indian philosophy and culture. Apart from traditional Sanskritic studies, he also had the benefit of the Western system of education at the Queen's College, Benares. He graduated in 1890 and took his M.A. in Sanskrit in 1892. Later he got the D.Litt. degree for his work on the 'Prabhakar School of Purva Mimansa' in 1909 from the University of Allahabad. This was the first research degree awarded by the Allahabad University in Sanskrit, perhaps in Humanities too.

Pandit Ganganath Jha started teaching Sanskrit at the Muir Central College, Allahabad, in 1900 where the great Sanskrit scholar Thibaut was then the Principal. After two years Jha became the head of the Department of Sanskrit in the same College. In 1917 he became the first Indian Principal of the Benares Sanskrit College, and in 1918 the Superintendent of Sanskrit Studies in U.P. In 1923 he became the Vice-Chancellor of the Allahabad University and continued to hold that post till his retirement in 1932. After eight years, i.e. on 17 November 1941 he breathed his last at the age of seventy.

Pandit Ganganath Jha was a profound scholar of the Philosophical Systems of Ancient India and his translations of the Sanskrit tracts and works helped in rekindling people's faith in their own culture. and civilisation and this was of immense importance in the struggle for emancipation from foreign rule. He regularly contributed English translations of Sanskrit tracts to the *Bibliotheca Indica,* the Journal of the Royal Asiatic Society of Bengal published from Calcutta. He translated many difficult Sanskrit works including the 'Kavya Prakasa'. Even after his retirement he continued his work of translation. For his unique contribution to Sanskrit studies he was given the title of 'Mahamahopadhyaya'.

Pandit Ganganath Jha remained to the end a man of deep faith and religious convictions. His manner of dress and living was of the simplest kind even in Indian style. Though he was not against the contact between the East and the West, yet he always discouraged people going out of the country for higher studies in Humanities. Sir Tej Bahadur Sapru, paying him tribute, wrote: "His learning and his intimacy with everything that is best in our philosophy and culture is reflected in his daily life." Professor Otto Strauss wrote to him in a letter: "· · · you have been a real Upadhyaya to all of us who strive to understand the philosophical system of ancient India."

[Information supplied by Pandit Omesh Mishra, a retired Professor of Sanskrit, Allahabad University, and an old colleague of Pandit Ganganath Jha; Jha Commemoration Volume (Allahabad University publication); Allahabad University Minutes for 1924.]

(L. Dewani) G. C. PANDE

JHANSI RANI LAKSHMI BAI

—See under Lakshmi Bai (Rani of Jhansi)

JINNAH, MOHAMMED ALI (QUAID-I-AZAM) (1875-1948)

The most enigmatic, stubborn and prosaic among the leaders who shaped the destiny of Modern India, Mohammed Ali Jinnah was born at Karachi in 1875 or 1876. According to his school register at Karachi, he was born on 20 October 1875. But Jinnah always said that

he was born on 25 December 1876 (Sunday). He came of a lower middle-class family, his father Jinnah Poonja being a small hide merchant. There is no truth in Sarojini Naidu's statement about Mohammed Ali Jinnah being 'the eldest son of a rich merchant reared in careless affluence'. The family originally came from Kathiawad (now in Gujarat), and had been converted from Hinduism to Islam some generations earlier. The Jinnahs belonged to the Khoja (followers of the Aga Khan) sect among the Muslims. Jinnah had two brothers, Ahmed Ali and Bande Ali, who remained quite obscure even when Jinnah was at the height of his reputation and influence, and three sisters, Fatima, Maryam and Shireen. Of them Fatima was his life-long companion, although she never had any active public life before her brother's death.

Jinnah was married twice. His first wife was Amai-bai, a Khoja girl from Kathiawad, whom he married in 1890 or 1891. She died shortly after when Jinnah was in England for higher studies. In April 1918 Jinnah married Ruttie Petit, an eighteen year old vivacious Parsee girl, the only daughter of the Parsee Baronet Sir Dinshaw Petit. The marriage, however, proved unhappy due to a lack of understanding between the two. Within a few years they separated, and Ruttie died in the prime of her youth. This unhappy marriage left a permanent mark on Jinnah's personality. An introvert and never caring for genuine bonds of friendship, he became even more self-centred from the twenties. He also scrupulously avoided the company of women since this time.

Jinnah was sent to a primary school at Karachi at the age of six. In 1885-86 he was at the Gokuldas Tejpal Primary School in Bombay. Returning to Karachi he studied for a few years at the Sind Madrasa High School and then at the Christian Missionary Society High School. In 1892 he was sent to England to qualify himself for the Bar, at the persuasion of an English exchange broker, Frederick Leighcroft. He was called to the Bar from the Lincoln's Inn in 1896. The four years in England he turned to good use by extensive studies in the British Museum, closely watching the British parliamentary system and taking an intelligent interest in public affairs.

Within a decade of his return to India Jinnah started taking an active interest in politics which, apart from Law, remained his dominating passion for the rest of his life. Jinnah's public career may be divided into four distinct periods: from 1906 to 1920, when he was a fighting nationalist, a great Congress leader and a believer in secularism and national unity; from 1920 to 1928, when he withdrew himself from the Congress but yet remained a believer in his earlier ideals; from 1928 to 1937, when he gradually changed his political complexion and came to identify himself more and more with the Muslim League and its separatist ideas; and finally from 1937 to 1947, when he re-organised the Muslim League as a strong political force, raised the demand for a division of India and ended up in creating an independent Pakistan. The inner motives and forces behind these successive changes cannot be adequately explained by all the material on Jinnah available till now. Naturally different writers have offered different explanations. Perhaps the confusion will remain until Jinnah's private papers, carefully preserved by his sister Fatima, are available to historians. As it is, even the most sincere efforts cannot reveal the complete picture of the man, his mind and his career.

The earliest influence on Jinnah's mind was that of Dadabhai Naoroji. While a student in London Jinnah sometimes attended political discussions at Dadabhai Naoroji's house, which gave him his first inspiration in nationalism. Later his active political career also started as the Private Secretary to Dadabhai Naoroji during the Congress Session in Calcutta in 1906. He was also deeply impressed by Surendranath Banerjea. As he himself wrote: "I learnt my first lessons in politics at the feet of Surendranath Banerjea." Another person who influenced him in his early public life was G. K. Gokhale whom he admired so much that he expressed his desire to be a 'Muslim Gokhale'. He and Gokhale went together to London in 1913, which brought the two even closer to each other. Jinnah was also

attached to Sir Pherozeshah Mehta who recognised the young man's talents and entrusted him with the 'Caucus Case', an issue connected with Pherozeshah Mehta's election to the Bombay Municipal Corporation. Thus the young Jinnah was brought up in an atmosphere of secular nationalism. It was only in his later phase, from the thirties, that he came under other influences. Among these the most important were the writings of Sir Syed Ahmed Khan and the appeals of the poet Iqbal which gave a new turn to his political life.

It was at the Calcutta Session of the Congress in 1906 that Jinnah made his *début*. He showed his total opposition to communal politics when shortly after, as a member of the Bombay Presidency Association, he signed its memorandum to Lord Minto against the proposal for separate communal electorates. In 1910 he was elected to the Imperial Legislative Council from the Muslim constituency of Bombay. It marked the beginning of his long and brilliant career in the legislature. It was also the first of the several contradictory features in Jinnah's public career—an opponent to separate electorate seeking election from a Muslim constituency. Except in 1913 when he was nominated, he was elected to the Central Legislature in 1915, 1923, 1926 and 1934. As a Parliamentarian he had few equals. His sharp intellect, legal knowledge, direct approach, logical argument and dauntless courage marked him out as one of the leading figures in the House.

Outside the legislature Jinnah was busy with his legal practice in Bombay and nationalist activities. His talents were early recognised by the leaders of the Muslim League. They invited him to attend the League Session in 1912, which he did without becoming a member. He also helped the League to draft a new Constitution which was later accepted in March 1913. It is significant to notice that the new League Constitution virtually embodied the Congress ideal of self-government by constitutional means and specifically mentioned the promotion of national unity and co-operation with other communities. It was all the handiwork of nationalist Jinnah.

In 1913 Jinnah went to London on a holiday along with G. K. Gokhale. He founded the London Indian Association as a meeting place for young Indian students. He also pressed the India Office in London to remove the grievances of Indian students in matters of admission to educational institutions and accommodation. It was on the eve of his departure for India in the autumn of 1913 that, at the pressing desire of his friends Mahomed Ali and Syed Wazir Hasan, Jinnah agreed to become a member of the Muslim League. But he made it categorically clear that his loyalty to the Muslim League would under no circumstances imply even a shadow of disloyalty to the larger national interest.

In May 1914 Jinnah went to London again as a member of the All India Congress Deputation to discuss the reform of the legislature. His clear and lucid exposition of the Indian case which appeared in the *Times* attracted much attention. In 1915 Jinnah made constructive efforts to bring about greater unity between the Congress and the League. He persuaded the League to hold a Session in Bombay in December 1915 simultaneously with the Congress Session. It produced the desired cordiality between the two organisations, which was cemented later in the Lucknow Pact of 1916. In October 1916 Jinnah presided over the Bombay Provincial Conference at Ahmedabad, and in December of the same year he presided over the Muslim League Session at Lucknow. His principal achievement as the bridge between the Congress and the League was the Lucknow Pact of 1916.

During this period Jinnah was also associated with the Home Rule League. In 1917 he became the President of the Bombay branch of the Home Rule League. On 30 July 1917 he presided over a meeting of the Bombay Presidency Association to protest against the internment of Mrs. Annie Besant. In 1918 Jinnah showed himself for the first time as a leader of direct mass action when he led the anti-Willingdon demonstration in Bombay. To commemorate this heroic action the public of Bombay built a hall and named it after Jinnah. In the same year he was one of the nineteen Congress and League members who formulated a joint scheme of

constitutional reforms. In 1919 he described the Rowlatt Act as the 'Black Act'. In his letter of protest to the Viceroy he wrote that the Rowlatt Act "clearly demonstrated" that the Imperial Legislative Council was "a legislature but in name, a machine propelled by a foreign executive". With his protest note he also resigned from the Legislative Council. Till this point Jinnah was a fire-brand nationalist as before.

The year 1920 marked a change in Jinnah's political career. He wholly disapproved of the non-cooperation movement and resigned from both the Congress and the Home Rule League. It is indeed difficult to explain the reason for this sudden turn, from what is known to us till now. He was a nationalist and remained a nationalist even after this break. He was no doubt not in sympathy with the new Congress technique of non-cooperation. But the leader of the anti-Willingdon mass demonstration of 1918 could not have been that wholly opposed to any mass agitation. At least he could have allied himself with the Swarajists who also did not approve of the Gandhian technique, or he could have joined the Liberals as some of the old Congress leaders did. Can his total breach with the Congress be explained by a feeling of rivalry with Gandhi, a comparatively new-comer in Indian Politics and with whose views and ways of life the Westernised Jinnah could never agree? It is not improbable, for from this time onwards in all his dealings with Gandhi Jinnah consistently expressed a strong feeling of opposition even when the vital interests of the Muslims were not involved. His unhappy marriage also may partly explain the sudden change in him. But more important possibly was the political disappointment of being side-tracked by the new leadership in the Congress. Jinnah, if anything, was a proud man, conscious of his talents, confident of his abilities and ambitious to play the role of a leader. As future events showed, it was a mistake on the part of Gandhi and the Congress leadership to treat such a man with indifference.

Even after this Jinnah remained a nationalist for a decade, although not a Congressman. He showed his old fire as a Member of the Central Legislature to which he was elected in 1923. In 1925 he went to London in connection with the Army Indianisation issue. He sought to get over his personal tragedy by a greater concentration on his legal practice. Then slowly his mind swung to a different direction. In his speech at the League Session in 1926 he admitted that communalism did exist in the country. "By mere sentiment and time it cannot be removed." In 1927 he formulated his famous fourteen points putting forward in concrete terms his demands for the Muslims. The League under Jinnah's guidance boycotted the Simon Commission in 1928. But in spite of Jinnah's desire for a rapprochement with the Congress on the question of constitutional reforms, he was again disappointed at the All-Parties Conference held in Calcutta in 1928. It was a bitter pill for Jinnah when his leadership of the Muslims was questioned and this hit him to the quick.

Jinnah was, however, not yet prepared to give up his old ideals altogether and tie himself up wholly with the Muslim League. For the next few years he stayed in London and started practising in the Privy Council. At the Round Table Conferences in London (1930-32) he tried genuinely to bring about a solution of the communal problem. But the idealistic attitude of the Congress leadership which simply would not admit the existence of any such problem and the 'ultras' among the Muslims who believed only in hard bargaining defeated Jinnah's efforts. It was not till 1934-35 that Jinnah succumbed to the temptation of an undisputed leadership of the Muslim League, as a counterpoise not so much to a 'Hindu' Congress as to 'Gandhi's' Congress. It was the fervent appeals of Iqbal which worked, followed by the visit of Liaqat Ali Khan who impressed upon him the immediate need of re-organising and rejuvenating the Muslim League before the constitutional reforms were implemented.

Jinnah now seized the opportunity of playing the role of a leader. The Muslim League was no doubt in a ramshackle condition at the time. The organisation was weak, its political programme nebulous, and its leadership divided, half-hearted and removed from the masses. Jinnah, fully conscious of his abilities, knew that

he could put fresh life into the organisation and make it a strong political force as a counterpoise to the other great political organisation, the Indian National Congress. And he did his work well. Anyone who compares the condition of the Muslim League in the early thirties with that ten years later cannot but admire the singular organising ability of Jinnah. The Muslim League as a strong political force in India was entirely the creation of Jinnah.

Jinnah returned to India in 1934 and immediately plunged himself into the work of reorganising the League and turning it into a really Muslim mass organisation. He made extensive tours for the next few years all over the country, delivered innumerable speeches, tried to patch up differences among various groups in the Muslim community and carried the message of the Muslims' rights even to far-off rural areas. But as yet he did not show any fanaticism. On the other hand, he initiated an attempt to construct a bridge between the Congress and the League. Early in 1935 he carried on negotiations with the Congress President, Dr. Rajendra Prasad, which however came to nothing.

Then came the Government of India Act of 1935 and both the Congress and the League were poised for a contest in the general elections of 1937. As the President of the Central Election Board, Jinnah looked into all the election preparations of the League with meticulous care, seeking to gain mass support and issuing an election manifesto which would draw the Muslim masses to the party. In the elections while the Congress was jubilant over its thumping success in most of the provinces, the League had even better reason to feel jubilant over its success in the Muslim constituencies considering the fact that only two years earlier it was in a very sorry plight and hardly carried any political weight.

When the question of ministry-making came in 1937, Jinnah suggested Coalition Governments with the Congress in the Provinces. The Congress, most unwisely as later events were to show, spurned the suggestion in the first flush of electoral victory. The idealistic Nehru refused to see the clear signs of the time and to admit the potentiality of Jinnah. His reliance on the 'nationalist' Muslims to bring in Muslim support to the Congress was proved unrealistic by later events. Even Abul Kalam Azad felt unhappy at the attitude of Nehru and considered it as the beginning of the phenomenal rise of the Muslim League as a strong political force. Another blunder that the Congress leadership committed was to refuse the offer of Fazlul Haq, leader of the Krishak Praja Party in Bengal, to form a Coalition Government with the Congress. The blunder of the Congress was Jinnah's opportunity, and he at once agreed to a League-coalition with Fazlul Haq's party. In the Punjab also the Unionist Party leant on the support of the Muslim League. It was from this time that the Muslim League's influence started to increase in the two vulnerable areas in the east and the north-west which later created an irresistible demand for a separate state.

After 1937 there was a clear change in the tone of the Muslim League. It started with a protest against the supposed repression of the Muslims by the Congress Governments and a demand for adequate safeguards for minority rights and culminated in the Lahore Resolution of the Muslim League in 1940 where the demand for a separate and independent Pakistan was for the first time officially raised. It is sad to reflect that the Congress leadership after 1937 remained so indifferent to the storm that was brewing. They had their eyes fixed in one direction, namely, British Imperialism, and refused to give any importance to the plans and activities of the Muslim League. The Lahore Resolution marked a definite parting of the ways, and Jinnah would not negotiate on any other basis than Pakistan. Even then everything was not lost and the Congress might have saved the substance of national political unity by admitting the right of self-determination of the Provinces as embodied in the Rajaji Formula of 1944. But few Congress leaders had the political sagacity of Rajagopalachari and the move came to nothing. During the Jinnah-Gandhi correspondence in September 1944, both sides entered into a hair-splitting argument over the 'two-nation' theory but failed to take a broader view. That was the

last of the negotiations between the Congress and the League.

Events moved fast between 1945 and 1947. At the Simla Conference of June 1945 Wavell offered the political parties a share in the Central Government pending constitutional reforms after the end of the war. The two parties agreed to accept the offer but the negotiations foundered on the rock of the Congress refusal to accept the Muslim League as the only organisation of the Muslims. No doubt it was embarrassing for the Congress to ignore its own Muslim members (even its President at the time was a Muslim), but one may pertinently ask whether this was too heavy a price to pay for averting the division of India.

In the general elections of 1946 both parties mobilised their strength. The Congress won an overwhelming majority of non-Muslim seats and the Muslim League had equal success in the Muslim constituencies. The stage was now set for a showdown and no side-tracking of the main issue of 'division or unity' was possible. Yet, the Cabinet Mission tried it in August 1946 and almost succeeded. Both the Congress and the League accepted the plan, but when the Congress began to put its own interpretation on the 'grouping' clause, the League promptly withdrew its acceptance of the plan. Then instead of coming to a compromise with the League, the Congress accepted office in the Provisional Government at the Centre, perhaps hoping that the British Government in their anxiety to find a settlement of the Indian question would throw the Muslim League overboard and transfer power to the Congress alone. Nehru little knew the mind of the British Government and the tenacity and fighting power of Jinnah. Jinnah's reply was the declaration of 'Direct Action' on 16 August 1946, which threw the whole country into an orgy of communal riots on an unprecedented scale. Jinnah had shown what he could do. The British Government went back on its earlier decision and came out with a new plan in June 1947 to partition the country. Jinnah had also panicked Nehru and the other leaders of the Congress (except Mahatma Gandhi who opposed it till he found that he was alone in the organisation) into a prompt acceptance of the partition plan. History will record that an idealist Nehru was hardly a match, in practical politics, for a stubborn and fighting Jinnah.

On 15 August 1947 India was divided and the new state of Pakistan was born, with Jinnah as its first Governor-General. But after his victory Jinnah virtually disowned the 'two-nation' theory by declaring that Pakistan would be a secular state and not a Muslim State. It is clear that he never genuinely believed in the 'two-nation' theory but adopted it only as a fighting technique to achieve his political objective. He had, however, little time to organise the new State or even to indicate the lines of its future development. He died on 11 September 1948, and political power fell into lesser hands who had neither the intelligence nor the tenacity of Jinnah. His untimely death spared him from the blame that would have fallen on him for all the later developments which made his Pakistan experiment a dismal failure.

Jinnah, as a person, was an introvert and a man of few words. He never relaxed in public or showed his emotions. He was businesslike in his dealings and cared little for the feelings of other people. He was rich and loved to live in style. In his dress, manners and ideas he was more English than even the English themselves. It was only in his later career that he occasionally donned Muslim dress, and that only as a means of mass contact. The heroic champion of the Muslims had, in fact, little personal interest in his religion or for the matter of that in any religion. In his social outlook he was progressive and strongly influenced by Western ideas. He gave English education to his sister, Fatima, and brought her out of the 'purdah', much to the annoyance of the orthodox Muslims. He, however, never took any active interest in propagating social reforms among the Muslims. He had no communal bigotry and married a Parsee girl. But curiously, when his only daughter, Dina, married a Parsee turned Christian, he immediately disowned her.

Jinnah was a man who could be admired but

not loved. One wonders whether he knew this difference between him and Gandhi.

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(Kumud Prasanna) S. P. Sen

JOHN, ANAPPARAMBIL JOSEPH (1893-1957)

A. J. John, born at Thalayolaparambu (Travancore State), on 18 July 1893, was the son of Joseph, a local trader, and Mary of neighbouring Vadayar. He had two brothers and two sisters. Both wings of his parentage were respectable and influential middle-class Syrian Catholic families.

He married Mary, daughter of the well-to-do Eapen Devasia of Kainadi. They had no children.

After completing his primary education at Thalayolaparambu, he joined the Government High School at Vaikom from where he matriculated. He graduated from the St. Joseph's College, Trichinopoly, and then studied at the Loyola College, Madras, from where he got his B. L. degree (Madras University). Then he enrolled himself as a lawyer at Trivandrum.

The religious atmosphere of his home, the Christian virtues of his parents, the study of the Bible, contact with Jesuit Fathers and liberal education accounted for the valuable traits of his character.

While practising law, John participated actively in public life from 1920 to his death. His whole public career was confined to the State of Travancore. Only the last year of his public activity was outside Travancore.

From 1920 to 1948 he laboured for civil and constitutional reforms in Travancore. He participated in the successful movement for equal civic rights (1920-23) for all communities. The management of Hindu public temples was removed from the Revenue Department, and the latter were thrown open to all communities, irrespective of creed and caste. He was a strong protagonist of the anti-untouchability movement.

John was among the deputationists of the Abstention Movement (1932-34) who submitted a memorandum (1934) to the Maharaja demanding constitutional reforms, including proportional representation for all communities in the State legislature and administrative services.

He was a founder-leader of the Travancore State Congress, its Treasurer and a member of the Working Committee throughout its existence (1938-48). Responsible government was its objective. He was imprisoned once for his share in its agitation. He opposed Diwan C. P.

Ramaswami Aiyer's proposal for an independent Travancore (1947).

A member of the Travancore legislature in 1937-40 and 1948-49, and of the Reforms Committee appointed by the Maharaja, John was the first Speaker of the State Assembly following the grant of responsible government and President of the State Constituent Assembly (1948). A member of successive Cabinets from 1949 to 1955, he was the Chief Minister of Travancore-Cochin in 1952-54.

Appointed Governor of Madras in 1956, John died in harness on 1 October 1957.

Simple and unostentatious, John was gentle and upright. He reconciled religious orthodoxy with progressive, not revolutionary, attitude to social problems. Admiring the Western type of education and advocating free and compulsory primary education, he opposed nationalisation of schools.

He was in favour of cottage industries but also advocated the need for modern large-scale industries. He was also interested in reform in land laws.

Neither a powerful speaker, nor a writer, his words, few and precise, carried conviction. His inborn simplicity, moderation, sweet reasonableness, Christian piety and high integrity endeared him to all.

Till the Travancore State Congress was merged in the National Congress (1948), John had little contact with people and problems outside Travancore. He did not rise to all-India importance.

[A. J. Moideen Kunj and P. A. Abdul Rahman Kutty (Eds.)—Kottayam District Directory, Alwaye, 1963; E. M. Kovoor—T. M. Varughese (a biography in Malayalam), Kottayam, 1965; The Malayala Manorama (Kottayam) Files (1957-63); The Kerala Sabdam (Malayalam weekly from Quilon) Files (1965-66); The Malayala Rajyam (daily, Quilon), 2 October 1957; The Kerala Kaumudi (daily, Trivandrum), 27 September 1966; Personal interviews of the Research Fellow with C. Narayana Pillai (a co-worker in the Travancore State Congress movement), A. J. George (a nephew of A. J. John) and Vaikom Shamsudeen, Chief Organiser, Bharat Sevak Samaj, Thalayolaparambu, Vaikom.]

(N. M. K. Nair) P. Kochuni Panikkar

JOSEPH, GEORGE (1887-1938)

George Joseph was born at Chengannoor (Central Travancore) on 5 June 1887, in a prosperous middle-class family belonging to the Syrian Christian Community. He was the eldest of the nine children (5 sons and 4 daughters) of C. I. Joseph (engineer, P.W.D., Travancore) and Saramma Joseph. Among his brothers are the reputed journalist, Pothan Joseph, and the noted Physical Educationist, Dr. P. M. Joseph, Principal of the Lakshmibai College of Physical Education, Gwalior.

In 1931 George accepted Roman Catholicism. On 11 February 1909, soon after his return from Britain, he was happily married to Susan Joseph, daughter of A. G. Thomas who had served in the Registration Department of Madras. A son and three daughters are their offspring.

He had his primary, middle and secondary school education respectively at the Primary School, Adoor (1892-97), English High School, Alleppey (1897-99), and C.M.S. College High School, Kottayam (1899-1902). Matriculating from the last, he did his F. A. course in the Madras Christian College (1903-05). He did not pass the F.A. examination.

Proceeding to Britain in 1905 for higher studies, he was called to the Bar from the Middle Temple, London. He also took his M.A. from Edinburgh, and returned to India early in 1909.

The religious atmosphere of his home, the deep study of Jesus, of the Bible, of St. Theresa and of St. Paul, and the influence of Father Rodrigues Faber, Father Gathian and Father Mar Ivanios, the Catholic Archbishop of Trivandrum, moulded his religious and philosophical outlook. Association with Western liberal thought, and with Mrs. Besant, Motilal Nehru, Gandhiji, C. Rajagopalachari and Dr. T. S. S. Rajan influenced his political career. Conversion to Roman

Catholicism brought to bear on his later activities the influence of the Catholic Congress.

In 1909 Joseph settled down as a lawyer at Madura (Madras Province). His forensic technique was developed partly on the model of the famous criminal lawyer, Eardly Norton. Steadily he built up a lucrative practice.

His wide outlook and restless intellectualism would not, however, circumscribe his activities exclusively to his profession. He was soon drawn to nationalist politics, being specially inspired by Mrs. Annie Besant. His entry into the Home Rule League in 1916 marked the commencement of a vigorous political life.

The ten years, from 1917 to 1926, formed the heyday of his political career. In 1918, while barely 30, George Joseph was a member of the three-man deputation sent by Mrs. Besant for presenting the case for Indian Home Rule before the British public. The British Government turned back the deputation from Gibraltar.

Events moved fast in India. The inadequacies of the Montagu-Chelmsford constitutional reforms, the coercive Rowlatt Act, and the Amritsar tragedies threw the liberal Besantine leadership off the political board, replacing it by the soul-inspiring leadership of Gandhiji. The revolutionary ardour in him drove Joseph on to the new school.

Saturated in the new creed of multiphased non-violent non-cooperation, sanctioned at the Calcutta Session of the Indian National Congress (1920), Joseph withdrew his children from their schools, gave up his lucrative legal practice and plunged himself wholly in Congress work.

Discovering his talent, Motilal Nehru persuaded George Joseph to take up the editorship of the nationalist daily, *The Independent* of Allahabad. Joseph was one of the many Congressmen imprisoned for their nationalist activities. After release from jail he became the editor of Gandhiji's weekly the *Young India*. With zeal for the cause and with the brilliance of his pen, Joseph expatiated on the philosophy of non-violent non-cooperation as envisaged by Gandhiji, in the columns of the *Young India*.

Joseph took an active part in the deliberations of the Congress, its Working Committee and the A.I.C.C., as well as in district and provincial conferences in Tamilnadu.

Convinced of the soundness of the constructive programme, he participated in the propaganda for the removal of untouchability as symbolised in the Vaikom Satyagraha (Travancore) in 1924. He was jailed. His wife was also an active anti-untouchability worker.

Joseph's faith in the efficacy of non-violent non-cooperation as the modus vivendi for the attainment of Indian independence began to be blurred by the split in the Congress, following the emergence of the Swarajya Party. A confirmed Gandhian, he stoutly opposed the Swarajists at the Gaya Congress (1922). Events tended to strengthen the Swarajya Party. Joseph's cup of disillusionment was filled, when, following the Chauri-Chaura tragedy, Gandhiji suspended the political programme of the non-cooperation movement. Disappointed at the turn of events, Joseph withdrew from the National Congress late in 1925, and resumed legal practice at Madura. With it ended the best days of Joseph's political career at the all-India level.

During 1926-35 he was not, however, in political wilderness. While successfully practising at the Bar, he took an active interest in the socio-economic programme at Madura and in the politics of Travancore.

After his conversion to Catholicism, he associated himself increasingly closely with the Abstention Movement in Travancore (1932-34) aimed at securing better representation to religious and social minorities in the legislature and in the services in the State. His presidentship over the deliberations of the Catholic Congress at Champakulam (1932) seemed to many as a violent departure from his non-communal politics. He endeavoured to bring about unity among the different communities in Travancore on the basis of a demand for the establishment of responsible government in the State on the British model. These efforts culminated in his presidentship of the All-Travancore Political Conference (1935). Out of the seeds then sown by him emerged the Travancore State Congress (1938) which functioned on a secular and non-communal basis, and succeeded, with the bless-

ings of the National Congress, in securing responsible government in the State, following the attainment of Indian independence.

Towards the close of 1934 Joseph re-entered national politics, but he was almost a spent force by that time. In 1937 he was elected on Congress ticket to the Indian Legislative Assembly. Its Simla session revealed his skill as a parliamentarian.

The fiery glow in his nature brought him into every progressive movement—social, political, economic or religious.

At Madura he championed the cause of the textile labourers. A multiphased improvement of their conditions of life and work was the objective. The uplift of the Thevars and other backward communities subjected to the Criminous Tribes Act was another field of his endeavour. He recommended the repeal of the Act.

While discovering in the Western type of education a remedy to many of the age-long ills around him, Joseph was a supporter of Gandhiji's primary education structure.

His faith in self-sufficient economy led him to believe that the economic salvation of India lay in the development of small-scale and cottage industries.

He stood for the equality of the sexes in public life. His wife, Susan Joseph, was a great social worker, and was actively engaged in popularising Khadi and in the anti-untouchability movement.

Joseph believed intensely in the principles of the Christian religion and tried to observe them in his daily life. Religious conservatism and political radicalism were harmoniously reconciled in him.

A habitual wearer of Khadi, he led a simple and unostentatious life. His strenuous public life told upon his health. On 5 March 1938, while hardly 51, George Joseph passed away. The *Hindustan Times* wrote in the obituary notice (7 March 1938): "Emotional by temperament, he was always restless, at times even whimsical; but it was this mental restlessness which gave to his career a rich variety."

George Joseph was one of the very few Keralites who had projected themselves significantly on the national political plane before independence. Accustomed for long to hang itself on missionary sleeves, even in non-religious spheres, the Indian Christian Community was drawn into the vast arena of national politics by the dynamic personalities of George Joseph and Joseph Baptista (Bombay). They roused national consciousness and a high sense of patriotism among the Indian Christians.

[O. M. Thomas—Under the Knife; E. Moidu Maulavi—Ormakal (Recollections); Fr. Thomas Inchhkkalodi—Archbishop Mar Ivanios, Part I; The Hindustan Times, New Delhi, 7 March 1938; The New Leader (weekly journal), 8 March 1938; The original letter written by George Joseph to the Editor, The Malayala Manorama, Kottayam; The Malayala Manorama, 7 and 17 March 1938; The Kerala Kaumudi, 7 March 1938; Personal interview of the Research Fellow with Susan Joseph (wife of George Joseph), Kallozham, Chengannoor, Kerala.]

(N. M. K. Nair) P. KOCHUNI PANIKKAR

JOSEPH, POTHAN (1894-1972)

Between the *Bombay Chronicle*, his first journalistic refuge (1918) and the *Swarajya*, his last (1968), Pothan Joseph's journalist career spanned more than a half century during which time he edited more newspapers and journals than any editor of repute, living or dead, in the world. In the process he set the fashion for a column being more entertainingly written (and more widely read) than an editorial, long before his imitators took it up in the west.

Born in 1894 in Chenganallur village in Kerala, the second son of C. I. Joseph, a retired P.W.D. engineer, Pothan Joseph had his early education in Madras, where he graduated in Physics. While he was studying for his M.A., an ebullient boy of 17, he was married to Annamma, a girl of 12, early marriages being the order of the day even among Christians. Annamma bore him four children, three girls and a son. For an unlettered wife of an ever-mobile journa-

list, it was 37 years of wedded life of understanding and forbearance. She died at the age of 49 in 1948.

In his early impressionable age Pothan Joseph was under the influence of his elder brother, George Joseph, who was closely connected with Motilal Nehru and Mahatma Gandhi and was among the forerunners of the freedom movement. The infectious spirit of nationalism caught young Pothan too, but his indomitable spirit, his bohemian outlook, his hatred of hypocrisy of any sort, took him later to almost the other end of the scale; he became fiercely anti-nationalist and anti-Congress. Clearly he was no ideologue. The only 'ism' that ever moved him was journalism and it moved him from the nationalist *Bombay Chronicle* to the pro-Empire *Capital*, from the Congress-inspired *Hindustan Times* to the Jinnah-inspired *Dawn*, and journals and dailies of widely divergent hues and shades, like the *Voice of India*,. the *Indian Daily Telegraph*, the *Indian Daily Mail*, and a literary-cum-political journal owned by Sarojini Naidu.

It was George Joseph, who initiated Pothan into journalism. George was then editing Motilal Nehru's journal, the *Independent*. Years later Pothan succeeded his brother, whose death at 49, was one of the severest blows Pothan Joseph ever had in his life. George, who had been arrested for sedition, is mentioned with affection in Jawaharlal Nehru's 'Autobiography', the same George who was on the Home Rule delegation led by Annie Besant, which was turned back by the British at Gibraltar.

Moving from the *Bombay Chronicle* Pothan joined the *Capital*, an economic weekly almost exclusively staffed by Europeans and published from Calcutta, as a sub-editor. Soon his genial wit and gentle humour caught the eye of the editor, Pat Lovett, as well as the reading public and he took the highly popular 'Ditcher's Column'—the first Indian to enter the editorial ranks of the *Capital*.

Benjamin G. Horniman, one of the greatest editors to dominate the journalistic scene in pre-independent India, in the early twenties offered Pothan a position in his *Bombay Chronicle*. Horniman tried his best to arrest Pothan's tendency to leap-frog from paper to paper. "The rolling stone gathers no moss," he told young Pothan, and swift came the rejoinder : "What use is moss to the rolling stone? Without moss it stays bright." Horniman and Pothan developed a tremendous understanding and rapport. 'Over a cup of tea' (a misnomer, for according to A. D. Mani, editor of the *Hitavada*, Pothan much preferred gin) gained tremendous readership, for it became a sort of syndicated piece. Then Horniman died and Pothan somehow could not stay in the *Bombay Chronicle* long. An invitation from the *Hindustan Times* to take over its editorship in 1932 found in him a willing taker. A nationalist paper struggling to establish its identity, the *Hindustan Times*, under him, became the most widely circulated daily in Northern India—for only one reason, that daily 'Over a cup of tea' embellished with a lively cartoon by a hitherto unknown clerk named Shankar unearthed from the dumps of the Secretariat by Pothan Joseph and brought into journalism. The doyen of Indian Cartoon journalism still fondly and gratefully acknowledges his own rise in eminence to Pothan. Every day his political sallies and witty anecdotes gained more and more readers and admirers, including Mahatma Gandhi. But the ascetic nationalism of Gandhiji and the commercial interest of the Birlas who had bought the *Hindustan Times* ran counter to the loose epicurean way of life that Pothan relentlessly followed. Joseph loved the good things of life, and particularly his gin. Jinnah once rebuked him for his addiction. "What do you find in it any way?" he asked. With characteristic wit Pothan replied, "I take gin to drown my sorrows. But your parents had tremendous foresight. They thrust an eternal 'Jin' on you from birth."

His break with the *Hindustan Times* was preceded by an amusing experience. Having heard of his peccadillos, Mahatma Gandhi, "believing that he was saving a sinner," asked Joseph to live with him in his Ashram in Kingsway colony and perhaps out of curiosity, Pothan agreed. Every day he was taken at the end of the day from his office to the Ashram to be brought back next morning "almost as if from a psychiatrist's couch". Two days of vegetarianism and goat's

milk, and Joseph had had enough. On the third day, he asked his young assistant editor to accompany him to his favourite bar near Kashmiri Gate. After a brace of gins, he felt lighter and brighter for all the virtue he had been able to shed and went back to office.

Joseph's writing at the time attracted the attention of Lionel Fielden, who was then the Director of All India Radio. Fielden, an Englishman disenchanted with the British Raj, wanted an Indian to succeed him. Under his inspiration, Pothan Joseph went on a BBC-sponsored tour of Europe in 1936, meeting celebrities of the time as widely removed in temperament as H.G. Wells and the Archbishop of Canterbury. While he enjoyed these meetings, upon his return he was convinced that broadcasting was not his 'glass of gin'.

As a matter of fact Joseph's brief excursions into the non-journalistic world were none too happy. He was for some time Chief Publicity Officer of the Great Indian Peninsula Railway. Years later, in 1944, he was the Principal Information Officer of the Government of India at the time of the Cripps and Cabinet Mission, and left after a violent disagreement with Lord Wavell and his Military Secretary, George Abell, over major policy matters relating to treatment of Indian affairs in despatches. The way he told off George Abell created a sensation at the time in New Delhi.

He came to Madras to join the *Indian Express*, then a struggling paper which had passed into the hands of Ramnath Goenka in 1938. A year's stewardship resulted in the paper jumping its circulation from 1,500 to 13,000. The miracle was worked by Joseph's column 'Over a Cup of Tea'. He also groomed the cartoonist Vasu, who worked continually under his guidance for a number of years.

It was during his editorship of the *Indian Express* that the All India Newspaper Editors' Conference was formed under the active leadership of the late K. Srinivasan of the *Hindu*. Joseph played a dynamic role in the very first session in helping put the fledgling organization on its feet. But he was soon to be disillusioned with it too. He called it the All India Vultures Conference and quit. He opposed the institution of managing editors and called them damaging editors.

Disagreement over policy matters made him resign the *Express* and join the *Star of India*, a bright Muslim owned Calcutta daily. It was at this time that Mohammed Ali Jinnah pleaded with him to take over the editorship of the *Dawn*, then a small weekly in New Delhi. The *Dawn*, to everyone's surprise, became a popular daily in New Delhi, pleading the Muslim League's cause vigorously. Humour was infused into the business, and never was there any hitting below the belt. But when Muslim politics hotted up and Pakistan was raised from the level of ideology to reality, Joseph left Jinnah to return to the pastures of nationalist journalism. Ramnath Goenka invited him back to the *Express*, which then had expanded to Bombay merging with the *Morning Standard*. Joseph once more made Bombay his headquarters and looked after the editorial affairs of the paper from there.

A little later, a few industrialists in Mysore decided to start a paper in Bangalore and invited Pothan Joseph to be its editor, and he accepted. The first edition of the *Deccan Herald* was brought out in a tabloid form. Soon the paper grew in readership and became a regular full-sized daily. Disagreement over terms and conditions of employment caused him to sever connections with the *Deccan Herald* which he had so lovingly built up. He left the paper soon after his visit to Finland to chair a meeting of the World Federation of Journalists and a journey across Russia to China where he met Chou-en Lai.

Rajaji, who was then looking for an editor to succeed Khasa Subba Rao, persuaded Joseph to take up the editorship of the *Swarajya*. Rajaji and Joseph were lifelong friends. But his writing career came to an abrupt end when he was knocked down by a speeding car in Bangalore. His robust constitution withstood the onslaughts of old age as well as injury for four long years and he died on 2 November 1972.

As a professional journalist unfettered by considerations, political or ideological, Pothan Joseph had few peers. But his seemingly loose living and his frequent shifts led critics to dub him an ir-

responsible bohemian who took his pleasures where he found them and a mercenary who "prostituted his pen for pecuniary advantages". But Joseph treated his journalism as a craft open for the highest bidder. What was remarkable was that behind that facade of easy living and frivolous writing was a serious-minded craftsman whose every sentence was carefully thought out and assiduously prepared. He was no self-styled crusader. "Don't try to advise Nehru on how to run the Government," he told one of his leader-writers, "He has his own better advisers." To another assistant editor, who wrote a rather pedantic piece purporting to be an editorial, Joseph sent a cryptic note, "Don't ever make an editorial a nudist dance." Asked what he meant by it, he said, "an editorial is not meant to be a showing-off of the writer's knowledge, but a means to make the reader think on the subject."

He took a tremendous interest in new entrants and no new journalist was beyond his notice. Most of his finds have grown to be well-known columnists and leader-writers: A. D. Mani, Santha Rungachary, Shankar and Vasu (cartoonists) and a host of other journalists owe their success in journalism to Joseph's inspiring guidance.

His greatest virtue, according to Chalapati Rao, editor of the *National Herald*, was that "he was generous to talent in men much junior to him." Never given to drumming up his own wares, he was always ready to advertize someone else's agility of mind or quickness of word. As a leader writer, he was always readable, never verbose, a constant reminder that dullness is a sin in journalism. There was evidence of Dickens, the Bible and Shakespeare in whatever he wrote but for all that he was refreshingly free from clichés.

Pothan is survived by his son, Jaiboy Joseph, a journalist and an editor in his own right, but now a PRO in an oil firm, two daughters and two young brothers—Dr. P. M. Joseph, founder-principal of the Maharani Laxmibai College of Physical Education in Gwalior and a recipient of the Padma Shree, and T. Joseph, an accountant in a Cochin firm.

[Pothan Joseph—Crisis in India, 1923; S. K. Rau—Pothan Joseph, a Unique Editor, Vidura, 1971; Joseph and Abraham—an article by M. Chalapathi Rao in the National Herald, Nov. 2, 1972; Pothan Joseph, an article by E. N. in the Patriot Nov. 2,1972; Over a Cup of Tea —a daily column by Pothan Joseph in the Hindustan Times (New Delhi), 1932 and 1935, in the Indian Express (Madras), 1942 and 1948.]

V. N. NARAYANAN

JOSH, SOHAN SINGH (1898-)

Sohan Singh Josh, a noted revolutionary, was born in a middle-class family of the village Chetanpur, in the District of Amritsar, in November 1898. His father, Baba Dal Singh, was an owner-cultivator. He was a Sikh, of the Shergill caste. Sohan Singh married twice, second time after the death of his first wife. He has two sons, Surinder Singh and Devinder Singh.

He was educated first at the local school of Chetanpur and then at the Khalsa College, Amritsar. His studies were interrupted many a time by his participation in politics and he could not proceed beyond passing the Intermediate and Giani examinations. He started as a school teacher at the Church Mission School at Majithia in the Amritsar district, but inspired by Sikh historical literature and books on Marxism and Leninism, he joined the freedom struggle at a very young age. He had close contacts with the Ghadar Party through Baba Gurmukh Singh Laliton, who was an active worker of the Party in the Punjab.

A liberal in attitude, he has never approved of the caste system and other evil social practices. He struggled hard for, and achieved success in, the admission of untouchables to the gurdwara kitchen of Guru Ka Bagh. He advocated for women an equal status with men in society. Though a Sikh, he does not strictly follow the religious traditions of Sikhism. He has never admired the system of Western education, as it, in

his opinion, has only promoted feelings of slavishness and dependence.

He began his political life by participating in the Akali Movement of 1921. He was once arrested at Amritsar for making a seditious speech and sentenced to one year's rigorous imprisonment and a fine of Rs. 300/-. He was a member of the S.G.P.C. for a period and was kept in jail for three years for his unlawful activities. Being basically a revolutionary, he joined the Nav Jawan Sabha of Sardar Bhagat Singh and was elected its President in 1928. In 1926, he edited the *Kirti* and transformed it from a communal to a nationalist paper. His articles were generally published under his assumed names, such as Rukun Din and Swatantra Singh. In more recent times, he was the editor of the *Jang-i-Azadi*, the *Kisan* and the *Nawan Zamana*.

He was the founder of the Workers' and Peasants' Party in the Punjab. Being elected its first president, he presided over its annual session held at Calcutta in 1928, where in his address he asserted that India could not secure independence without a violent revolution. He believed that "violence must be met with violence." He was arrested in connection with the Meerut Conspiracy Case in March 1929 and sentenced to seven years' imprisonment.

Before the general election in 1937, he joined the Indian National Congress and successfully contested the election in 1937 on the Congress ticket. He was the General Secretary of the Punjab Provincial Congress Committee for a period and also the Chief Whip of the Congress Assembly Party. During the Second World War, he participated in the Quit India Movement and was arrested and put behind the bars for three years. He languished in British jails for about fourteen years.

He was an active member of various anti-imperialist political parties, viz., Shiromani Akali Dal, Communist Party, Congress Party, Nav Jawan Bharat Sabha, Workers' and Peasants' Party, Anti-imperialist League and the Punjab Youth Association. Among his close associates in the different phases of his political career may be mentioned the names of Fazal Illahi Quchan, Arjan Singh Gargaj, Karam Singh Mann, Feroze-ud-din Mansur, Bhagat Singh, K. N. Sehgal, Abdul Majid and Teja Singh Samundri.

Unlike many revolutionaries, he never left India before 1947. But he has since visited the U.S.S.R. twice : in 1957 and 1964. He is actively engaged on the writing of his memoirs these days.

[K. L. Gauba--Famous and Historic Trials, Lahore, 1946; Punjab Legislative Assembly Debates, 1938-39; Personal interview of the Research Fellow with Sohan Singh Josh.]

(D. L. Datta) FAUJA SINGH

JOSHI, GANESH VASUDEO (SARVAJANIK KAKA) (1828-1880)

Ganesh Vasudeo Joshi, popularly known in his later years as Sarvajanik Kaka (people's uncle), was born at Satara (Maharashtra) in April 1828, in a respected middle-class Chitpavan Brahmin family. His father, Vasudeo Shivram Joshi, was for some years the family priest of a well-to-do Deshmukh family of Poona. Obviously, not content with priestly duties as a vocation, Vasudeo Shivram Joshi looked for better avenues of employment. Success came his way in 1822 when he was appointed *Sad Amin*, a junior judicial officer under the East India Company, at Poona, a post which he held till his death in 1830. Following Vasudeo Shivram's untimely demise, the family had to return to Satara and it was there that Ganesh Vasudeo grew up as a child.

Till 1842 there were no arrangements for English education at either Satara or even at Poona. In the circumstances of the family, Ganesh Vasudeo could get only Marathi education at the Marathi school of Satara. He studied English privately when he was quite old.

In 1848, when he was about twenty years old, Ganesh Vasudeo Joshi entered the Government service of the East India Company as a clerk in the *Nazar Kacheri*, Poona. Eight years later, he resigned from that service as he was falsely implicated in a case of misappropriation of Government money. When the case was decided, he

was cleared of the charge and called back to join the service, but he refused. He qualified as a 'Mukhatyar Vakil' and set up legal practice in Poona. This was indeed a momentous decision, as it paved the way for his future eminence in public life.

G. V. Joshi entered public life in 1870 when he, along with some other public workers, founded a society called the Poona Sarvajanik Sabha. The object of the society was to represent to the Government the needs and wishes of the people, and its membership included a large number of persons of position and influence—landed-proprietors, bankers, merchants, retired Government servants, lawyers, professors, and most of the ruling chiefs of the Southern Maratha country. When the Sabha was set up in 1870, Joshi became one of its Secretaries. Later, as a leading member of its managing committee from 1873 to 1880, he became the moving spirit of that body. In fact, so closely was he identified with the Sarvajanik Sabha, that he himself came to be popularly known as 'Sarvajanik Kaka'.

In 1871, on his being posted at Poona, Justice Mahadev Govind Ranade joined the Sarvajanik Sabha. Ranade and Kaka now worked hand in hand to further the aims and objectives of the Sabha, which profited greatly from the former's intellectual brilliance and the latter's great organising ability and devotion to the institution.

On behalf of the Sabha, Kaka took up various public causes and social service works from time to time. For instance, in 1872, Kaka organised protest meetings in Maharashtra against the levy of tax on salt. His efforts did succeed partially in as much as the rate of salt tax was reduced by the Government. During 1870-72 Kaka also carried on, under the auspices of the Sabha, an agitation through public meetings for reforming the affairs of the municipalities, and the administration of Revenue, Police and Education Departments of the Government, and for the appointment of Indians to high posts.

In 1875, an outbreak of mob violence, accompanied with burnings and robberies, which became known as the Deccan Riots, occurred in the districts of Poona, Sholapur, Satara and Nagar. The victims of the attacks were chiefly the village moneylenders, and the general opinion was that the object of the main body of rioters was to destroy the moneylenders' debt-records and to take revenge on them for their cruel and heartless treatment. Unmindful of his own personal safety, Kaka toured the affected areas extensively, pacifying the rioters and at the same time providing protection to moneylenders through the Sabha workers. Side by side with these efforts to restore normalcy, he directed his attention towards finding an enduring solution to the problem of rural indebtedness which lay at the root of the troubles. He submitted an 'Appeal' to the Government saying that the root cause of the riots was the high rate of land revenue which the poor agriculturists were unable to pay without raising loans at exorbitant rates of interest, and requesting the Government to appoint a Commission to investigate into the economic condition of the agriculturists and to recommend, *inter alia*, (a) a reasonable rate of land revenue, (b) a reasonable rate of interest to be charged by moneylenders, (c) means to protect the interests of the agriculturists in their lands against both the Government and the moneylenders, and (d) ways to start co-operative societies for providing loans to agriculturists on easy terms. Kaka's suggestion for the appointment of a Commission was accepted by the Government. In due course the Government also enacted the Deccan Agriculturists Relief Act. While the Act fell short of Kaka's expectations, it was certainly a step forward in the right direction.

Kaka also rendered yeoman's service during the severe famine that struck Maharashtra in 1876-77. He held numerous meetings to raise funds for famine-relief and sent a series of resolutions, passed at these meetings, to the Government requesting it to start relief works and open grain shops in the famine-affected areas. He also toured the countryside to acquaint himself with the actual grievances and difficulties of the people, and his co-workers in the Sarvajanik Sabha set up relief centres at many places. In the course of this tour Kaka noticed that villagers spent much money over litigation, often getting themselves burdened with heavy debts in the

process. He pleaded with them to settle their disputes mutually before a *Lavad*, i.e. a Committee of *Panchas* (five) from their own villages. He followed this up (in 1878) by sending an 'Appeal' to the Government on behalf of the Sabha urging the revival of the old village panchayat system. The Government accepted the proposal in principle and in the Deccan Agriculturists Relief Act, referred to earlier, a provision was made for the settlement of disputes of certain categories by a Village Conciliator.

Kaka was a nationalist in outlook and made immense efforts to instil nationalism in the minds of the people through his speeches and writings in newspapers. He stood for independence to be achieved after making Indians strong in every sense, the first stage in this course being to impress upon the British rulers how they were misruling the country and to move them by appeals and requests to redress the grievances of the people. He realized that the economic exploitation of India tightened the political grip of the British rule, and he was perhaps the first Indian to advocate the cult of Swadeshi. He not only exhorted the people to use indigenously-produced articles in place of foreign goods, but himself took a vow in January 1872 to use only Swadeshi articles—a vow he kept till his death—and with a charkha and a handloom at home made his own khadi dress. Moreover, in consultation with his co-workers in the Sabha, he drew up a programme for the development of cottage industries, under which a society known as 'Deshi Vyaparottejak Mandal' was started and shops were opened in Poona and elsewhere in Maharashtra to encourage the sale of Swadeshi cloth and other indigenously made articles.

As was natural for one who was born and brought up in an orthodox Brahmin family, Kaka adhered to the traditional religious convictions of the Hindu in his early age. However, in later years he threw his weight in favour of social reform and doing away with undesirable and outmoded practices. Thus, he advocated raising the status of women and enthusiastically supported an association for spreading education among women, which his wife and the wife of one of his co-workers had started in Poona in 1873.

Kaka lived a simple and austere life. He was always dignified and restrained in his behaviour towards others as well as in his speeches and writings. Imbued with a genuine concern for the welfare of the people, he used his great persuasive powers and organizing skill to tackle their problems and advance their interests as best as he could in the conditions obtaining in his days. Considering that the general condition of the country in those days was one of political slumber, the chief value of his efforts—sending resolutions passed at public meetings and 'Appeals' or memorials to the Government—lay in the fact that they were the first steps in the people's political education. Through his untiring efforts the Sarvajanik Sabha became a live body which played a very important part in the awakening of Western India, and in creating a public opinion upon political, social and economic matters.

Kaka died on 25 July 1880. In his untimely death the country lost a great patriot and a great social servant.

[Ramchandra Ganesh Boravankar—Maharashtra-Chaitanya Ganesh Vasudeo Joshi Urf Sarvajanin Kaka Yanche Charitra, Thana, 1924; Tryambak Raghunath Devgirikar—Vasukaka Joshi va Tyancha Kal, Poona, 1948; Purushottam Pandurang Gokhale—Namdar Gopal Krishna Gokhale, Poona, 1966; —Jagrat Satara, Poona, 1966; D. P. Karmakar—Bal Gangadhar Tilak: A Study, Bombay, 1956; Dhananjay Keer—Lokamanya Tilak, Bombay, 1959; N. C. Kelkar—Lokmanya Tilak Yanche Charitra, Poona, 1923; T. V. Parvate—Gopal Krishna Gokhale, Ahmedabad, 1959.]

(C. B. Khairmoday) R. K. KHADILKAR

JOSHI, GANESH VYANKATESH
(1851-1911)

Ganesh Vyankatesh Joshi, an eminent statistician, thinker and writer, was born in a Chitpavan Brahmin family at Miraj (Maharashtra) on 9 June 1851. It was a fairly well-to-do landlord

family. His grandfather served in the Peshwa's army about 1818 and his father was the treasury officer of the Miraj State. He was married to Jankibai (Gharpure) and had three sons and a daughter.

Joshi got his schooling at Kolhapur, Miraj and Poona. After Matriculation he joined the Elphinstone College, Bombay, in 1870. He secured College scholarships and topped the list in Logic in his B.A. (1873). He was not allowed to appear for the M.A. (1875) on the ground that he had not taken his B.A. degree certificate.

Circumstances compelled him to take to Government service immediately. But he left it because of some disagreement and began afresh in 1877 in the Educational Department, where he put in full thirty years of meritorious service. In 1898 the Government of Bombay honoured him with the title of 'Rao Bahadur' for valuable services during the Plague epidemic in Sholapur. On retirement from the Headmastership of the Satara High School in March 1907, Joshi lived at Poona till his death. He died on 20 May 1911, after an operation for hernia.

Joshi, like M. G. Ranade, served his country even while in Government service. His scholarly contributions, mostly on educational, economic, industrial and political topics ranging from Agriculture to the Army, from the Vernaculars to Finance and from Public Administration to Political Reform, to journals like the *Journal of the Poona Sarvajanik Sabha* (1881-1909), the *Times of India* (1900-08), the *Modern Review* (1907), the weekly *Mahratta* and other papers (1891-1908), are a monument of fearless exposition. Reprinted, they cover over 1250 closely-printed pages. He was one of the most intimate associates of M. G. Ranade, G. K. Gokhale and their contemporaries, who admired and consulted him on important matters. Gokhale's highly praised evidence before the Welby Commission (1897), appointed for the allocation of expenditure between England and India, was based mainly on Joshi's studies. Gokhale admitted it in a letter and said that 'his (own) work has been that of a mere conduit pipe'. It is well known that Wedderburn, Dadabhai and Caine turned to Gokhale's facts and figures while drawing up their separate reports in that connection.

Joshi, who, while in service, supplied correct facts and figures, after retirement, openly took part in current agitations and was gradually drawn to Tilak's or the 'extremist' school of politics. In 1908 he was elected President of the 15th Bombay Provincial Conference, and contributed leading articles to Tilak's weekly the *Mahratta* (June to October). He was elected to the Poona Municipal Council from Tilak's Party, became Chairman of the Poona District Conference and supported Tilak's policy of prohibition. He was elected as an additional member of the Bombay Legislative Council under the Morley-Minto Reforms (1910-11), where he delivered some of his excellent speeches on resolutions.

Joshi, like Ranade, advocated 'true social reform or social evolution both for individuals and society.' He advocated introduction of the Vernaculars in the University (1881) in order to foster national consciousness, and favoured mutual co-ordination between the Sanskritic and Dravidian groups of languages in the interest of national integration. He laid stress on purposive and production-oriented instruction, on national lines and under national control. He justified Swadeshi industries and believed in the unity of India.

He dressed quite simply and had full faith in the Hindu religion and religious practices. He was known for his charity. He was respected all over India for his keen intellect and profound scholarship and is rightly honoured in his State as one of the makers of modern Maharashtra.

[D. G. Joshi (Ed.)—Writings and Speeches of Hon. Rao Bahadur G. V. Joshi, 1912; Chitrav Siddheswarshastri—Arvachin Charitrakosh; N. V. Gadgil—Pathik; D. E. Wacha—Reminiscences of the late Hon. Mr. G. K. Gokhale; V. S. Srinivasa Sastri—Life of Gopal Krishna Gokhale.]

(D. A. Dalvi) D. K. KALE

JOSHI, KALPANA
—See under Dutta, Kalpana (Joshi)

JOSHI, LAXMANSHASTRI (TARKATIRTHA) (1901-)

Tarkatirtha Laxmanshastri Joshi was born on 27 January 1901, at Pimpalner (Taluka Sakri, District Dhulia, Maharashtra), in a middle-class priestly family. His father's name was Balaji and mother's Chandrabhagabai. His elder brother Venimadhavshastri Joshi is an eminent Ayurvedic Pandit and physician. Laxmanshastri married Satyavati, who hails from the famous priestly family of Mulher, in June 1927. He has two sons and two daughters, his eldest son being a distinguished Engineering graduate at present teaching in a University in America.

Laxmanshastri had his education along the lines of a traditional Sanskrit Pandit. In his boyhood, he came to Wai (District Satara) and studied there the scriptural and philosophical branches of Sanskrit learning under Pandit Narayanashastri Marathe (who later on was known as Swami Kevalananda). Narayanashastri Marathe conducted a Sanskrit *Pathasala* at Wai in which he not only taught the Sanskrit Shastras but also impressed on his students, by precept and practice reflected in his own life, the principles of plain living and high thinking, and sent out generations of patriotic students devoted to the service of the motherland. Laxmanshastri as a student of Narayanashastri came in close contact with, and was deeply influenced by, such illustrious co-students as Dinkarshastri Kanade and Acharya Vinoba Bhave. Laxmanshastri, endowed with a first-rate intelligence, stood foremost among the disciples of Narayanashastri. He passed with distinction the 'Tarkatirtha' and the 'Nyayamartanda' Sanskrit examinations of Calcutta and stayed with Narayanashastri at the 'Prajna Pathashala', Wai, helping his master in his multifarious activities. Thus he made the Prajna Pathashala, Wai, his permanent abode; and after his master's retirement in 1931 he became and has since been the head and the President of the Prajna Pathashala Mandal, Wai.

Though Laxmanshastri did not receive a systematic education in English in a School or a College, he privately studied the language and gradually cultivated and mastered it so as to be able to use it with the greatest facility for his vast and versatile reading and talks on such farflung subjects of his interest as Religion, Philosophy, Sociology, Ethnology, Anthropology, Political Science and the Philosophy of Science.

While working in the Prajna Pathashala, Laxmanshastri, fired with a patriotic spirit, participated in the freedom struggle and also in the social reform movement, being a fervent advocate of the abolition of castes and untouchability. He came into intimate contact with Mahatma Gandhi and acted as one of his most trusted and distinguished lieutenants in marshalling and presenting evidence from the Hindu Shastras against untouchability. Laxmanshastri was deeply influenced by the non-violent or pacific thought of Gandhi. He underwent imprisonment for civil disobedience in 1930 for six months and again in 1932 for six months. He actively worked the programme chalked out by the Congress up to 1940. After 1940 he came into contact with M. N. Roy. He was deeply influenced by the writings and thought of Roy and was one of the most prominent members of Roy's Radical Democratic Party up to 1948, the year of its dissolution.

The Prajna Pathashala Mandal, Wai, of which Laxmanshastri is the President, is a very active centre of social, educational and cultural activities. It conducts a hostel for the Harijan students and also runs a handmade paper centre. It manages an Arts and Commerce College. It also conducts a high class Marathi journal called the *Navabharata,* devoted to cultural, social and philosophical studies, and has published a number of scholarly yet popular books on Ancient Indian Culture, Sociology and Philosophy. It has a big, efficient printing press in which the publications of the institution are printed.

As the President of Prajna Pathashala Mandal, Wai, Laxmanshastri undertook with the help of his collaborators the work of compiling a 'Dharmakosa', i.e. an encyclopaedia. The project aims at presenting materials from original

Sanskrit sources, arranged in a proper and chronological perspective beginning from the Vedic times, on Hindu Law and politics, Hindu social institutions, such as family, caste, marriage and property in relation to society and Hindu speculations on religion, ethics and philosophy. From 1937 to 1953 he has edited and published seven big tomes of 'Dharmakosa' of over 4,000 pages—the first three dealing with *Vyavahara*, i.e. the law and social institutions of the Hindus and the next four with the religious, ethical and philosophical speculations.

He also wrote many independent works: 'Shuddhisarvasvam' in Sanskrit (1928), and the following in Marathi—'Anandamimamsa' (1930), 'Hindu Dharmachi Samiksha' (a critique of Hindu Religion) (1940), 'Jadavada' (on Materialism) (1942), 'Jyotinibandha' (an assessment of Jyotiba Phule's life and thought) (1948), and 'Vaidik Samskriticha Vikas' (the development of Vedic Culture) (1952). The last was awarded a prize by the Sahitya Akademi in 1954. Besides these, he has been contributing a number of articles on social, political and philosophical topics to magazines and periodicals.

He has been the Chairman of the Maharashtra State Board for Literature and Culture since its inception in 1960 and has been the Editor-in-Chief of the 'Vishvakosha', the Marathi Encyclopaedia of Knowledge, a work undertaken by the Maharashtra State. He was elected President of the Bombay Suburban Literary Conference in 1944, of the Goa Literary Conference in 1943 and of the All Maharashtra Literary Conference at Delhi in 1954. He is a good orator and loves to address meetings of political and social workers and his speeches are characterized by profound thought and versatile scholarship. He has travelled widely in India and also abroad under the cultural exchanges programme. As one of the Indian delegation, he visited Burma (1955), Russia (1960) and U.S.A. (1964) and during his last tour he made brief visits to England, France, Germany, Italy, Greece, Egypt, Japan, Formosa and Thailand. On invitation he also attended the World Religion Conference held at Moscow in July 1969.

Of his books, the list of which is given above, two are most outstanding and mark the stages of the development of his thought on Hindu Culture and Civilization. The first, viz., 'Hindu Dharmachi Samiksha', published in 1940, is a ruthless criticism of Hindu religion mainly from the Marxian point of view, in which he has emphasised the idea of class-struggle and the conditioning of human thought by materialistic and economic forces. The second book, viz., 'Vaidik Sanskriticha Vikas' represents an abandonment of the purely Marxist position and tries to establish the supremacy of the human mind and its spiritual values over material conditions. The book embodies the thesis that Hinduism, with all its diverse and seemingly contradictory aspects, when purged of all the undesirable excrescences which have grown over it in its long history, will be found in its pure form to be the culmination of Vedic Culture and has got such inner and inherent potentialities and capabilities as will make it contribute richly to, and enable it to play a considerable part in, the formation of Scientific Humanism which is the harbinger of the coming World Culture.

Laxmanshastri Joshi is a rare combination of oriental erudition, and occidental scholarship with the modern rationalistic outlook. His is an encyclopaedic and scintillating mind which is capable of synthesizing oriental scholarship with the scientific spirit of modern knowledge. His writings and speeches, containing in them the quintessence of the knowledge of the East and the West, presented with a scientific outlook, breathe forth the refreshing spirit of Scientific Humanism.

[Laxmanshastri Joshi's voluminous writings; Information culled from private sources and personal knowledge of the Contributor.]

(Saroj A. Deshpande) V. M. Bedekar

JOSHI, MAHADEVSHASTRI (PANDIT)
—See under Joshi, Mahadev Sitaram (Pandit)

JOSHI, MAHADEV SITARAM (PANDIT) (1906-)

Mahadev Sitaram (alias Mahadevshastri) Joshi was born on 12 January 1906 at Ambede, taluka Sattari, Goa, in a Chitpavan Brahmin family. His father's name was Sitaram and mother's Janakibai. His father was an agriculturist as well as a priest, well-versed in Sanskrit. Sitaramshastri ran a Sanskrit *Pathshala* in his courtyard free of charge. He died when his son, Mahadev, was just three months old. Mahadevshastri's grand-mother sent him to his uncle Vedashastrasampanna Damodarshastri Joshi for education of the traditional type at the nearby village Dhavem. Mahadevshastri's aunt was also a learned woman, versed in Sanskrit. She taught him Vedanganas even before he was eight.

Mahadevshastri took his first lessons from his uncle while working with him. He accompanied his uncle in his tour to the 'Up Ghat' part of Maharashtra during *Chaturmasas* (the four months of rainy seasons) when Damodarshastri gave discourses on the 'Bhagavat'. Damodarshastri thus taught little Mahadev how to make *Kirtanas* (making discourses on the 'Puranas'). He taught Mahadev Marathi and Sanskrit up to 'Rupavali'. Mahadev then went to Sangli (District Satara, Maharashtra) for higher traditional education and that of a *Kirtankar*. He studied there in a Sanskrit *Pathshala* from 1921 to 1927 and returned to his village Ambede in Goa with the degrees of 'Pandit' and 'Shastri'.

He had no English education in his early age. He studied it after 1935 when he came to stay in Poona. Mahadevshastri was closely associated with two gentlemen: Barve, a village teacher, and Rajawade, a general from Gwalior who happened to be at Ambede for some years when Mahadevshastri was quite young.

Sanskrit books like the Ramayana, the Mahabharata, the Gita and the Shankarbhashya and Marathi books on history and *bakhars* (description of historical episodes by contemporary writers) of the Maratha period greatly influenced him. Chiplunkar's 'Nibandhamala' (written in the 19th century) and Lokamanya Tilak's newspaper, the *Kesari*, infused in him a deep patriotic fervour. Agarkar's periodical, the *Sudharak* (Reformer), gave him a new social outlook. He also greatly enjoyed old and new Marathi poems.

He read widely Marathi books during his stay, from 1921 to 1927, at Sangli for Sanskrit studies. At the same time, he contributed some articles to a Marathi handwritten magazine, the *Sadvichar* (Good Thoughts), brought out by the students of the Sanskrit *Pathshala*. He started contributing his articles, in Marathi, on current topics of educational and national importance as well as some stories to several Marathi magazines in Goa and outside. From 1928 onwards he was the co-editor of the magazine, *Chaitanya*, conducted by his friend and teacher Kolhatkarshastri at Poona for the advancement of the *Kirtana* system in Maharashtra. He won a cash prize for a story in 1946 from the Marathi magazine *Dhruva* and became famous as a story writer. Later on he wrote many stories and books which became popular.

The books he has written are mainly on legendary, mythological and historical episodes and also on child-welfare, moral teachings, etc. They aim at moulding the religious, moral and patriotic spirit of young boys and girls of Maharashtra. Some books are prescribed for examinations by the Marathi Sahitya Parishad. He has to his credit more than a hundred publications. It is hardly possible to give a list of even his important works in a short sketch like this.

Besides the above publications, Mahadevshastri has so far published four huge volumes in Marathi on 'Bharatiya Sanskritikosha' (Cultural Encyclopaedia of India) on behalf of the 'Bharatiya Sanskritikosha Mandal', Poona, founded on 30 April 1957. It was due to Mahadevshastri's missionary zeal and hard efforts that the Kosha Mandal was founded, a big fund was raised and the guidance of eminent learned Maharashtrians was obtained. The Mandal proposed to publish the 'Kosha' in about eight to ten volumes in Marathi and Hindi, each volume of about 800 pages covering about 25 to 30 thousand subjects,

spread over thousands of years, from the Vedic Age to the Modern.

From 1928 to 1955 he was connected with the Goa Liberation Movement, carried on by the Goa Congress Committee in Goa and Maharashtra. He had expressed his desire of leading Satyagrahis from Belgaum to Goa in 1954. He made all preparations to proceed to Goa for Satyagraha but was persuaded by his wife, Sudhatai Joshi, to dedicate himself to the task of the 'Bharatiya Sanskritikosha', offering herself to proceed to Goa instead of him.

Mahadevshastri was a member of the Goa Congress Committee from 1928 to 1955. He helped in raising funds for the Liberation Movement. He was also a member of the Maharashtra Congress.

Mahadevshastri stood for National Education right from the beginning of his public life. In 1923-24, he started a private school in his village, Ambede, on behalf of the 'Sattari Shikshan Prasarak Sanstha', an educational institution founded by himself. He gave importance to the inculcation of the nationalist spirit in addition to the prescribed curriculum.

He stands for Western education up to a stage where a student can be in an intellectual position to understand the Western ideas and philosophy of various schools.

At present he lives austerely in a quiet village, Dhayari, 15 miles from Poona, carrying on the work of compiling the 'Bharatiya Sanskritikosha'.

[The Manohar (Marathi magazine from Poona), December 1947: article on Shri Mahadevshastri Joshi by K. N. Barve; The Manohar, April 1952: article on Pandit Mahadevshastri Joshi (Parichaya) by B. B. Borkar; The Navashakti (Marathi daily from Bombay), 25 April 1967; Bharatiya Sanskritikosha, Volume I (1962), II (1964), III (1965) and IV (1967), Poona; Mahadevshastri Joshi's numerous publications; Personal interview of the Research Fellow with Mahadevshastri Joshi at Dhayari in March 1967.]

(C. B. Khairmoday) MOHAN RANADE

JOSHI, MOROPANT VISHVANATH (SIR) (1861-1962)

Moropant Vishvanath Joshi was born at Chikhalgaon in the present Poona district of Maharashtra and formerly in the Bhor State, on 10 October 1961, in an upper middle-class Brahmin family. His father Vishvanathrao was in Government education service. His mother Radhabai hailed from the rich Agashe family of Chikhalgaon. One of his uncles, Sadashivrao, was Diwan of the Mudhol State in Karnatak; the second, Gopalrao, was a pleader at Satara; the third, Wamanrao, trained Moropant in the three Rs.

Moropant passed his Matriculation in 1878 from Amravati, winning prizes in Sanskrit and Science. In 1879 he joined the Deccan College, Poona, and subsequently the Elphinstone College, Bombay, passing B.A. in 1881. He did his Law from Bombay (1883) with distinction in Hindu and Mohammedan Laws.

At thirteen he was married to Yashoda with what was described at the time as 'royal pomp'. Having settled at Amravati he came under the influence of Mother Susan, a French Missionary. His wife and four daughters learnt English. The eldest, Nagutai, became a medical graduate.

Moropant's liking for social and political work brought him in contact with distinguished personalities like Ranade, Gokhale, Tilak, Dadabhai Naoroji, Rabindranath Tagore, Vivekananda and others.

From 1889 to 1908 he was a devout Congressman, but from 1909 he joined the Liberals. During his active public life Moropant lavishly entertained every great person coming to Vidarbha. He was included in the Congress delegation of 1890 to London. In his early days he sympathised with the revolutionaries, and for years after 1890 the C.I.D. kept a close watch on him. But 1907-08 was the parting of the ways and he came to believe only in non-violent and constitutional movement. He, however, did not leave the Congress till 1920, and continued to take an active part in the nationalist movement. He fearlessly criticised the Government, voicing public grievances on the platform.

In the Congress session of 1897 at Amravati, Hume and Annie Besant were his guests; and in the Nagpur Session (1920), Jinnah and the Nehrus enjoyed his hospitality.

Moropant left the Congress after the adoption of the Non-Cooperation resolution and joined the Liberal Party. He was the Chairman of the Reception Committee of the Liberal Party Session in 1924 and President of the Calcutta session in 1925. Sir Tej Bahadur Sapru said on the occasion: "Sir Moropant Joshi had been recognised as a level-headed and practical politician. He could do something to bring strength to our party and to give a clear lead to us."

He held a number of public positions. He was Vice-Chairman, Amravati Municipality; President, Provincial Social Conference (Poona, 1914); Chairman, Age of Consent Committee (1928-29); President, Red Cross Society. He was Dean of the Nagpur Law College (1936) and was awarded LL.D. (*honoris causa*) by the Nagpur University in 1940.

After the introduction of the Montagu-Chelmsford Reforms, he was appointed Home member in the Government of C.P. and Berar (1920-25). He had earlier (1917) rejected the Government offer of a High Court judgeship as he was against accepting any Government service. But three years later he was persuaded by the Governor to accept the Home Membership as it was not strictly speaking Government service. During his tenure as Home Member he tried to bring about an honourable compromise between the Government and the Congress. Many of the Congress leaders like Veer Wamanrao Joshi, Jamnalal Bajaj, Ravi Shankar Shukla and others were released through his mediation. He dealt ruthlessly with cases of corruption and injustice. He was Knighted in 1923 and given the title of K.C.I.E. in 1925. Before retiring from his Home Membership he wrote a note pointing out the defects of the Reforms Act.

He hated orthodoxy and untouchability, advocated widow-marriage and women's education, and supported the Maratha Parishad in its social service work. He showed the example of the emancipation of women in his own family. He started many girls' schools. He took an active part in famine relief work and other kinds of social service. In this work he enjoyed the confidence of the public and of the Government. He helped to start the Lady Dufferin Hospital.

In his early life he was an agnostic and did not have any religious convictions. Pandita Ramabai once failed to interest him in Christianity. In his later life he received initiation from Sant Sadguru Savansing of Beas (Punjab). It gave him mental peace.

[Manikbai Bhide—Amucha Jeevanpravasa; Moreshwar Dhondo Hingve—Sir Moropant Joshi Yanche Sankshipta Charitra Ani Athavani; Chitrav, Siddheswarshastri—Arvachin Charitrakosh.]

(C. B. Khairmoday) B. K. Apte

JOSHI, NARAYAN MALHAR (1879-1955)

Narayan Malhar Joshi, the father of the Trade Union Movement in India and a pioneer in labour legislation, was born on 5 June 1879 at Goregaon in the Kolaba district of the old Bombay Presidency, in a lower middle-class Deshastha Brahmin family. The ancestors of this family originally belonged to the village Rayari in Poona district where they were both priests and astrologers. The great-great-grandfather of N. M. Joshi migrated to Goregaon in Kolaba district. His father (Malhar *alias* Nathu) and grandfather were reputed astrologers. Joshi had three brothers and four sisters. He married, in 1910, Avadubai (renamed Ramabai after marriage) who came from a well-to-do family at Pen. She was uneducated. Joshi had little interest in family life, being fully absorbed in public affairs.

After six years in primary school at Goregaon, including three years learning Vedic recitals, at the instance of his elder brother, Mahadeo, Narayan was sent to Poona for English education in 1893. There in a preparatory class Narayan completed four standards in eighteen months, and then joined the New English School (Poona), from where he passed the Matriculation exa-

mination. He graduated from the Deccan College, Poona, in 1901. He worked as a teacher in High Schools at Ahmednagar, Poona, Bombay and Ratnagiri from 1901 to 1909. During this period he passed the Teachers' Training examination and was made permanent in Government service. The experience he gained at these schools he utilised in running adult schools and training classes for industrial workers in Bombay from 1922 to 1947.

Zeal for public work led him to join the Servants of India Society in 1909. In 1911 he started a sister institution, the Social Service League, of which he was the General Secretary from 1911 to 1953 and later Vice-President and President from 1953 to 1955. Between 1911 and 1913 he organised famine relief in Ahmednagar, Gujarat and U.P. Gradually he concentrated his interest on labour problems, studied all literature on the subject and settled in Bombay for labour organisation. He started a number of welfare centres in labour areas, night schools, free reading rooms, medical centres, industrial classes, etc. He built two big halls for the use of labourers. He also formed and presided over the Bombay Civil Liberties Union (1937-38) to oppose the Governor-General's Ordinances. He secured the support of Pandit Nehru in this move. He started the All India Trade Union Congress in 1921 and worked as its Secretary till 1929. But when the Communist elements in that body promoted strikes in Bombay in 1928-29, Joshi disapproved of it. He left the Trade Union Congress and started the Trade Union Federation. In 1940 he sought the expulsion of Shamrao Parulekar for his Communist tendencies from the Servants of India Society. He was, however, unsuccessful and resigned from the Society.

He visited U.S.A. once and European countries sixteen times to attend International Labour Conferences, Commissions, etc. He was sent by the Government of India to the first International Labour Conference at Washington in 1919. Later, from 1922 to 1948 he was often nominated to represent Indian Labour at the I.L.O. Conferences. During these tours he studied labour movements in different countries and contacted prominent labour leaders. He himself became an international figure, and advanced Indian Labour interests. He was also a Government nominee at the three Round Table Conferences and on the Joint Parliamentary Committee. He was appointed a member of the Royal Commission on Indian Labour (1929-30). He was Chairman of the Labour Sub-Committee of the Indian National Planning Commission (1937), headed by Nehru.

His interest in Labour welfare drew him to journalism. He worked as Manager of the *Dnanaprakash*, the Marathi daily of the Servants of India Society. In 1917 he was nominated by the Government of India as a member of the Press Delegation to visit Mesopotamia. In 1921 he started a Marathi weekly, the *Kamgar Samachar*.

For 26 years since 1921 he was an elected member of the Central Assembly, Delhi, and was called "father of the Assembly". He was largely responsible for several enactments on labour welfare: successive amendments of the Factory Act of 1881, Workmen's Compensation Act (1924), Indian Trade Unions Act (1926), Payment of Wages Act (1936), Employment of Children Act (1938), etc. Although he was in the good books of the Government, he did not hesitate to oppose the Government when the interests of labour were affected. At the same time he did not support the militant elements in the Congress or in the Trade Union movement. He resigned from the Labour Committee of the Congress when it boycotted the Royal Commission on Labour.

Joshi was Secretary of Bombay Social Reform Association from 1915 to 1930, member of the Bombay Corporation from 1919 to 1922 and President of the Railwaymen's Federation (1929).

Joshi essentially belonged to the Liberal school of politics and wanted not only a compromise between Capital and Labour but also the co-operation of the Government in advancing the interests of labour. With the rise of militancy in the Trade Union movement, his influence naturally declined. But history must record his immense and pioneering contribution to the Labour movement.

He was a speaker and a writer in his own field. He had a tall and stout figure, dressed in coat and trousers, but always retaining the *Pugree* and the scarf.

[Adam and Charles Black—Who was Who (1951-1960), Vol. V, London, 1961; Chitrav Siddheswarsastri—Arvachin Charitrakosha, Poona, 1942; A. M. Joshi—Wadilanche Sevesi, Poona, 1960; V. K. Joshi—Kamgar Pudhari N. M. Joshi Yanchen Charitra, Bombay, 1957.]

(C. B. Khairmoday) G. V. KETKAR

JOSHI, P. C. (1907-)

Puran Chander Joshi, one of the leading figures in the Communist Party of India, was born in Almora (U.P.) on 14 April 1907. He comes from a well-known nationalist political family of Almora district. Govind Ballabh Pant, the veteran Congress leader, also came from this family. Joshi's father was a Headmaster at Almora. He was a liberal in political and social views which deeply influenced his son.

Joshi, when he was 12, was sent to an Ashram for Vedic studies. He passed the Matriculation examination from the Hapur High School in 1922, Intermediate from the Government College at Almora in 1924. He took his B.A. and M.A. degrees from the Allahabad University. In 1929, he took his Law degree while in jail. It was during his university days that he was not only prominent in organising the students for political action, but also came in contact with Marxists as also the militant nationalist revolutionaries. He also taught History at the Allahabad University in 1928-29.

In 1928, Joshi was active in organising secret underground Communist groups in different parts of Uttar Pradesh. He came under the notice of the police and was arrested in connection with the famous Meerut Conspiracy Case in which he was the youngest accused. It was during the Meerut trial that Joshi came in direct contact with all the well-known Communist leaders who were also tried in that case.

In 1933, Joshi was released along with other prisoners of the Meerut Conspiracy Case. Recovering from the British Government's offensive against the movement, the Communist leaders made an effort to bring together the various Communist groups in different parts of the country, and in this task Joshi played a key role. As a result, a Central Committee was formed in 1935, and Joshi was elected the Party's General Secretary.

It was about this time that the World Communist Movement adopted the strategy of the United Front at the Seventh Congress of the Communist International in 1935. The CPI, under P. C. Joshi, applied this policy and combatted the sectarian hostility of the Communists at that time against the Congress. The Congress too about this time, under the leadership of Jawaharlal Nehru, broadbased itself into a nationwide mass-front for struggle against British imperialism. The Communists, under P. C. Joshi's leadership, though facing bitter persecution and a ban on their Party, joined the Congress, and also unified the trade union movement (which in the previous period had got split) under the All India Trade Union Congress. Similarly, the All India Kisan Sabha was organised in which both the Communists and the non-Communists worked together. The student movement also saw a united mass student upsurge under the All India Students' Federation, in which the students from different political affiliations worked along with the Communists.

In 1942, when the Congress launched the Quit India Movement, the CPI under P. C. Joshi's leadership opposed it on the ground that it would hamper the worldwide People's War against Fascism. This alienated the Communists from the Congress ranks. In 1945, when the Congress leaders came out of prison, the Communists were expelled from the Congress, at which P. C. Joshi wrote a long reply to the Congress Working Committee. During the period of Joshi's leadership, the CPI also campaigned for Congress-League unity to win national independence.

Joshi had all along been unhappy about the break with the Congress and wanted a rappro-

chement after independence. In 1947, the CPI, under his leadership, took a positive stand of support to the Congress Government. But Joshi was soon displaced by Ranadive who took an ultra-left line.

When the CPI adopted its ultra-leftist line in 1948, Joshi was first removed from office and then expelled from the Party. But Joshi was active in front organisations, especially in the Peace Movement, which gave him contacts with former comrades as well as a means of access to the International Communist leadership. During this period he published a series of pamphlets and a journal, attacking the ultra-leftist Party leadership with considerable effectiveness and showing great sensitivity to new turns in the International Communist Policy. He was, however, readmitted to CPI membership in 1951 and elected to the Central Committee at the Party's Fourth Congress in 1956.

P. C. Joshi went to China in 1956 as a member of the CPI delegation to the Eighth Congress of the Communist Party of China. He also visited the Soviet Union and other Socialist countries several times.

Joshi was elected to the Politbureau of the CPI in 1956 and continued in that post for several years. When the CPI split came in 1964, he remained with the parent organisation as a member of its National Council till 1968.

During the period from 1952 onward, P. C. Joshi's advocacy of an alliance between the Congress and the CPI marked him out as a 'reformist' in the CPI leadership. However, when the CPI officially adopted the line of understanding with the Ruling Congress in 1969, Joshi was not returned to the leadership in the Party.

Throughout the period of his leadership and also subsequently, P. C. Joshi has always emphasised the need for the Communists to work among intellectuals, and he was personally responsible for the building of many united-front cultural activities including the Indian People's Theatre Association.

P. C. Joshi was the editor of the *New Age*, the C.P.I. organ, from 1957 to 1964. It started as a weekly but soon became a monthly. In 1951 he started a non-party journal, the *India To-day*. It was left-oriented but at the same time criticised the extreme leftism of a section of the party.

During the last few years Joshi has taken up research into the history of the Communist movement in India, working as a Fellow in the Jawaharlal Nehru University. Joshi is also known for his active role in the campaign for the development of an autonomous hill region in Uttar Pradesh.

P. C. Joshi married, in 1943, the well-known Bengal revolutionary Kalpana Dutta of the Chittagong Armoury Raid fame. They have two sons.

[Gene D. Overstreet and Marshall Windmiller—Communism in India; Williamson—Communism in India; Cecil Kay—Communist Movement in India; P. C. Joshi (Ed.)—Rebellion of 1857: A Symposium; Personal interview of the Contributor with P. C. Joshi, Kalpana Joshi, Nikhil Chakrabarty, Govind Vidyarthi and S. V. Ghati.]

(Mantosh Singh) SANTIMAY ROY

JOSHI, SHRIDHAR MAHADEV (1904-)

Shridhar Mahadev Joshi was born at Junnar in Poona district on 12 November 1904. He belonged to a lower middle-class Brahmin family. His father, Mahadev Joshi, was a clerk of the Court at Junnar. Mahadev died in 1916, two years before the completion of his son's primary education. His untimely death left the family poor. It was only on the strength of free-studentships and scholarships that Joshi could prosecute his studies. He passed the Matriculation examination in 1925 from the New English School, Poona, and then joined the Fergusson College, Poona, from where he passed the B.A. examination in 1929 in History, Economics and Politics group.

He was early attracted to Gandhi and the Congress, and in 1927, while in College, he organised the Youth League and its First Conference at Bombay. In 1928 he, with Gore and Khadilkar, successfully organised the Second

Youth Conference at Poona under the presidentship of Pandit Nehru. The three were not allowed to join the M.A. class owing to their political activities. Joshi joined the Law Class in Bombay in 1930, but his studies were interrupted by political activities and he took his LL.B. only in 1934.

In 1929 Joshi led a Satyagraha at Poona to secure the entry of Harijans into the Parvati temple. The Satyagrahis were mercilessly beaten by the orthodox opponents and Joshi suffered injuries. He had earlier led a *morcha* against the Simon Commission in Poona.

It was from 1930 that his active participation in the freedom struggle started. He took part in Gandhiji's Satyagraha in 1930 and was imprisoned for six months. In 1932 he suffered detention for over two months. Joshi, who had read Marxist and Socialist literature earlier, became a convinced Socialist by 1934. In that year he made a speech in Bombay urging the release of M. N. Roy. He was prosecuted under Section 124-A and awarded two years' imprisonment. Before that he, with others, had formed the 'Congress Socialist Party'.

Miss Tara Pendse, an educated girl, wooed him for years. He avoided marriage, for not making any woman's life unhappy through his sufferings. Tara ultimately succeeded, and they were married in October 1939. She worked as a teacher in a girls' school and stood by him in all his calamities. They have two sons, Ajaya, an M.D., and Abhaya, a pilot in Air India.

In 1940 Joshi was again prosecuted for treason for his speech at the Mandgaon Shetkari Conference and got a year's imprisonment. Before that he was detained for over a month, along with Gore and Khadilkar, for anti-war propaganda. He was one of the founders of the Rashtra Seva Dal and led its activities in village work in 1941-42 and 1947-51. After the Gandhi -murder the Rashtra Seva Dal was banned. Through Joshi's efforts the ban was lifted later.

Joshi opposed the acceptance of office by the Congress in 1937 and led a peasants' *morcha* demanding progressive tenancy legislation. He attended the Radical Conference at Calcutta in 1939 under Subhaschandra Bose's leadership. In 1942 he went underground in the 'Quit India' movement, disguised as a Muslim Moulavi. He was arrested in 1943, while hiding in Bombay, with his colleagues, but they were acquitted of the Conspiracy charge for want of evidence. They were, however, detained as under-trial prisoners till 1946

In 1947 Joshi held a big rally of the Rashtra Seva Dal at Satara. After independence, he became more and more interested in the Trade Union movement. He became a trade union leader and was the General Secretary of the Defence Employees' Federation, Chairman of the State Bank Employees' Organisation and Chairman of the Transport Kamgar Sabha (Maharashtra). He led several workers' strikes. Although a socialist and a trade unionist, he also came under the influence of Sane Guruji and started the 'Seva Pathak' in his name for village work (1950). In the same year he also undertook a six months' 'Bhudan Pada-Yatra'. He was detained for Anna Satyagraha (1952) for a month.

He took a prominent part in the Goa Independence Movement in that period. He lost in the election to the Loka Sabha in 1952, but was elected in a bye-election to the Bombay legislature in 1953. He led the Samyukta Maharashtra Samiti and was again elected in 1957. Samyukta Maharashtra was formed in 1960; but Joshi was defeated in the 1962 election to the Maharashtra Assembly. In 1967 he was elected to the Lok Sabha on the ticket of the Sampurna Maharashtra Samiti and the Samyukta Socialist Party. In all the elections Poona city was his constituency.

Joshi also made a notable contribution in journalism. He edited the *Daily News* of Poona (1953) and the *Loka Mitra* of Bombay (1958-62). When the Socialist Party became separated from the Congress in 1946, S. M. Joshi was elected as the Chairman of the Maharashtra Unit. In 1952 the Praja Socialist Party, another breakaway from the Congress, was formed. When the two Parties were united at the Benares Conference (1963) under the name 'Samyukta Socialist Party', Joshi was unanimously elected its Chairman.

In 1964 he was publicly honoured on his com-

pletion of 60 years. Two books in appreciation of his services and a selection of his writings and speeches were published on that occasion.

In person he is tall, with bold features and big eyes which make him look quite impressive. He is an effective speaker and is also a frequent writer of articles on politics and socialism in Marathi journals.

[S. M. Joshi : Vani Ani Lekhani; S. M. Joshi Gaurava Grantha; The Rashtra Seva Dal Patrika, December 1964.]

(Saroj A. Deshpande) G. V. KETKAR

JOSHI, SUDHATAI (SHRIMATI) (1918-)

Shrimati Sudhatai Joshi was born on 14 January 1918 in the village of Priyol, Goa, in a middle-class Chitpavan Brahmin family. Her father was a priest and an agriculturist. She was married to Mahadevshastri Joshi in 1931 or 1932 when Mahadevshastri's first wife died. The newly wedded girl, therefore, had to look after her two step-daughters and also her old mother-in-law.

Sudhatai did not attend any school. Her father himself gave her some rudimentary education till she was 13. But on her own, she went on increasing her knowledge. She read the Ramayana and the Mahabharata and the works of the Maharashtrian saints and poets. She studied some English also when she was in Portuguese prison during the Liberation Struggle of Goa.

Priestly surroundings in her father's house and cultured, philosophical thought-provoking atmosphere in her husband's house impressed and moulded her mind. Discussions on socio-political issues and on philosophical subjects between her husband and his co-workers visiting him made her aware of the social and political problems of the country. These discussions, along with the general progressive character of the city of Poona where she had arrived with her husband in 1935, caused a healthy change in her viewpoint in social and religious matters. From orthodoxy she gradually marched towards reformism. Besides her domestic duties, she helped her husband in his literary and socio-political activities. Steadily a moment came when she had to leave aside her home and family for a time and jump into politics for the liberation of Goa.

It was the role she played in the liberation struggle of the Portuguese Colonies in India, that made her known all over the country and glorified her. Her husband, Mahadevshastri, showed an active interest in the Liberation Movement. He was an active member and one of the leaders of the Goa National Congress and offered himself to participate in the Satyagraha in 1955. He was to conduct a batch of Satyagrahis to Goa. Sudhatai was quietly but closely watching the events. She was aware of the importance of the freedom struggle, but at the same time she did not want that her husband should give up the equally important work of compiling the 'Bharatiya Sanskriti Kosh' (Encyclopaedia of Indian Culture) he had so painstakingly begun. Notwithstanding the full knowledge of the barbaric treatment the imperialist Portuguese rulers were meting out to the freedom-fighters, Sudhatai courageously resolved to substitute her husband. She persuaded him to remain behind carrying on the work of the 'Bharatiya Sanskriti Kosh', and when he at last conceded her request, she rushed to Goa.

Her decision of participating in the freedom movement was widely published in the Indian newspapers. She was to preside at Mhapsa, Goa, over an open session of the already banned organisation, the Goa National Congress. The imperialist Portuguese Government had kept a careful vigil on the frontier to arrest her as soon as she entered Goa. A tempting reward of Rs. 5,000 to anybody who would inform the Government about her movements was announced, but none came forward. Instead, when she crossed the border clandestinely and set her foot on Goan soil, she was given a hearty welcome in many a house. The Goan people did not care for the risk of being arrested or even butchered by the Portuguese Government, while giving a warm welcome to that patriotic lady. An old housewife

who served her expressed her sorrow for not being lucky to participate in the Satyagraha with her as her own daughter was soon to deliver a child. This example was one of thousands that amply show how the Goan people took an active interest in the liberation struggle, belying thereby the Portuguese propaganda to the contrary. From the border village she went to Mhapsa and reached there on 5 April 1955. On the next day she, with other Goan Satyagrahis, boldly marched towards a public square heavily guarded by the Portuguese Armed Police. She took out a written speech condemning the Portuguese colonialism, championing the cause of liberty, and reminding the Portuguese that they themselves were enslaved by Spain from 1580 to 1640 and had fought for their freedom. She could hardly read a few lines before the police, having brutally dispersed the audience, arrested her and her companions. Subsequently she was tried and sentenced by the Territorial Military Tribunal to twelve years' imprisonment.

Even in prison Sudhatai continued to fight against the injustice and inhuman treatment meted out to herself as well as to the other political prisoners. She never failed to show an active sympathy even for the armed freedom-fighters who differed from her non-violent way of fighting imperialism. The present contributor himself experienced this hearty sympathy in the isolated cell he was then locked up in. It was in April 1956 that she went on a hunger-strike already begun, ten days earlier, by another woman Satyagrahi, Sindhutai Deshpande. The hunger-strike was aimed at securing the prisoners' right of being transferred from police-custody to judicial-custody once the police inquiry was over. The political prisoners in Goa were illegally kept in police-custody even when their trial was over. The Portuguese Police had to yield to the indomitabe courage of those women Satyagrahis. With their transference to another prison, many a prisoner like the present contributor missed a soother of sufferings and an inspirer of fight against injustice in prison. Due to constant sickness—the outcome of the imprisonment—and due to the strong pressure brought by the Indian Government in particular and by the freedom-loving forces in general, on the Portuguese Colonialists, Sudhatai was at last released on 18 May 1959. She was given a hearty welcome on her arrival at Poona and also wherever she went thereafter. In Delhi, Pandit Jawaharlal Nehru received her affectionately and praised her shining example for the Goa freedom movement.

Sudhatai Joshi has always been helping her husband in publishing his books. The majority of them were published by her between 1935 and1969. She now lives with her husband at Dhayari, near Poona, continuing to help him in compiling the 'Bharatiya Sanskriti Kosh' and promoting its sale too.

Her living at Dhayari is perhaps the realisation of her dream she spoke about so many times in jail—living in a village of our country and serving our hapless villagers.

[S. P. Aiyar and A. K. Sinha—Goa: The Problems of Transition, Bombay, 1965; Sarto Esteves—Goa and its Future, Bombay, 1966; Pundalik Gaitonde and A. D. Mani—The Goa Problem, New Delhi, 1956; Juliao Menezes—Goa's Freedom Struggle, Bombay, 1947; A. K. Priyolkar—Goa: Facts versus Fiction, Poona; The Alamgeer (Marathi weekly, Bombay), 31 May 1959; The Free Press Journal (English daily, Bombay), 18 August 1954; The Hindu (English daily, Madras), 10 and 21 July 1955; The Kesari (Marathi daily, Poona), 14 February 1960; The Mandavi (Marathi magazine, Goa), June 1966; The Manoos (Marathi magazine, Poona), The Diwali Ank, 1963; The Navashakti (Marathi daily, Bombay), 14 June 1959 and 25 March 1967; The Stree (Marathi magazine, Poona), January 1956 and June 1959; The Swatantra Bharat (Marathi daily, Dhulia), 9 June 1959; The Tide (English weekly, New Delhi), 30 May 1959; Oral information given to the Research Fellow by Pandit Mahadevshastri Joshi and Shrimati Sudhatai Joshi on 19 March 1967 at Dhayari, Poona.]

(C. B. Khairmoday) MOHAN RANADE

JOSHI, VAMAN GOPAL (1881-1956)

Vaman Gopal Joshi (popularly known with the title 'Veer') was born at Amraoti (Berar) in 1881. He belonged to a low income Chitpavan Brahmin family. Their ancestors had come to the Berars from a village in the Ratnagiri district of Konkan. His father, Gopal, was a book-seller at Amraoti. Vaman had two brothers. He was married and had two sons and three daughters.

Vaman passed the Matriculation examination in 1899 but owing to poverty could not take any college education. But he keenly studied the Mahabharata, the Ramayana and the Bhagvatgita. He also read English, Marathi and Urdu dramas which helped him to become a prominent drama-writer of Maharashtra in later years.

When Vaman passed his Matriculation, Lokmanya Tilak had just been released from his first imprisonment of 18 months for sedition. Tilak resumed the editorship of the *Kesari* and fearlessly continued his attacks on British rule. He became the acknowledged leader and idol of young men throughout Maharashtra. Vamanrao who was at first inclined to terrorist methods became a devoted disciple of Tilak whose career convinced him that the British rule could be combated with popular constitutional organisation on a large scale.

He was an effective speaker and used his knowledge of the Ramayana and the Mahabharata to illustrate the political struggle with the British rule. He supported Tilak in all his political campaigns and soon became a leader of Berar, highly trusted by Tilak. He was prosecuted for sedition in 1908 on account of his speeches in Nagpur and suffered his first term of imprisonment. He came to Bombay in 1909 and joined the editorial staff of the *Rashtramat*, a paper started and conducted by G. B. Deshpande, another devoted Tilakite. After Tilak's release from the Mandalay Jail where he had been detained for six years (1908-14), he started the Home Rule League and induced his nationalist party to rejoin the Congress from which it had broken away after the Surat split (1907). Tilak's party eventually captured the Congress. Through it and through the Home Rule League he organised a widespread national movement for 'Swarajya'. Vamanrao jumped heart and soul into the movement and carried on lecture tours throughout Berar and the Central Provinces. He collected funds for Tilak's activities and published articles in nationalist periodicals in support of the Home Rule agitation.

After Tilak's death in August 1920 and Mahatma Gandhi's stepping in as an all-India leader with his non-cooperation compaign, Tilak's party became vertically divided. Some became Gandhiji's followers while others started opposition. Vamanrao along with Khadilkar, Deshpande and others followed Gandhiji. He took up white khaddar cap, shirt and dhoti. He looked quite impressive with his tall and slender figure and fair complexion. His public speeches were marked not only by a vigorous language and fluency but also by rapid movements of hands and thumping of the table.

In 1921 Vamanrao was prosecuted under the notorious Section 124 of the Penal Code (Sedition) for his speeches in Akola (Berar) and was sentenced to eighteen months' rigorous imprisonment. He faced it bravely and after release took up his political work with undaunted vigour. From this time he came to be called 'Veer Vamanrao', which became his permanent title. He started the weekly *Swatantra Hindusthan* at Amraoti and was its chief editor for seven years. In 1930 he was elected President of the Berar Provincial Congress Committee. He continued to hold that position for several years. During the Civil Disobedience Movement he was arrested again, and sentenced to two years' imprisonment. He was, however, released after fourteen months following the Gandhi-Irwin Pact.

Vamanrao did not approve of Council-entry by Congressmen and acceptance of office. So he remained aloof from politics, from the late thirties.

His first drama 'Rakshasi Mahatva-Kanksha' (Demonic ambitions) depicted the extreme sacrifice of a family in faithfulness and loyalty to the King. It was a long drama of seven Acts and became extremely popular. It was published in

1914 and republished in eight editions till 1958. His second dramatic piece 'Rana-dundubhi' (war-drums) was published in 1927. It depicted the conflict between the lovers of the country and selfish men. In 1929 he published his third drama, 'Dharma Simhasana', which depicted the conflict between a ruler and his subjects. It put forth the view that even 'Sanyasis' should take to arms in times of danger to the country. It exposed the evils of hereditary kingship. The songs in the dramas were in popular tunes and Vamanrao invented some new tunes also. The dialogues and speeches were rather longish. His fourth drama 'Sheela-sanyasa' was published posthumously by his daughter, Malati Joshi, in July 1957. His dramas held the stage for ten years (1927-37).

Vamanrao held liberal views on religion and social reform. He was opposed to caste and supported Gandhiji's anti-untouchability campaign. He advocated equal status between men and women and in his dramas the female characters were all educated and enlightened. That he educated his daughter Malati up to M.A., B.T. shows his liberal views on female education.

[The publications of V. G. Joshi; The Rashtramat (Bombay) Files; The Swatantra Hindusthan (Amraoti) Files.]

(Saroj A. Deshpande) G. V. KETKAR

JOSHI, VAMAN MALHAR (1882-1943)

Vaman Malhar Joshi was born at Tale in Kolaba district (Maharashtra) on 21 January 1882. He came from a poor Deshastha Brahmin family of village Rairi in Poona district. His father, Nathu Joshi, was a priest and astrologer and owned some land also. Vaman had three brothers and four sisters. He was married to Annapurna Joshi of Panvel in 1902. After her death in 1918, he did not marry again. He had one son and two daughters. His brother Narayanrao, a reputed labour leader of the Bharat Sevak Samaj and a member of the Bombay Assembly, initiated him in politics.

Vaman was educated in Ahmednagar and Poona. The merit scholarship which he won at the Matriculation examination (1900) enabled him to join the Deccan College for higher studies. He graduated in 1904 and took his M.A. in Philosophy in 1906.

After completing his education, Vamanrao joined the Samartha Vidyalaya of Professor Vijapurkar, a nationalist institute of Kolhapur, as its life member (1906). He was sentenced to three years' rigorous imprisonment along with Professor Vijapurkar whom he was helping in the editorial work of the *Vishvavritta*, for publishing Pandit Satavalekar's article 'Vaidik Dharmachi Tejaswita' (splendour of the Vedic religion), which was held as seditious. After his release in 1911 he found that both the Samartha Vidyalaya and the *Vishvavritta* were closed. He then went to Poona and worked as a proof-reader in the Aryabhushan Press, and later on the editorial board of the *Maratha* for some time. He then went to Bombay to help Achyutrao Kolhatkar in editing his English daily, the *Messenger*. In 1918 he returned to Poona to join the Mahila Vidyapeetha, started by Dhondo Keshava Karve, and remained in this institute till his death.

In 1927, he became the Headmaster of the Mahilashrama High School, and in 1941, Principal of the Mahila Vidyapeetha. He was a life-member of the Anatha Balikashrama. He collected donations and worked hard for the Hingane Institutes of Karve.

He led a simple and quiet life. Basically he was a social reformer. He favoured inter-caste and inter-community marriages, eradication of untouchability and admission of the Harijans into the temples, widow-marriage, divorce, etc. He stood for the improvement of the status of women, through recognition of their social rights and spread of education.

He did not oppose Western education, but held that English need not be the medium of instruction for all subjects. He put particular emphasis on national education.

He favoured the Congress but did not agree with the Gandhian philosophy. He supported the Swadeshi movement.

Vamanrao was essentially a man of letters and

a philosopher. He had to his credit five novels and three collections of philosophical essays. He was the President of the Maharashtra Sahitya Parishad and he also presided over the Goa Session of the Marathi Sahitya Sammelan (1930).

He was known as 'family. philosopher' or 'Plato of Poona' to the people of Poona.

He died at the age of 61 in 1943.

[N. M. Patwardhan—Vaman Malhar Joshi Yanche Charitra, Poona; R. P. Kanitkar—V. M. Joshi, Poona, 1930; A. N. Deshpande and G. V. Joshi (Eds.)—Collection of articles of Vaman Malhar Joshi, Poona, 1962; P. Padhye —Teen Tapasvi, Kolhapur, 1946; V. M. Joshi—Nalini, Poona, 1920; —Ragini, Bombay, 1915; —Smriti Lahari, Poona, 1953; —Vichara Vihara, Bombay, 1942; —Vichara Vilasa, Bombay, 1940.]

(S. A. Madan) A. R. KULKARNI

JOSHI, VASUDEO GANESH (VASUKAKA) (1854-1944)

Vasudeo Ganesh Joshi, popularly known as Vasukaka, was born on 28 April 1854 at Dhom near Wai in Satara district (Maharashtra) in a middle-class Deshastha Yajurvedi Brahmin family, originally hailing from Aurangabad. His father, Ganukaka Joshi, was a priest, a farmer, a moneylender and a trader. Vasukaka had three brothers and three sisters. He married three times.

After the traditional primary education, he studied at a Junior Vernacular School and then at a High School in Poona. He went up to the Matriculation standard but did not take the examination. He next joined the Agricultural Class (now Science College, Poona) and secured a scholarship. But here too he did not appear at the examination.

Vasukaka was largely influenced in his early life by Vishnushastri Chiplunkar who changed him from a farmer into a businessman. Vasukaka was well acquainted with all the notable personalities of his time in Maharashtra and was the closest friend of Tilak.

Vasukaka participated in almost all the activities, social and political, of Maharashtra, but his name is mainly associated with the 'Chitrashala Press'. He joined this institution as a Manager in 1884 and from 1905 till his death was its sole proprietor. The press has now become a well-known institution in Poona. The Chitrashala produced pictures like 'Rampanchayat' and also published books on politics and social and religious subjects and books for children, and magazines like the *Sphurti* and the *Dhruva*.

Vasukaka travelled extensively to foreign countries—Ceylon, Burma, Nepal, Penang, Singapore, Hongkong, Japan, America (San Francisco), Honolulu, China and England—between 1889 and 1917. The main object behind these travels was to collect data on all kinds of industries, make anti-English propaganda and contact the Indian revolutionaries abroad. The visit to the glass factory at Osaka, Japan, served as an inspiration to start a glass factory at Talegaon in 1908. During the visit to England in 1916 along with Tilak and other leaders, Vasukaka met many influential men and acquainted them with the situation in India. Lansbury of the Labour Party offered to help him to get news about the Freedom Movement in India, printed in England, but no newspaper came forward although the Indian leaders were ready to spend a fairly large sum. Ramsay Macdonald promised to give one Party member to propagate the Indian Freedom Movement in Britain; this arrangement too fizzled out.

Vasukaka hated the British and everything that was British. In his early life, he believed that independence was not possible without an armed revolution. He actively supported the 'terrorists' and revolutionaries by giving them shelter, money or jobs. He was one of those who fondly hoped to get support for India's freedom from the Frontier States of Afghanistan and Nepal, but to his bitter experience he realized that it was futile to expect any neighbouring nation to antagonize the British for the sake of helping India to win her independence. He also realized that a few scattered terrorist activities would not secure

freedom for India. Thereafter, he wholeheartedly supported Tilak and later the Non-Cooperation Movement of Gandhiji.

Vasukaka was instrumental in starting many educational institutions—a 'Preachers' Class' and the 'Samartha Vidyalya' (Talegaon) under Professor Vijapurkar, the Ganganath Vidyalaya of Baroda, the Goa College (High School) and the Maharashtra Vidyalaya of Poona. But these institutions were soon closed, the first two because they were national in character. The 'Preachers' Class' was to train adult students who were to be despatched to the Indian villages to propagate the ideal of independence for the country, while in the Samartha Vidyalaya, the students were to be taught some useful craft, particularly glass-work.

Vasukaka had the knack of making friends everywhere, among the Indian Princes, the officials and even in the Police Department. During the Congress Sessions, he helped Tilak by obtaining valuable information from the opposite camp.

He was a social reformer and was one of the signatories to the Circular on Social Reform (9 November 1890).

Vasukaka launched a fierce attack on Pandita Ramabai, founder of the Sharada-Sadan, a boarding school for women in Poona, for converting a Brahmin girl to Christianity, with the result that the Sharada Sadan was boycotted and had to be closed.

During the Famine and the Plague (1896) in Maharashtra, Vasukaka rendered a yeoman's service.

He took part in the Picketing Movement (1921) and was fined. In the Mulshi Satyagraha (1921-23) he was jailed for fifteen days. In 1932 he was sentenced to six months' rigorous imprisonment for participating in the Civil Disobedience Movement.

He lead a simple life. He was frugal, almost to the point of miserliness, but was generous for causes of public welfare.

[N. C. Kelkar—Lokmanya Tilak, Poona, 1921; S. V. Bapat—Lokmanya Tilak Hyanchya Athvani Ani Akhyayika, 3 vols., Poona, 1924-28; N. C. Kelkar and D. V. Divekar—Life and Times of Lokmanya Bal Gangadhar Tilak, Madras, 1928; T. R. Devgirikar—Vasukaka Joshi Va Tyancha Kal, Poona, 1948; S. L. Karandikar—Lokmanya Bal Gangadhar Tilak, the Hercules and Prometheus of Modern India, Poona, 1957; G. P. Pradhan and A. K. Bhagwat —Lokmanya Tilak: A Biography, Bombay, 1958; D. Keer—Lokmanya Tilak: the Father of of our Freedom Struggle, Bombay, 1959; The Kesari and the Mahratha—Lokmanya Tilak Janma Shatabdi special issues, 22 July 1956.]

(S. A. Madan) N. R. PHATAK

JOSHI, VASUKAKA

—See under Joshi, Vasudeo Ganesh (Vasukaka)

JUGAL KISHORE (ACHARYA) (1893-)

Acharya Jugal Kishore, a patriot, an educationist and a selfless constructive social worker, was born in 1893 in village Patehar of Saharanpur district (U.P.), in a humble family. His father was a petty Government servant. Jugal Kishore received his early school education at Calcutta, Nainital and Saharanpur, and finally joined the Central Hindu College at Benares. His sheer brilliance and upright character caught the eye of Mrs. Annie Besant who wanted to send some of her promising pupils to England for higher studies. Jugal Kishore was her natural choice. He went to Oxford (1913), studied Modern History and took the B.A. Hons. degree. He also took keen interest in extracurricular activities and was closely associated with the Oxford Majlis. He visited a number of European countries including Austria, France and Germany. Throughout his stay in England till the year 1920, Jugal Kishore continued to take an active interest in educational and literary activities.

The activities of Jugal Kishore from 1920 to 1930 were predominantly in the sphere of education. On his return to India he met Mahatma Gandhi in 1920 and offered his services. Mahatma asked him to join the Gujarat Vidya-

peeth as Head of the History Department. Next year the Mahatma deputed him to organise the teaching of Hindi at a newly started Ashram in the suburbs of Andheri, Bombay. Later in 1921 when a National College, known as 'Qaumi Vidyapeeth', was started at Lahore, he became its first Principal and remained there till 1925. In a very short time he established his reputation as a great educationist. After leaving Punjab in 1926, he stayed for a few months at the Sabarmati Ashram, Ahmedabad. From there he proceeded to Benares to take up the General Secretaryship of the Gandhi Ashram, an institution started by Acharya Kripalani for the promotion of Khadi in U.P., Kripalani being appointed Principal of the Gujarat Vidyapeeth by Mahatma Gandhi. Jugal Kishore also served for a while the Prem Mahavidyalaya established by Raja Mahendra Pratap Singh at Vrindavan.

Jugal Kishore courted arrest for the first time in 1930 when he delivered a speech, considered as seditious by the British rulers, on the Jallianwalla Bagh Day. He was sentenced to a year's imprisonment but was released before time following the Gandhi-Irwin Pact. After his release from prison he rejoined the Prem Mahavidyalaya as Principal and started workers' training course meant mainly for the villagers. Mahatma Gandhi who happened to visit the Vidyalaya was much impressed by this constructive work.

From 1930 onward Jugal Kishore devoted himself exclusively to the freedom struggle. He officiated as the General Secretary of the Indian National Congress during the stormy years of 1932-33 when the offices of the A.I.C.C. had to be shifted from place to place to escape detection by the Government. In 1933 Jugal Kishore and his patriot wife, Shanti Devi whom he had married in 1924, courted arrest in pursuance of the directive of the A.I.C.C. held at Poona. He was again imprisoned for six months. After his release Mahatma Gandhi asked him to take up the Harijan uplift work in U.P.

Jugal Kishore was elected to the U.P. Legislature in 1936. He was appointed Parliamentary Secretary in the first Congress Ministry headed by Pandit Pant and his work in this office was much appreciated. He and his wife again courted arrest in 1940 in pursuance of the Individual Satyagraha Resolution of the Congress. After release, he went underground to organise the Quit India Movement. He was, however, arrested and detained in the historic Red Fort at Delhi for some time and then shifted to the Lucknow Central Prison.

Jugal Kishore so much loved constructive mass uplift and organisational work that twice he refused to accept ministerial jobs. When he was elected unopposed to the Provincial Legislature after his release in 1945 he declined to take up any office in the Ministry being formed by Pandit Pant. He preferred to devote all his time and attention to the constructive work which he was doing at Ghaziabad. However, being a true devotee of the organisation he accepted the offer made by Acharya Kripalani who nominated him as the General Secretary of the Congress Organisation. Later he attended the Constituent Assembly as a representative of the U.P. Legislature Party. He also held the office of President of the U.P.C.C. till the end of the year 1951, when academic work again claimed his services. He was appointed Vice-Chancellor of the Lucknow University.

In the year 1954 Jugal Kishore was called upon by Dr. Sampurnanand to head the Labour and Social Welfare Departments in his Cabinet. He held these portfolios till 1958 when he resigned from the Ministry to assert his right to vote independently on organisational matters. His contention was ultimately upheld by the Congress Working Committee.

When the present Contributor was called upon to form a Ministry after Dr. Sampurnanand's resignation, Jugal Kishore was good enough to accept the Education and the Social Welfare portfolios. During his tenure as the Minister of Education, he introduced a number of changes in the working of the Department. He set up the Board of Basic Education and appointed several committees to make a comprehensive study of the Secondary and University education. The reports submitted by these committes helped a lot in framing the State's future educational policies. In 1963 he willingly offered to step down from

the office of the Minister under the Kamaraj plan.

In 1966 Jugal Kishore was invited to take over as the first Vice-Chancellor of the newly founded Kanpur University. He had to start from a scratch and bring the University up to the mark. Some changes were introduced in the courses, making 'General Hindi' and 'General English' as alternative subjects. He was also in favour of providing opportunities for higher education through correspondence courses.

The Acharya after serving the nation for nearly half a century in the twin spheres of politics and education retired from active life in 1970.

[Indian National Congress: Report of the General Secretary, March 1940—October 1946; Personal interview of the Research Fellow with Acharya Jugal Kishore; Personal knowledge of the Contributor, a close friend and associate of the Acharya.]

(L. Dewani) C. B. GUPTA

K

KAKA KHADILKAR
—See under Khadilkar, Krishnaji Prabhakar

KAKASAHEB KALELKAR
—See under Kalelkar, Dattatraya Balkrishna

KAKASAHEB PURANIK
—See under Puranik, Vasudeo Ramchandra

KALA VENKATA RAO
—See under Venkata Rao, Kala

KALAVENNU, RAMA KOTESWARA RAO
—See under Ramakoteswara Rao, Kalavennu

KALE, ANASUYABAI (1896-1958)

Anasuyabai Kale was born in 1896 at Belgaum where her father Sadashiv B. Bhate, a Chitpavan Brahmin, was practising as a lawyer. Her mother Gangubai was the second wife of her father. Anasuya had three brothers and three sisters. She matriculated in 1913, and joined the Fergusson College, Poona, for the first and the Baroda College for the second year. Her further education was discontinued as she was married in 1916 to P. B. Kale, an electrical engineer. Kale was then a widower at twenty-six and she was twenty years of age.

From 1926 the couple became permanent residents of Nagpur. In 1928 Anasuyabai was appointed a member of the C.P. Legislative Council and also a visitor of Women's Prisons. Next year she toured C.P. with the International Whitley Labour Commission and was appointed a member of the International Labour Organisation. In 1930 she resigned from the Legislative Council and joined Gandhiji's Satyagraha movement. She was sentenced to jail for four months. She was, for a year, a member of the A.I.C.C. (1932). In 1933 she toured with Gandhiji in C.P. in his anti-untouchability campaign and sung the 'Vaishnava-Jana' song at meetings. She became President of the Nagpur Congress Committee in 1935, and also presided over the C.P. Harijan Conference at Mohapa in 1936.

She was elected from Nagpur to the C.P. and Berar Legislature in 1937 and sang the 'Bande-Mataram' song at the beginning of its first session. She was also appointed Deputy Speaker. Some time later an educational inspector in the C.P. Government service, one Jafar Hussain, was convicted and sentenced to imprisonment for raping a young girl. Although a Congress Government was then in office, a Muslim Minister named Sharif managed to secure Jafar Hussain's release without consulting the Cabinet. Anasuyabai with great efforts succeeded in getting a Commission of Enquiry

appointed by the Congress. It decided against Sharif, who had to resign his Ministership in 1938. In that year she succeeded in getting land from the Government for the Nagpur Women's Conference and collected funds for its building. In 1942 owing to the Satyagraha of the aboriginal Gonds in Chimur and Ashti, seven Gonds were sentenced to death under Martial Law. Anasuyabai met Gandhiji and other Congress leaders in Delhi. Owing to her herculean efforts the seven Gonds were saved from the gallows. She also collected funds and helped Gond women whose husbands were in jail.

In 1937 at the Nagpur Session of the All India Women's Conference, she succeeded in inducing the organisation to take up women's political problems also in addition to social problems. She was President of the General Body of the organisation in 1947. In 1948 she organised help for sufferers in the riots that followed Gandhiji's murder. She was elected to the Lok Sabha in 1952 and 1957. She visited Canada in 1952 as a delegate to the Commonwealth Conference. She was a supporter of United Maharashtra and was opposed to a separate Vidarbha.

She died in 1958, leaving behind her husband, three sons and three daughters.

[P. B. Kale—Anasuyabai Ani Mi, Nagpur, 1962.]

(Saroj A. Deshpande) G. V. KETKAR

KALE, RAVAJI RAMCHANDRA (1868-1936)

Ravaji Ramchandra (alias Purushottam) Kale, a leader of the Liberal Party at Satara, was born on 8 August 1868 at Vite in Satara district, in a Chitpavan Brahmin family. His father, a Tahasildar at Ratnagiri, belonged to a fairly high status in society. In 1879 he got Ravaji married to Satyabhama *née* Manu, daughter of Tatyasaheb Datar who was a personal secretary to the Patwardhans of Miraj State (Junior). Ravaji Kale graduated from the Deccan College in 1889 and after completing his law course started practising at Satara. He had one son who ended his life prematurely, and one daughter who was subsequently married to to D. R. Gadgil, a well-known economist.

In his early days Ravaji Kale came under the influence of Justice Ranade who moulded his social and political views. He was deeply influenced by the Prarthana Samaj and sincerely followed its tenets and advocated its philosophy. He practised Sunday prayers at Satara and performed *Kirtans* (prayerful songs accompanied by sermons) in Bombay. This socio-religious outlook, oriented by the influence of Western liberalism, was reflected in all his subsequent activities. Humane, generous and enlightened, he applied himself to his profession and participated in public life with sincerity and moderation. He donated his own house at Satara to the girls' school that was managed by the 'Hingne Stree Shikshan Sanstha' (women's education institute, Hingne) of D. K. Karve. Not content with that, he created a Satyabhamabai Charity Trust to help the cause of women's uplift.

He became a Public Prosecutor in 1902 and held that post up to 1920. He was respected by the Government who conferred upon him the titles of Rao Saheb in 1913 and Rao Bahadur in 1920. He never saw eye to eye with the views of Tilak and Gandhi. He had an onerous task in working as a pleader on the Government side in many a case against the then revolutionaries of Satara; and although he differed from them he gave undoubted evidence of his sympathy for their sufferings without ever swerving from the path of his duty.

In 1901 he was the convener of the Provincial Social Conference and he continued to be a member of the Indian National Congress up to 1918 when he left it reluctantly to join the Liberal League started by the moderates. In 1920 he became the President of the District Liberal League. He was a member of the Bombay Legislative Council from 1921 to 1923 and again from 1926 to 1933. He took particular interest in land revenue problems. He strongly opposed the enhancement of the land cess and wrote a book in Marathi to advocate and popularise his views on the question.

Rao Bahadur Kale was to be found in almost

every social and educational institution in Satara where he would extend his helping hand to the poor and the needy. His donation of Rs. 1,25,000 for founding the Gokhale Institute of Economics and Politics at Poona proved to be the crowning act of his generous and enlightened career. The institution in subsequent years has remained on the vanguard of economic research and has come to acquire an international status.

Rao Bahadur had the courage of his convictions and had a humane heart. He swam against the stream of popular political movements of his times but never spared himself to serve every cause in which he had a firm faith.

[C.H. Palnitkar—Purushottam, Satara, 1937.]

(Saroj A. Deshpande) R. V. OTURKAR

KALE, YADAV MADHAV (1881-1943)

Yadhav Madhav Kale, an important political figure of Central Provinces and Berar and a noted historian in Marathi, was born in 1881 in a middle-class Brahmin family. Nothing much is known about his family background, his early life and education. All that is known is that he was a graduate and also took his LL.B. degree.

He practised as a lawyer in the Buldhana Courts in Berar. He was elected to the Legislative Council of the Central Provinces and Berar in 1924 and remained a member till 1937. In 1926 he was elected President of the Council and held that post for some time. He was also President of the Hyderabad People's Conference (1926). He was a prominent public figure in his time and was associated with numerous educational and literary organisations. He was President of the Vernacular and Literary Academy, Central Provinces and Berar; and Vice-President of the Vidarbha Sahitya Sangh. He was a Member of the Academic Council and of the Executive Council of the Nagpur University.

Apart from politics and literature, his special interest was in the field of historical research. He wrote a number of books, mostly in Marathi, and mainly on local history, i.e. history of Vidarbha. Among his publications may be mentioned: 'Varhadcha Itihas', 'Gondancha Itihas', 'Shashisenakaya', 'Nagpur Prantacha Itihas', 'Nagpur Affairs' (Poona Residency Papers), 'Nagpur Bhonsalyanchi Bakhar', and 'Aithihasik Patren Yadi Vagaire' (in co-operation with other scholars). Although these books are not widely known among historians, some of them throw interesting light on neglected corners of history and evince a painstaking spirit of research. Kale died in 1943 at the age of 62.

[Siddheshwarshastri, Chitrav—Arvachin Charitrakosh; Y. M. Kale—Varhadcha Itihas (Preface).]

(C. B. Khairmoday) V. G. HATALKAR

KALELKAR, DATTATRAYA BALKRISHNA (1885-)

Dattatraya Balkrishna (alias Kakasaheb) Kalelkar was born on 1 December 1885 at Satara (Maharashtra) in a respectable Saraswat Brahmin family. The family had originally come from Sawantwadi on the Konkan Coast. Dattatraya's father, Balkrishna Jivaji Kalelkar, was in Government service in the Satara Collectorate. His mother's name was Radhabai. The family belonged to the middle-class. Dattatraya married Laxmibai Shirodkar in 1902, and has two sons, Satish and Bal Kalelkar.

After passing his Matriculation examination in 1902, he joined the Fergusson College, Poona, and passed his B.A. in 1907. With a view to joining the ranks of lawyers who provided the active political leadership in those days, he joined the Law College and passed the First LL.B. examination in 1908, but gave up further studies in order to enter public life as a full-time worker straightaway.

His teacher Chandavarkar, who had a passion for Mathematics, Metaphysics and Music, created an everlasting interest in Kakasaheb to study Mathematics, Astronomy, Science, History,

Sanskrit, English and Poetry. His eldest brother, Baba, composed poems in Sanskrit and Kakasaheb soon picked up that art for himself. Another teacher from Karwar, Vavan Mangesh Dubhashi, deeply influenced him in his religious outlook.

In 1909 Kakasaheb became the Headmaster of the Ganesh Vidyalaya, a national school at Belgaum. In 1910 he shifted to Baroda and became the Headmaster of the Ganganath Bharatiya Sarva Vidyalaya. This institution had to close down in 1911 under political pressure. At this time, an inner conflict was going on in his mind between political aspirations prompting him to employ any means for India's liberation and spiritual urges pushing him towards renunciation. He went to the Himalayas where he trudged on foot as many as 2,500 miles. At the end of three years, he decided to rededicate himself to work for the freedom movement.

He returned to Hardwar and became the head of the Sanatani Rishikul. He soon left the institution to join another teaching post, this time to head the Sindhu Brahmacharyashram at Hyderabad (Sind). A little later, his restless spirit took him to Bengal. In the middle of 1914, he joined the teaching staff of Santiniketan. Here he met Gandhiji (17 February, 1915). It was love at first sight on both sides. Days of long discussions with the Mahatma convinced Kakasaheb that, at last, he had met his Guru, and a month later, he informed Gandhiji that he was ready to join him. From that time, he became an inseparable lieutenant of Gandhiji till the latter's assassination in 1948. Kakasaheb was installed as the head of the Sabarmati School which was to evolve, fifteen years later, the well-known Gandhian scheme of Basic Education. When, in the wake of the Non-Cooperation Movement of 1920, Gandhiji founded the Gujarat Vidyapith (the National University of Gujarat), Kakasaheb was associated with it, first as a Professor and later as the Vice-Chancellor for eight years (1928-35). Simultaneously, he was the Principal of the Gujarat National College.

When in 1935 Gandhiji shifted his headquarters from Sabarmati to Wardha, Kakasaheb went with him and was entrusted with the task of reforming the Nagari script and popularising Hindi as the national language. A freedom-fighter, he served five long imprisonments between 1922 and 1946. Near Gandhiji in spirit, as if also to be near him in space, Kaka saheb shifted his headquarters, after Gandhiji's murder, to '*Sannidhi*', near Gandhiji's *Samadhi* in New Delhi.

Kakasaheb was a member of Parliament from 1952 to 1964. In the Republic Day Honours list of 1964, the President conferred on him the honour of Padma Vibhushan (next only to Bharat Ratna) in recognition of his long services to the cause of nationalism and humanism. From 1965 onwards, he gradually withdrew from all organisations and institutions to make room for younger men. He wants to devote the closing years of his life to the establishment of the 'familyhood' of all religions and emotional integration of all sections of the Indian community.

Chosen by Gandhiji to execute the Basic Education programme, Kakasaheb utilized his wide knowledge and rich experience of various educational systems for the successful working of the scheme.

Kakasaheb worked for over thirty years for popularising Hindi as 'Sab Ki Boli' (everybody's language), and for his long services, the Rashtra Bhasha Prachar Samiti, Wardha, awarded him the Mahatma Gandhi Prize for 1959. He was Chairman of the Committee appointed by the Constituent Assembly in 1948 to recommend the most suitable system of Hindustani Shorthand and Keys for a Hindi Typewriter. He was Chairman of the Backward Classes Commission (1952); President of the All India Basic Education Board, the Hindustani Prachar Sabha, and the Gandhi Vichar Parishad; and Director of the Gandhi Memorial Museum. He was a member of the All India Congress Committee for some years. He was also a member of the Sahitya Academy and President of the Gujarati Sahitya Sammelan (1959). He was Vice-President of the Indian Council of Cultural Relations till 1959.

Kakasaheb travelled extensively in Europe, America, Africa and Asia. His idea was to study the problems of the Indian settlers there

and also to cultivate cultural relations with the people of these countries.

As a student of the Fergusson College, Kakasaheb came into close touch with secret political societies which believed in methods of violence for the overthrow of the British Government. He remained in this camp for more than a decade before he met Gandhiji in 1915.

The works of Spencer, John Morley, Grant Allan and other rationalist thinkers had turned Kakasaheb into an agnostic. But the sermons of Ranade and Bhandarkar, and the writings of Swami Vivekananda, Sister Nivedita and Anand Coomaraswami made him realise that 'Rationalism' did not and could not deny God.

Though brought up in orthodox surroundings, Kakasaheb, from his childhood and teenage, displayed his aversion to caste distinctions, observance of untouchability and the ill-treatment of widows. He advocated social and religious reforms to facilitate the advent of political freedom. He stood for the equality of all men and women in the society irrespective of the religious faiths they followed.

For a period of nearly sixty years, Kakasaheb selflessly dedicated his life to social service through various institutions. For the Radha-Laxmi Harijan Ashram, Belgaum, he made a trust of his ancestral property for meeting the expenses of the institution.

A staunch follower of Gandhiji, Kakasaheb discouraged regionalism. Although he stood for the liquidation of the British rule in India, he favoured maintaining good relations with the British people to learn many good things from them. He shared the general public opinion which blamed the British rule in India for the economic grievances of the country.

He supported the idea of a self-sufficient economy by developing cottage and village industries. Naturally he was not in favour of modern industries, since, by their use of machinery, they increased the number of unemployed. He looked at Labour problems through Gandhian eyes.

Kakasaheb was the sub-editor of the *Maratha*, Poona (1909), and of the *Rashtramat*, Bombay (1909-10). When Gandhiji was arrested in March 1922, Kakasaheb became the editor of the *Navajivan* (Gujarati). His various articles in Gujarati made the issues of *Navajivan* very popular. He was recognised as the best Gujarati writer, though his mother tongue was Marathi.

Kakasaheb made extensive use of the public platform for the propagation of nationalism and Gandhism.

Kakasaheb has written more than eighty books in four languages, viz.: Marathi, Gujarati, Hindi and English. His Gujarati books have given a new and rich life to Gujarati literature. His books on philosophical themes are widely read and studied. His commentary on the Geeta and translations of some books of Rabindranath into Marathi and Gujarati are recognised as the finest of their kind. The Governments of Bombay (1960) and Gujarat (1964) awarded him cash prizes for some of his books. Many of his books have been prescribed as text-books for studies from Matriculation to the M.A. examinations in every University in Gujarat and in other Indian Universities where Gujarati is being taught. His travel accounts, giving descriptions of Nature and its various forms of beauty, are extremely charming to read.

Kakasaheb has always led a simple, quiet and ascetic life.

[Waman Chorghade—Acharya Kalelkar: Jivandarshan (Marathi), 1946; Kakasaheb Kalelkar—Smaranayatra (Marathi), 1949; Madho Prasad—A Gandhian Patriarch (A political and spiritual biography of Kala Kalelkar), 1965.]

(C. B. Khairmoday) V. G. HATALKAR

KALESWARA RAO, AYYADEVARA

—See under Ayyadevara Kaleswara Rao

KALI, ASHUTOSH (1891-1965)

Ashutosh Kali, a life-long revolutionary and a prominent leader of the Anushilan Samiti, was born in 1891 at Bilashkhan (P. S. Palong) in the District of Faridpur in East Bengal. His father

was Iswar Chandra Kali. Ashutosh was the youngest of the children of his parents. He passed the Entrance examination of the Calcutta University from Palong School. For further studies he joined the Murarichand College, Sylhet, where he resided with Professor Surendra Kundu, a revered member of the Dacca Anushilan Samiti. Ashutosh was in a dilemma, whether to continue his studies or to jump into the vortex of the nationalist movement and contribute his mite in the struggle for independence. He preferred the latter and became an active soldier in the freedom struggle even when he was in his teens.

Ashutosh was directed by the Anushilan Samiti to be in charge of Party work in the District of Mymensingh. Soon after he went to U.P., and among his recruits there was Rajen Lahiri of Kakori Conspiracy fame. Ashutosh was one of the trusted lieutenants of Rash Behari Bose and was associated with his plan of an armed rebellion during the First World War.

Ashutosh was arrested under the Defence of India Act at Allahabad and kept at the Allahabad Fort and the Agra Central Jail. He was cruelly tortured there and brought to Kyd Street Police Station, Calcutta. Here too he was subjected to indescribable tortures. No confession could, however, be extracted from him. Ashutosh Kali was one of the stalwarts of the Anushilan Samiti, who by dint of their dogged resolution, courageous spirit and sterling character achieved indelible names for themselves among the revolutionary freedom-fighters. The revolutionary fire kindled in him while yet a school student remained to the last day of his life.

During the First World War he was interned at Kutubdia from where he managed to escape; and on re-arrest he was detained at Dalanda House. Up to 1921 he was confined in the Alipur, Midnapore and Rajshahi Central Jails as a State prisoner. Three years later, i.e. in 1924, he was again arrested under the Bengal Ordinance and kept in the Raipur and other Jails outside Bengal for four years. After release, following the Samiti mandate, he actively participated in the Congress movement. In 1930 he went underground straight from the Bengal Provincial Conference, then holding its session at Rajshahi, just after the occurrence of the Chittagong Armoury Raid. He was arrested in 1931 under the Bengal Criminal Law Amendment Act and passed long seven years at the Buxa and Deoli Detention Camps. After release, he associated himself with Subhas Chandra Bose while the latter was on tour in East Bengal. In 1940 Ashutosh was arrested again and passed six years at the Hijli and Buxa Camps and also in the Dum Dum Central Jail. He was finally released in 1946.

Ashutosh had founded a National School (Jatiya Sikshashram) at his own village with the support of Raiharan Sen, Jiban Kumar Thakurta, and Sitanath De, all belonging to the Anushilan Samiti. This school was the centre of the revolutionary activities of the Anushilan Samiti in the district. Ashutosh was also for many years attached to the Sonargaon National School in the District of Dacca and organised a strong centre of revolutionary activities there. At the fag end of his life his great contribution was the establishment of the 'Anushilan Bhavan' at Tollygunge (Calcutta) with the active collaboration of his life-long friend, Kedareswar Sen, and others. It was established mainly for setting up a haven for the old and incapacitated revolutionaries and to propagate the ideals of the Anushilan Samiti in independent India.

Ashutosh was for some time the Secretary of the Faridpur District Congress Committee. He was also for many years an important member of the Bengal Provincial Congress Committee and of the All India Congress Committee. He was a widely read person, and had a deep insight into many complicated problems of politics, sociology and philosophy. His knowledge of world history was profound.

His life was one of dedication to the cause of his country. He was unselfish, amiable and courteous. He avoided publicity and never wished to be in the forefront in public life.

His end was tragic. He fell down the stairs from the first floor of the Anushilan Bhavan and died on 7 June 1965, at the age of seventy-four.

[R. C. Majumdar—History of the Freedom Movement in India, Vols. II and III; Suprakash Roy—Bharater Baiplabik Sangramer Itihas, Calcutta, 1955; Bhupendra Kumar Datta—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; Green Book of Bengal Revolutionaries maintained by the DIG. IB, West Bengal (Lord Sinha Road, Calcutta); Information supplied by close relatives, colleagues, friends and political co-workers; Personal knowledge of the Contributor.]

KAMAKSHYA CHARAN BHATTACHARJEE

KALI PRASAD KULABHASKAR (MUNSHI) (1840-1886)

In the Kayastha community of U.P. the name of Munshi Kali Prasad is remembered with great reverence and gratitude. Though his family hailed from Shahzadpur, District Allahabad, he was born at Jaunpur. But in his Trust Deed he calls himself to be a resident of Lucknow. He was born on 3 December 1840. His father's name was Munshi Din Dayal Singh Srivastava. He was in Government service and the family belonged to the middle-class. Following the tradition of the time, Kali Prasad studied Persian and Sanskrit. For English education he joined the Benares College in 1856 but had to leave after a year, on the outbreak of the Mutiny.

Kali Prasad was the founder of the Kayastha Pathshala which has now been named as Kali Prasad Pathshala. With the exclusion of Rs. 20,000 in favour of his wife and sister-in-law, he bequeathed his entire moveable and immoveable property to the institution which he founded. In the Kayastha community he was the first benefactor of this type. Though imbued with a national outlook, in his opinion every limb of the nation needed a process of uplift and awakening. He concentrated his attention on the Kayasthas. There is no doubt that his example proved catching and in course of time other communities also endowed and founded institutions bearing their names. It is true that this communal outlook has, in the long run, proved unfortunate for the cause of national unity, but it should not be forgotten that in the second half of the nineteenth century, no more advanced ideology was available to the intelligentsia.

Munshi Kali Prasad was by profession a lawyer, and it is gathered that he had a lucrative practice. It is clear from section 3 of his original Will in which he has given a list of his moveable property which included a library, a well-equipped drawing-room, a *buggie* and silver utensils. His spirit of sacrifice and self-denial was universally hailed. It inspired another generous donor, namely, Chowdhari Mahadeo Prasad, who also bequeathed his property to the Kayastha Pathshala and whose generosity has made it possible for the institution to rise to its present status and popularity.

Kali Prasad was enthusiastic about the development of commerce and agriculture. The Upper India Paper Mills Ltd. owes its origin to him. He was its Secretary and Director from 1879 to 1881, its President and Managing Director from 1881 to 1882, and its Managing Agent from 1885 to 1886. Indeed, he was a pioneer in the field of technical education. In his Will he specifically mentioned that in the training of students in the Kayastha Pathshala, special attention should be paid to such arts and crafts as might open out avenues of employment to them.

There is no doubt that Munshi Kali Prasad was a man of wide interests and much foresight. For the enlightenment of his community he started a monthly journal, the *Kayastha Samachar*, in 1872 and it has not ceased publication even to-day. Among his publications may be mentioned 'Kayastha Ethnology' (written curiously in Urdu) in which he held that the Kayasthas belonged to the Kshatriya caste. It was a great misfortune that he died at the early age of 46, in the full bloom of his life, to be mourned alike by the Kayasthas and non-Kayasthas. But he had the satisfaction of having lived up to his high ideals.

[The Kayastha Samachar, 1899, Vol. I, No. I.]

(L. Dewani) B. P. SAKSENA

KALKI KRISHNA MURTHI, R.
—See under Krishnamurthi R. (Kalki)

KALLURI SUBBA RAO
—See under Subba Rao, Kalluri

KALYANASUNDARAM MUDALIAR, T. V.
—See under Mudaliar, T. V. Kalyanasundaram

KAMANI, RAMJIBHAI HANSMUKH
(1888-1965)

Ramjibhai was born in 1888 in Dhari village, Amreli taluka, Saurashtra, in a Gujarati Jain family of limited means. He was brought up in a religious atmosphere which deeply influenced his whole life. He had his primary education at Dhari and secondary education at Amreli and Calcutta.

After his father's retirement in 1905, the son took up a job first at Calcutta and then at Colombo. But after his marriage in 1911, he returned to Calcutta and started business as a pedlar selling aluminium vessels in partnership with his friend Jeevanlal Motichand Shah. They soon opened a shop. War had already broken out with Germany and they had a very prosperous business, having undertaken to supply aluminium ingots to ammunition factories. They now thought of opening a factory for the production of aluminium goods. In 1919 the factory had expanded to such an extent that it could employ 200 to 300 workers. But suddenly Ramjibhai thought of retiring from business, having acquired sufficient fortune. From 1926 to 1931, he again joined Jeevanlal and further added to his fortune. However, amassing a fortune was not the ambition of his life. He now wanted to devote himself entirely to public service. That was not to be. He was destined to be a business magnate. In 1938, perhaps under pressure from Jamnalal Bajaj, he accepted to work as a Managing Director in Mukund Iron and Steel Works Ltd., Bombay, for two or three years. He soon learnt that there was a great future for an industry undertaking to refine brass and copper scrap which was available in plenty. He seized the opportunity and the foundation ceremony of the refinery took place in Calcutta on an auspicious day on 28 October, 1940. This was the stepping-stone of Kamani Industries.

Japan having entered the war on behalf of Germany, Calcutta became vulnerable to air-raids, and the refinery, which helped Defence production, had to be shifted first to Mehsana and finally to Jaipur under the name of Jaipur Metal Industries. The Company, which produced gun-metal and ingots of phosphor-bronze, soon supplied another great war need, i.e. arsenical copper of the required quality and earned a great reputation. Other products, very difficult to produce and not produced in India—tin-solder, naval-brass, leaded-brass, phosphor-bronze, silver-solder and white-metal, were manufactured by the Jaipur Company, adding further to the prestige of the Kamani Industries. The Kamanis were complimented by the Government for their ever-readiness to satisfy defence needs when they manufactured 'tin-mess', a very light aluminium vessel for eating food, which was found in the kit of a Japanese prisoner and which no other Indian Company was prepared to manufacture.

From now onwards, it was a continuous progression of 'firsts' for the Kamanis. In 1944 they started the production of cupronickel strips. In October 1950, a factory was opened at Kurla and, in collaboration with a French company, the production of the world-famous Kamani Transmission Towers began with 100% indigenous material. In 1952 the production of zinc oxide began in collaboration with the famous Zinc Oxide Ltd. of New Zealand. In 1954 the first Tractamount Roller was produced in collaboration with an English company. In December 1960, the Indian Rubber Regenerating Company Ltd. was started at Kurla for the production of 'reclaimed' rubber, and in October 1963, the Industrial Jewels Private Ltd., the latter company in collaboration with the Wolf and Company of Switzerland.

Before that, in July 1952, the Kamanis had entered into a collaboration with Japan's Fuji

Electric Company for the production of Cadmium Copper Conductors and Electrical Meters, and in November 1961, with the world-famous Siemens Company in West Germany for the production of Siemens Meters in India. In 1957 the X-Ray Engineering Company (India) Private Ltd. was started in collaboration with the X-Ray Engineering International of California, U.S.A. In June 1959, Kamani Tubes Private Ltd. came into being at Kurla for the production of Extrusion Press. Finally, in September 1962, the Consultant Private Ltd. was established for obtaining experts' guidance and advice, not only for the different units of the Kamani Industries, but also for the outsiders. Experts from America, England and Canada are members of this Board.

There are just five or six companies in the whole world undertaking production on such a varied scale. In the field of non-ferrous metals the Kamanis have achieved the same distinction as enjoyed by the Tatas in iron and steel industries.

The Kamanis were the first to export their productions outside India. They were also the first to export technical know-how to Iran (1963).

On his first retirement from business, Ramjibhai had decided to lead a quiet but useful life. At that time, Amreli and the region around was in the grip of an influenza epidemic; people were dying in hundreds. Ramjibhai rendered yeoman's service during the epidemic, distributing medicine, milk and fruit free of charge. He helped the poor peasants by supplying them ploughs, and the poor students by giving them fees and books. He also gave financial assistance to the needy teachers. He participated in the reorganisation of villages in Kathiawar, and worked hard for the promotion of Swadeshi goods and especially of Khadi in Amreli and the villages round about. It was due to his efforts that a 'Co-operative Swadeshi Bhandar' was established in Amreli.

On his second retirement in 1930, he continued his work for the promotion of Khadi with even greater vigour. Side by side, Ramjibhai also undertook Harijan work. To set an example, he opened his own house to the Harijans.

Another noteworthy experiment tried by Ramjibhai was a village-school in every village with a population of more than 350 inhabitants where there was no school. The curriculum included the knowledge of the three R's, spinning, weaving and farming. Not satisfied with this, in 1934, Ramjibhai started a model farm, known as 'Rambaug', near Dhari for growing fruit-trees. In 1936 he started a society at Dhari to encourage the growth of fruit-trees. In the same year, he also started a model cattle-farm. His work in this connection was so invaluable that in 1937 he was honoured with the title of 'Rajaratna' by the Maharaja of Baroda.

He made innumerable charities, known and unknown. In 1960 a charity trust known as the Kamani Foundation was founded to help educational institutions, hospitals, dispensaries, institutions for the blind, welfare institutes for Harijan children and women, etc. A similar charity trust was also founded at Jaipur. The Kamani Community Centre at Kurla has also been converted into a trust. In the same year, Kamani Science College and Prataprai Arts College were started at Amreli for the spread of higher education in the region. Ramjibhai also gave a munificent grant for the foundation of a students' hostel.

He was the first President of the Jaipur Chamber of Commerce started in 1945 and the first President of the Indian Non-Ferrous Metal Manufacturers' Association started in Calcutta in the same year.

He looked after the welfare of the workers working under him with a paternal care. That was the secret of his great success as an industrialist.

He was simple, not only in his dress but also in his habits. Gandhiji and Thakkar Bappa had a tremendous influence on his life.

[Ramjibhai—Jeevan ani Karya (Gujarati), published by the Kamani Charity Trust, Bombay, 1971; The Commerce (Bombay), 12 August 1967.]

V. G. HATALKAR

KAMARAJ, KUMARASWAMI (1903-)

Kumaraswami Kamaraj, who played a leading role in shaping India's destiny from the passing away of Jawaharlal Nehru to the Congress-split in 1969, was born humble and poor in a backward tract of Tamilnadu. He was born a Nadar, one of the most depressed castes in the Hindu society. Virudhunagar (it was called Virudhupatti then), where he was born on 15 July 1903, lies in the relatively backward District of Ramnad.

Kumaraswami Nadar, the father of Kamaraj, a petty cocoanut-shop owner, died when Kamaraj was only six. Uncle Karuppiah Nadar, who was running a small cloth-shop, came to the rescue of Kamaraj, his only sister Nagammal and the widowed mother Sivakami Ammal.

Kamaraj was first named Kamakshi, after the family deity, affectionately called 'Raja', and the name Kamaraj was later adopted in preference to the feminine name Kamakshi. His schooling lasted only six years. At twelve he was a shop assistant.

He was barely fifteen when he heard of the Jallianwala Bagh massacre which was the decisive turning point in his life. Two years later when Kamaraj saw Gandhiji at Madurai, the path was chosen. He became a member of the Indian National Congress.

Kamaraj was content for years to remain a rank and file Congress volunteer, working hard for the cause of the freedom movement, unmindful of his personal comfort or career. Though he tried for some time an insurance agency as a means of earning some money, he gave it up after a few months. Political activity became his sole preoccupation.

Kamaraj was eighteen when he responded to the call of Gandhiji for non-cooperation with the British. He carried on propaganda in the villages, raised funds for Congress work and took a leading part in organising meetings, first at Virudhunagar and then in the entire District of Ramnad.

At twenty Kamaraj was picked up by S. Satyamurthy, one of the greatest orators and a leading figure of the Tamilnad Congress Committee, who was to be Kamaraj's political guru.

In April 1930 Kamaraj joined the Salt Satyagraha Movement at Vedaranyam and was sentenced to two years, his first term in prison. Jail going had become a part of his career, and in all he had been to prison six times and spent more than 3,000 days in British Jails. Bachelor Kamaraj was forty-four when India became free.

He was elected President of the Tamilnad Congress Committee in February 1940. This marked in a very real sense a turning point in the political career of Kamaraj. He held that post till 1954. He was in the Working Committee of the A.I.C.C. from 1947 till the Congress split in 1969, either as a member or as a special invitee. After the split, he has been a leading figure in the Organisation Congress.

Kamaraj was elected to the Madras Legislative Assembly in 1937 unopposed. He was elected Chairman of the Virudhunagar Municipal Council in 1941, while in prison; and after release he took up the post for one day only and then resigned.

He was again elected to the Madras Legislative Assembly in 1946. He was also elected to the Constituent Assembly of India in 1946, and later to the Parliament in 1952. He resigned his seat in Parliament when he became the Chief Minister of Madras in 1954. He was elected to the Madras Legislative Assembly in 1954, 1957 and 1962. He was defeated in Virudhunagar in the 1967 General Elections, when the DMK swept the polls.

In January 1969, Kamaraj triumphed in the Lok Sabha by-election from Nagercoil, defeating his immediate rival Dr. M. Mathias, an independent backed by the ruling United Front, by a massive majority of votes.

Kamaraj was perhaps the first non-English-knowing Chief Minister in India. But it was during the nine years of his administration that Tamilnadu came to be known as one of the best administered States in India. His team was small, compact, able and devoted. None of his ministers could be accused of corruption or nepotism. As Chief Minister Kamaraj dedicated himself to the spread of education. As a result

of his and his colleagues' efforts every village in Tamilnadu with a population of 300 and above is now provided with a primary school within a distance of a mile. Rural electrification was another field where tremendous achievement was recorded. New industries were set up with the active encouragement given by the State Government.

In 1963 Kamaraj suggested to Nehru that senior Congress leaders should leave ministerial posts to take up organisational work. This suggestion came to be known as the Kamaraj Plan, which was designed primarily to dispel from the minds of Congressmen the lure for power and creating in its place a dedicated attachment to the objectives and policies of the organisation. The plan was approved by the Congress Working Committee and was implemented within two months. Six Chief Ministers and six Union Ministers resigned under the Plan.

Kamaraj was elected President, Indian National Congress, on 9 October 1963. Twice he played a leading role in choosing the Prime Minister of India.

As Congress President Kamaraj visited the Soviet Union and the East European countries. But that was not his first foreign trip. In 1954 he visited Malaya and Ceylon to acquaint himself with the problem of Indian settlers there.

His defeat in Virudhunagar in 1967 considerably undermined his prestige. It was even said that he was a much disillusioned man. But the landslide victory at Nagercoil revived his political stature. However, the split in the Congress in 1969 (he remained in the Organisation Congress) and the General Elections of 1971 resulted in a set-back to his political prestige and authority. He is still quietly working among the masses.

Kamaraj has built up a reputation for personal integrity. He is greatly respected throughout India. He is a true democrat and a socialist. He has literally grown with the Congress to which he has contributed his heart and soul.

"For the progress of our country," he says, "we must strive in two ways. We must raise our standard of living. Secondly, we must also raise our self-respect. This is the objective of the Congress."

Some say that as Congress President Kamaraj was weak in implementing some of its basic policies, missed several opportunities and ended as a colossal failure. There are others who point out to his continued association with E. V. Ramasami Naicker, whose anti-national and anti-Indian antics, apart from his constant anti-Congress outbursts, continue till to-day. But, it must be said to the credit of Kamaraj that in spite of these criticisms he has never allowed his image in the All India Congress picture to be affected in any way.

As a product of the national movement and as one who participated in it, from the age of eighteen, Kamaraj with his rich and valuable experience, huge popularity and tremendous influence, will certainly play an increasing role in the task of democratic socialist construction in India, despite the temporary eclipse of political influence since 1971.

[T. S. Chockalingam—Kamaraj; V. K. Narasimhan—Kamaraj: A Study, Bombay, 1967; 60th Birthday Commemoration Volume, Madras, 1962; Madras Legislative Assembly Proceedings, 1937-39; The Hindu Files; Personal knowledge of the Contributor.]

(Emmanuel Divien) M. BHAKTAVATSALAM

KAMARAJ NADAR

—See under Kamaraj, Kumaraswami

KAMAT, BALKRISHNA SITARAM
(1871-1945)

Balkrishna Sitaram Kamat (*alias* Babasaheb), a staunch liberal, was born on 21 March 1871, in a Hindu Saraswat Brahmin family, at Pat, a village in the Sawantwadi area of Ratnagiri district (Bombay). He was the only son of his father, Sitaram, who shifted to Poona and rose from an humble position to become a prominent railway contractor. The boy was sent to the New

English School where he came under the influence of G. K. Gokhale. Later he joined the Deccan College where he came in close contact with Dr. R. G. Bhandarkar. He graduated in 1891 and joined the Government Law School in Bombay, but he had to leave further studies to look after his father's business. He was married to Yamunabai, the daughter of R. M. Gavaskar, a leading merchant at Cochin, dealing with oil. Kamat took inspiration from Gokhale to enter public life, and Dr. Bhandarkar shaped his views on the problems of the Hindu society.

As his son grew old enough to take over the charge of his family affairs, Kamat threw himself heart and soul into social service by becoming a member of the Depressed Class Mission which had started a school for those classes in Poona. He joined G. K. Deodhar and Dr. H. H. Man in starting co-operative societies in different villages round Poona. The Government appreciated his services by nominating him as a member of many a public body, such as the District Local Board, Poona Suburban Municipality, Poona City Municipality and also the Bombay Legislative Council. Kamat made his mark in the Council as a level-headed and independent thinker and impressed the members by his fluency and debating power. Although a nominated member, he often voted against the Government proposals and thus caused not a little flutter in the dovecotes of the officials. He was a member of the Bombay Legislative Council during 1913-20 and 1931-35 and was an elected member of the Central Legislative Assembly in 1921-23. He went to London in 1919 as a member of the Liberal Party to give evidence before the Joint Parliamentary Committee in connection with the Montagu-Chelmsford Reforms. In 1923 he was appointed a member of the Kenya Deputation to plead the case of Indians overseas. His speeches on those occasions marked him out as a man conscious of the limitations under which Indians were suffering, yet holding to the courage of his convictions and holding aloft the banner of constitutional struggle. For several years, he was the Vice-President of the Deccan Sabha, a body that upheld the faith and policy of the Liberal Party even during the tumultuous period of Gandhian activity. He was invited to be a member of the Royal Commission on Agriculture in 1926, of the Bombay Strike Enquiry Committee in 1928, and of the Bombay Provincial Banking Enquiry Committee in 1929. In 1924 he presided over the Bombay Provincial Liberal Conference at Ahmednagar, and in 1927 he was invited to preside over the Deccan States' Subjects Conference.

In social life he associated himself with several public bodies. He was a Trustee of the Anath Balikashram of Maharshi D. K. Karve from 1914 to 1942 and was a member of the Council of the Deccan Education Society since 1914 and its Chairman since 1937. He took a leading part in starting the Poona Central Co-operative Bank and the District Land Mortgage Co-operative Bank, and was also the President of the Maratha Chamber of Commerce and Industries. He was the President of the Deccan Agricultural Association. In the midst of these social activities in the wider field he did not fail to render a yeoman's service to his own community, the Gaud Saraswat Brahmins, urging them to abolish sub-castes and overcome orthodox views. He was thrice invited to preside over their annual sessions. He had also participated in the intercaste dinners organised by the Aryan Brotherhood.

Kamat was a typical white-collared, immaculately dressed liberal of his times, sincere and level-headed, always working as an optimistic politician but ever-conscious of the limitations of the situation as also of the class to which he belonged.

[Proceedings of the Bombay Legislative Council (1915-16); Bombay Legislative Council Debates, Vols. XXXV-XLV (1932-36); Report of the Royal Commission on Agriculture, Vol. I, Calcutta, 1927; Report of the Bombay Strike Enquiry Committee, Vol. I, Bombay, 1929; Presidential Address of B. S. Kamat at the United Gaud Saraswat Brahman Parishad, 5th Session, Karwar, December 1930; Mathastha Ganesh Ramachandra Sharma—Dakshinatya Gaud Saraswat Brahman Vargachi Pracheen-

Arvachin Sanskritic Aitihashik Mahiti, Bombay, 1950; The Shri Maharashtra Saraswat (Marathi magazine of Bombay), July and August 1945; The Bombay Chronicle, 12 July 1945; The Dnyanaprakash (Poona), 12 July 1945; The Kesari (Poona), 13 July 1945; Information supplied by S. V. Kamat, son of B. S. Kamat.]

(C. B. Khairmoday) R. V. OTURKAR

KAMATH, HARI VISHNU (1907-)

Hari Vishnu Kamath was born at Mangalore in the Madras Presidency on 13 July 1907, in a middle-class Gowd Saraswat Brahmin family. His father, Hundi Rama Kamath, was a school teacher in Mangalore. Hari Vishnu's mother, Anandibai, was a deeply religious and spirited woman, who shunned rituals and superstition. So unconventional, uncompromising and rebellious was her spirit that she sided with her brother when he was excommunicated from their community for having taken food with the Harijans and preferred to quit the ancestral home of her in-laws with her husband and children. Hari Vishnu's elder brother, Hundi Srinivas, joined the Indian Civil Service in 1928, retired from Service as Chief Secretary of the Madhya Pradesh Government in 1963, and later on became the Vice-Chancellor of the Indore University.

Hari Vishnu had his school education at Mangalore. He later joined the Presidency College, Madras, and took his B.Sc. (Hons.) degree from the Madras University. He then went to England and successfully competed in the Indian Civil Service examination. He joined the Service in 1930. But he did so with quite a few hunches in his mind which were to finally shoot him off the beaten track of the 'heaven-born' service.

Apart from the combined influence of his mother and maternal uncle, Govinda Pai, a Poet-Laureate of Madras, the teachings of Sri Ramakrishna Paramhansa, Swami Vivekananda and Sri Aurobindo had their impact on the formative years of Hari Vishnu's life.

As an unconventional and outspoken ICS Officer, Kamath used to have occasional tiffs with his British bosses on their attitude towards the nationalist movement. During a holiday in Europe in 1935, he managed to visit Russia in spite of India Government's opposition and this feat earned for him the nickname of "Bolshie" Kamath in Official circles. By 1937 he had become an "unmanageable" Officer and Kamath wanted to resolve now his inner struggle as to which master to serve—his Motherland or the British. About the middle of that year he sought Jawaharlal Nehru's advice on resigning from the ICS and serving the nationalist movement, but was disappointed at Nehru's advice not to do so. By that time Subhas Chandra Bose had returned to India from Europe and Kamath asked for his guidance. Pat came Bose's reply: "I welcome you into the Congress with all my heart. What will be a loss for the Service will be a gain for the country." Kamath's mental agonies were now laid to rest and he chose 'Independence Day', January 26, 1938, to submit his letter of resignation from the 'heaven-born' service.

So impatient was Kamath that, even before his resignation was accepted, he met the Congress President, Subhas Chandra Bose, in March 1938, enrolled himself as a member of the Congress and started working as a Personal Secretary to the Congress President. Some time later he was appointed Secretary, Parliamentary Co-ordination Committee of the AICC, which co-ordinated the activities of the Congress Ministries in seven Provinces. In October 1938, Bose announced the setting up of the National Planning Committee and by the end of the year Kamath had joined it as its Secretary, with Nehru as the Chairman. Kamath now got busy to set up the machinery and start the initial work of this august body, which for the first time in India's history, had been called upon to devise ways and means for developing the country through scientific planning.

About this time, bitter controversies over the Congress Presidential election and the Tripuri Congress decisions were raging in the political field and Kamath was caught in their vortex. He supported Subhas Bose's stand whole-

heartedly. Thus, the Chairman (Nehru) and the Secretary (Kamath) of the National Planning Committee found themselves at the opposite poles in politics and this led to a bitter controversy between the two. Kamath reminded Nehru that he "did not resign from the ICS merely in order to exchange one prison house for another". But Nehru did not relent and replied to Kamath, saying that "there is no alternative for you but to resign". Kamath sent in his resignation in April 1939, which was promptly accepted by Nehru. Oddly enough, Subhas Bose also had to resign from the Congress Presidentship about the same time.

In May 1939 Bose formed the Forward Bloc and made Kamath its Organising Secretary. In June 1939 he took a leading part in the first Left Consolidation meeting in Bombay and was one of the organisers of the 9th July protest demonstrations against restrictions imposed by the Congress High Command on certain activities of Congressmen, which ultimately led to disciplinary action being taken against Bose and his associates.

After the outbreak of the Second World War in September 1939, Kamath helped Bose in organising the Anti-Imperialist Conference at Nagpur in October 1939. He took a leading part in the Anti-Compromise Conference at Ramgarh in March 1940. Kamath was arrested for the first time on 6 April 1940, in Bombay, for his anti-war activities and sentenced to one year's imprisonment. On his release in May 1941, he toured the country to spread the message of the Forward Bloc and of Bose, who had by then escaped from India. He was again arrested in January 1942, and sent to Bihar to stand his trial. While on bail he further intensified his campaign. On 22 June 1942, the Forward Bloc was declared unlawful and Kamath was arrested in Bombay on that day and kept under detention without trial till September 1945.

Kamath's Parliamentary life started in the Constituent Assembly to which he was elected from C.P. and Berar in July 1946. He continued to be its member till it was dissolved in January 1950. In the absence of a formal Opposition inside the House, Kamath and a few others functioned as a 'ginger group'. It was through Kamath's amendment that provision was made in the Constitution for taking 'Oath' in the name of God, with 'Affirmation' as an alternative. He tried unsuccessfully to incorporate "the right to work" clause in the Fundamental Rights and Directive Principles and introduction of "moral and spiritual" instruction in our Education. He opposed the provision for a special status for Kashmir, President's and Governors' Ordinance-making powers, President's power to introduce President's Rule, etc. He continued as a member of the Provisional Parliament till March 1952, and functioned as one of the most vocal critics of corruption, maladministration, reference of the Kashmir issue to UNO, etc.

In the 1952 General Elections he contested as an Independent Candidate from the Hoshangabad Parliamentary Constituency (Madhya Pradesh), but lost. The election was, however, set aside through an election petition in 1955 and in the ensuing by-election Kamath won. He was in the Lok Sabha again from 1962 to 1967 as a PSP member. On 5 January 1966, he was appointed as a Member of the Administrative Reforms Commission and continued to serve it till it was wound up in June 1970. On the Party front, Kamath joined the PSP in 1953 when the Subhasist Forward Bloc merged with it and became a member of its National Executive Committee. He was the Chairman of the Madhya Pradesh unit of the PSP from 1958 to 1960. With the merger of the PSP and the SP in May 1964, he became one of the leaders of the SSP. But, after the split in the SSP in January 1965, Kamath went back to the PSP and became its Deputy Leader in the Lok Sabha.

Almost touching six feet in height, at 65 Kamath has maintained his slim, erect figure, sprightly habits and never exhausting energy through regular Yogic exercises. Like his political mentor and 'guru', Netaji Subhas Chandra Bose, Kamath has been a rebel and an *enfant terrible* to his elders. A forceful speaker, indulging in wit as well as in invectives and *ripostes* as occasion demanded, he has made valuable

contributions in our Parliament. He has been to Europe and America several times, either for attending a World Government Conference or a Socialist International Session or on a Lecture tour. In 1966 he went to Taiwan to make an on-the-spot investigation at Taihoku Airport where Netaji is alleged to have died in an air crash. In 1967, as a Member of the Administrative Reforms Committee, he visited France, U.K., Canada and U.S.A. to study Administrative methods and techniques in those countries.

Though a Nationalist, he believes in the evolution of a World Government. Though a believer in Religion and Spiritualism, he is against rituals, superstition, communalism and casteism. Though he is proud of India's pristine glory, and cultural heritage, he is liberal and modern in his views regarding social reform, education, industrialisation, etc.

[The Times of India Directory and Year Book (1964-65); International Who's Who, 1958 (Europa Publication); Constituent Assembly Proceedings, 1946-50; Lok Sabha Debates, 1955-67; Personal interview of the Research Fellow with H.V. Kamath; Personal knowledge of the Contributor.]

(Mantosh Singh) AUROBINDO BOSE

KANDUKURI VEERESALINGAM PANTULU

—See under Veerasalingam Pantulu, Kandukuri

KANE, PANDURANG VAMAN (BHARAT RATNA) (1880-1972)

Pandurang Vaman Kane (*alias* Annasaheb Kane) was born in a lower middle-class Chitpavan (Konkanastha) Brahmin family at Pedhem (Parashuram) near Chiplun in Ratnagiri district (Maharashtra) on 7 May 1880. He was the second among three sisters and six brothers. His father, Vaman Shankar, was a Taluka Vakil. Kane married Subhadra in 1896.

Kane received his early education in the Mission High School at Dapoli, and passed his Matriculation examination in 1897. He passed B.A. in 1901, securing Bhau Daji Prize, First LL.B. in First Class in 1902, M.A. with Jhala Vedanta Prize in 1903, Second LL.B. in 1908, and LL.M. in 1912. He secured V. N. Mandlik Gold Medal in 1905 and 1906.

From 1904 to 1911, Kane served as a teacher in Government High Schools at Ratnagiri and Bombay. When he was superseded and treated unjustly, he resigned from Government Service and enrolled as a Vakil of the Bombay High Court in 1911. During 1913-17, he conducted a private law class. Kane delivered the Wilson Philological Lectures of the University of Bombay in 1913, and was the University Springer Research Scholar in 1915-17. He was appointed Professor of Law in the Government Law College during 1917-23.

On the completion of 60 years, Kane was presented with a volume of Studies in Indology in 1941, and henceforth honours came to him in rapid succession. In 1942 he was made Mahamahopadhyaya and received D.Litt. (Honorary) of the Allahabad University. During 1947-49, he was Vice-Chancellor of the University of Bombay. In 1946 he was elected President of the All India Oriental Conference at Nagpur, and in 1953, of the Indian History Congress at Waltair. He was a delegate of the Government of India for the International Congress of Orientalists in 1948, 1951 and 1954, being the leader of the Indian delegation at the latter two sessions. He was made an Honorary Fellow of the London School of Oriental and African Studies in 1951. From 1953 to 1959, Kane was a nominated member of the Rajya Sabha. He received the Sahitya Akademi award in 1956, the Certificate of Merit as a distinguished Sanskritist in 1958, and was made a National Professor of Indology in 1959. The University of Poona conferred D. Litt. (Honorary) on him in 1960. The crowning glory came in 1963 when the title of 'Bharat Ratna' (the highest in independent India) was conferred on him.

The foundations of his major works in 'Sahitya-sastra' and 'Dharma-sastra' were laid respectively in 1906, when he wrote on the

'History of Alamkara Literature', which won for him the Mandlik Gold Medal of the University of Bombay, and in 1926, when he brought out a critical edition of the 'Vyavahara Mayukha' by Nilakantha. 'History of Alamkara Literature' appeared as an Appendix to Kane's edition of the 'Sahitya Darpana', and was published as a separate book in 1951 and 1961. 'History of Dharmasastra', Kane's *magnum opus*, in five volumes covering over 6500 pages, constitutes an authoritative and encyclopaedic treatment of the religious and civil law of ancient and medieval India. It is not only a collection of valuable data on innumerable authors and texts on 'Dharmasastra' ranging from 600 B.C. to 1800 A.D., but sets forth that vast material in a proper historical perspective by a most critical scrutiny. Kane sought to derive from his exhaustive study guidelines for a rational and significant reconstruction of Hindu society. He covered all possible topics connected with 'Dharmasastra' including discussions on astronomy and astrology, *Samkhya*, *Yoga*, *Tantras*, *Puranas* and *Mimamsa*, and the work can rightly be regarded as a thesaurus of Indian culture. The first volume was published in 1930, the second (in two parts) in 1941, the third in 1946, the fourth in 1953, the first part of Volume V in 1958, and the second part in 1962. The first part of the revised edition of the first volume appeared in 1968. Kane's Sir Lallubhai Shah Lectures have been published by the University of Bombay under the title 'Hindu Customs and Modern Law' (1950).

Kane's personality was moulded by his deep and critical study of religious literature. He was a rationalist and had a broad outlook on matters of social reform. He condemned untouchability and tonsure of widows, and supported inter-caste marriages, widow-marriages, divorce, and reconversion with discrimination. His approach to scriptures was critical and rational, and he held that they were *anitya* (non-eternal), and that Dharma must change with the times. In his view, the Hindu society should be reconstituted on the guiding principles of democracy, nationalism and world brotherhood. He was not interested in current politics. Kane's contribution to the intellectual life of India was his greatest service to the nation.

For an antiquarian whose literary output exceeded 20,000 printed pages, Kane's life had been remarkably full and varied. He had taken a lively interest in several public activities—literary, social and cultural. To name but a few, he was the President and Trustee of the Brahman Sabha, Bombay; Vice-President of the Asiatic Society of Bombay; and Honorary Member of the Bhandarkar Oriental Research Institute, Poona.

Besides his visits to foreign countries as a delegate to the International Congress of Orientalists, Kane toured Europe in 1939, and the United States in 1954, after attending the International Congress of Orientalists at Cambridge. Simple in dress, Kane was equally simple in his habits, and had charming manners and a winning personality. He died on 18 April 1972.

[Kane, P. V.—History of Dharmasastra, Vol. V (Epilogue); Tope, T. K.—A Modern Sage, Bombay, 1960; Velankar, S. B.—Jivana Sagarah, Bombay, 1960; Personal knowledge of the Contributor.]

(Saroj A. Deshpande) A. D. PUSALKER

KANHERE, ANANTA LAKSHMAN (1891-1910)

Ananta Lakshman Kanhere died a martyr's death for his country in 1910, but he was not a revolutionary by training or by conviction. As a young school boy he came under the influence of the inflammatory writings of Tilak, Paranjape and Savarkar and felt the urge of striking a blow for the independence of his motherland.

The Kanheres, Chitpavan Brahmins, belonged to Ratnagiri district (Bombay Presidency). Lakshman Govind, the father of Ananta, in search of service, went to Indore, and young Ananta spent his childhood there. He had two brothers and two sisters. In 1903, however, Ananta left home and went to Aurangabad to his maternal uncle, Govind Bhaskar Barva, to

pursue his English studies. He was fond of exercise and often visited the local gymnasium.

About the beginning of the 20th century a change was coming over Indian politics. The Indian National Congress, since its inception in 1885, was agitating for a greater share in the administration, but the Government chose to ignore its demands. A feeling was growing in the country that the constitutional methods of petitions and memorials, or a policy of mendicancy, were inadequate, and would never bring the country to its goal of self-government; militant methods were absolutely necessary to wrest it. 'Militancy' was interpreted in different ways: Savarkar and his school put the extreme interpretation and preached that for the attainment of independence, revolt and war were the only means.

The partition of Bengal in 1905 quickened political life and young men began to organize themselves in secret societies. Vinayak Savarkar and Ganesh Savarkar organized one such society, 'Abhinav Bharat', in Nasik, and attracted many members to it. From this branched off 'Mitra Mela', a society headed by Krishna Ganesh Karve who felt that the Savarkars talked too much but showed little action.

So all over Maharashtra there was a network of Abhinav Bharat or Young India Society; there were talks of collecting arms and attacking British officers, spreading sedition among Government servants, the police and the army and pulling down the grand edifice of the Government. The gymnasia or *Akharas* were centres of this political preaching and young Kanhere could not remain immune from this propaganda. Ganu Vaidya, who belonged to the Karve group, became friendly with Kanhere and initiated him in the work of the secret societies.

In 1909 Baba *alias* Ganesh Savarkar was sentenced to transportation for life for publishing seditious literature. The revolutionaries were furious at this savage punishment; they felt that the Government must be taught a lesson. From about September 1909 plans were made and Jackson, the Collector of Nasik, was selected as the target of the attack. Jackson was an orientalist, an archivist, and was a popular officer. But the revolutionaries were in no mood to make any distinction. To them the district magistrate was the symbol of foreign rule and tyranny, and this marked Jackson out as the enemy of the revolutionary movement.

When Ananta Kanhere volunteered to kill the district magistrate, the Karve group obtained pistols from the Savarkar Society and passed on two to Ananta. On 21 December 1909 Jackson was invited to attend a Marathi drama in a local theatre. Ananta chose his place near the entrance and as soon as the Collector entered the theatre, he opened fire. Jackson died on the spot and young Ananta allowed himself to be arrested.

During police investigations the ramification of the Mitra Mela and Abhinav Bharat societies were exposed. Two trials were held, one for the Jackson murder under which Ananta Kanhere, Karve and Deshpande were hanged; and the other for sedition and collecting arms to wage war on the King for which twenty-seven persons were sentenced, Vinayak Savarkar getting the highest punishment, transportation for life.

Ananta Kanhere was hanged in Thana Jail on 11 April 1910. He was too young to develop views on the problems of the country but he laid down his life gladly at the altar of freedom for his country.

[Source-material for a History of the Freedom Movement in India (Bombay Records), Vol. II, pp. 365, 540; Sedition Committee Report (1918); M. V. Bhat—Abhinav Bharat, 1950; V. S. Joshi—Mrityunjayache Atmayadna, 1951; Valentine Chirol—Indian Unrest.]

(C. B. Khairmoday) V. G. DIGHE

KANITKAR, GAJANAN NARAYAN (1886-1959)

Gajanan Narayan Kanitkar (*alias* Sevanand Balukaka) was born on 18 August 1886 at Poona in a higher middle-class Chitpavan Brahmin family. His father, Narayan Bapuji Kanitkar, was a successful lawyer and a reputed drama

-writer. Gajanan's mother, Gangabai, died when he was only eight days old. Gajanan's uncle Wasudeo was a well-known engineer and architect. He loved Gajanan and gave him his early training. In 1906 Gajanan married Kamalabai (her original name was Yamu) who took an active part in her husband's public activities.

Balukaka received the traditional Indian education in Marathi and Sanskrit at the Nutan Marathi Vidyalaya, Poona. He passed the Matriculation examination in 1903 from the Nutan English School at Poona and joined the Deccan College. He passed his B.A. in 1908.

Carried away by the 'Revolutionary' ideas in his early life, he later became a follower of Tilak and from 1920 to 1944 that of Gandhiji.

He was one of the pioneers in Maharashtra who struggled to start and run national institutes to train students in arts and crafts along with their usual course of instruction so as to enable them to earn their livelihood and also help the various national causes. He laid much stress on educating the poor by giving them free training so that they could understand national problems and the necessity to promote national activities selflessly with a view to achieve political freedom. Throughout his life he worked untiringly for the success of his institution, the 'Hindmata Mandir', even incurring debts to pay off which he had to sell the ornaments of his wife on more than one occasion. No wonder that he should receive encomiums from persons of no less a standing than Tilak, Gandhiji and Sir Jagadish Chandra Bose for the excellent work done in the Mandir.

Balukaka was one of the main organizers of the Mulshi Satyagraha (1921-23) started to obtain from the Tata Power Company a reasonable compensation to the farmers whose lands were being acquired for the construction of the dam. From 1920 to 1933 he organized Satyagrahis and himself participated in the Non-Cooperation Movement, Boycott of the Simon Commission, Salt Satyagraha, Prohibition Movement, and Quit India movement and courted imprisonment several times.

In 1944 he differed from Gandhiji on some political issues and resigned from the Congress and all its Committees and worked independently as a non-party man for village uplift and cleanliness through his own institute, the 'Hindmata Mandir', Poona.

He used both the press and the public platform to popularize his ideas on national development schemes and to spread the various activities of the Congress among the masses of Maharashtra.

He did not hold any high position in the nationalist movement, but was held in esteem by Tilak, Gandhi and others for his self-sacrificing spirit, patriotism and untiring efforts to promote the welfare of the villages and the masses.

He was elected President of the Rashtriya Shikshana Parishad at Khamgaon in 1926 and of the Labour Conference at Nasik in 1935.

Balukaka wrote a number of books in Marathi, among which may be mentioned: 'Amache Senapati', 'Daridri Narayanache Chrani', 'Swavalambi Gramsanghatna', 'Marathyanche Mulkhant', 'Dr. Besant Charitra', and 'Bhoodan Yagna'. He also wrote numerous articles, leaflets, etc. but most of these are no longer available.

He led an ascetic, quiet but heroic life. He died on 12 November 1959.

[S. N. Joshi—Mulshi Sambandhi Aitihasik Mahiti, Poona, 1922; Lalji Pendse—Mulshi Satyagrahache Pranete Senapati Bapat Yanche Charitra, Poona, 1926; Sevaksevananda—Amache Senapati, Poona, 1938; Prema Kantak—Satyagrahi Maharashtra, Poona, 1940; Siddheshwar Shastri Chitrav—Arvachin Charitra Kosh, Poona, 1946; N. V. Gadgil—Pathik, Parts I and II, Poona, 1964-65; Kanitkar, Gajanan Narayan urf Sevananda Balukaka Kanitkar (Marathi Manuscript Autobiography, read in Poona, 1967); The Chitramaya Jagat (Marathi magazine), December 1959, Poona.]

(C. B. Khairmoday) V. G. HATALKAR

KANSHI RAM (PANDIT) (1883-1915)

Pandit Kanshi Ram, one of the founder members of Ghadar Party, was born in 1883 in village

Maroli Kalan (P. S. Morinda) in the Ambala district of the Panjab. His father, Pandit Ganga Ram, was a Brahmin of the Joshi sub-caste. Kanshi Ram had three brothers, Des Raj, Munshi Ram and Mathura Dass. He was married at the young age of 10. He had only one son named Piare Lal Joshi.

After passing the Matriculation examination from Patiala, Kanshi Ram learnt telegraphy and served in the District Office at Ambala at Rs. 30/- per month and later on at Delhi.

Kanshi Ram started his revolutionary work in 1903, at the young age of twenty, when he went to America. He stayed there for more than nine years. Although in America he worked as a contractor of labour in a timber factory, he was conspicuous throughout the revolutionary campaign in the West Coast. He was a member of the Indian Association in America. Later he started the Indian Independence League at Portland in association with P. S. Khankhoje, his fellow-lodger at Pullman. At the time of his arrest in India (1915) Kanshi Ram had in his possession papers and articles belonging to Khankhoje, which the latter had asked Kanshi Ram to take direct to India, as he was coming back through Europe.

Kanshi Ram was a disciple of the great revolutionary Sufi Amba Prasad. He was also immensely influenced by Lala Hardyal, who was responsible for giving a heroic trend to his mode of life. Similarly Ghadarites like Sohan Singh Bhakna, Kartar Singh Sarabha, Santokh Singh and G. D. Kumar were among his close associates. Kanshi Ram was also in correspondence with Madame Cama and sent her money through Thakur Dass to send over Ajit Singh to preach among the Sikh labourers.

The Ghadar party, with which Kanshi Ram was actively associated, owes much of its planning and initiative to him. On 31 March 1913, during the first meeting of the Ghadarites, Kanshi Ram came to attend it from St. John, Oregon. He was the leading donor and contributed regular sums to the Ghadar party. He not only worked as the leader of the propaganda section of the Ghadar party but was also its first treasurer. Bhai Sohan Singh Bhakna and G. D. Kumar were its President and Secretary.

The Ghadar party was formed in U.S.A. in April 1913, with the object of expelling the British from India by means of an armed revolution, and according to a phased plan. On the eve of the First World War, the Ghadar party decided to send some of the leading members back to India with a view to prepare the ground for a revolution. Kanshi Ram was present at the meeting held in the Sikh Gurdwara at Vancouver, on 27 December 1913. He read a poem there against Babu Singh and others who had helped the authorities.

As a part of the programme of the Ghadar Party, on the outbreak of the First World War, Kanshi Ram was selected and sent to India. He made Ludhiana the centre of his activity. An important part of the programme of the Ghadar party was to instigate disaffection in the Indian Army, for which purpose Kanshi Ram visited various Army Cantonments. Soon after his arrival in India, in October 1914, he spread the gospel of the Ghadar by delivering a lecture on 'Ghadar and the Curses of Slavery' to a gathering of the villagers who had come to receive him.

As a part of the plan to secure money for party purposes, it was decided by the Panjab revolutionaries to plunder the Moga Government Treasury on 25 November 1914. According to the scheduled programme, a party of 15 men including Kanshi Ram came to the 'Ekka' stand. Three 'tum-tums' were hired to take them to the Canal Bridge at Ferozepur. At Misriwala village, a Sub-Inspector of Police with a small police party tried to stop them but with little success. Ultimately, the police succeeded in foiling the attempt of the revolutionary group and capturing some of them. The Sub-Inspector and a Zaildar (Jawala Singh) were shot down by the revolutionaries, but Kanshi Ram and some others were arrested. They were tried and sentenced to death and confiscation of property. Kanshi Ram was asked by the Judge, 'Why don't you apologise and secure your release ?' 'I have done my duty and now you do yours,' was the reply of Kanshi Ram to the Judge. Kanshi Ram was hanged on 27 March 1915 and all his pro-

perty (worth Rupees forty thousand) was confiscated.

A few days after his execution, two cases, containing arms hidden in false bottoms arrived for him from a merchant of Japan. Kanshi Ram had left these arms in Japan with a merchant and had promised 1000 yens to him if the boxes arrived safely in India.

Although much details are not known about his social and religious outlook, it appears that Kanshi Ram was quite liberal-minded. Like other Ghadarites and revolutionaries he was opposed to the evils of caste, untouchability and superstition. Kanshi Ram set aside the Brahminical superiority and the religious convictions in which he was born and brought up. He knew no distinction between Hindus, Muslims and Sikhs, all of whom had worked hand in hand in the Ghadar movement. In his ideas of nationalism he was a firm believer in the Ghadar objectives and methods to oust the British from India, to achieve which he worked and died.

[G. S. Doel—The Role of the Ghadar Party in the National Movement, Delhi, 1969; Dharmavir—Lala Har Dayal and the revolutionary movements of his times, Delhi, 1970; C. R. Cleveland (Ed.)—The Ghadar Directory (Secret), Lahore, 1916; Manmath Nath Gupt—Bharatiya Krantikari Andolan ka Itihas (Hindi), Delhi, 1960; Pritam Singh Panchhi—Ghadar Party ka Itihas (Hindi), Delhi, 1961; Acharya Chatur Sen—Hamare Lal Din (Hindi), Delhi, 1949; Kali Charan Ghosh—The Roll of Honour, Calcutta, 1965; Desh Bhagat Yadgaran Committee, Jullundur (Compiled)—Ghadar Party da Itihas (in Panjabi).

(D. L. Datta) M. S. AHLUWALIA

KANTHARAJA KATAPADI SHETTY (1901-)

Kantharaja Katapadi Shetty was born in 1901, in Katapadi, Udupi Taluk (in the present Mysore State), in a leading agricultural family of the Bant or Nadava caste. As a young boy, he was turbulent. It was a job for his parents to control him. He first married in 1935; after his first wife's death, he married Netravathi in 1936.

He was educated in Venkataramana Elementary School, Katapadi. He discontinued his studies as his father wanted him to take to agriculture. But three years after he joined the Christian School, Udupi. His record was exemplary, standing first in all the High School examinations. In 1921 he left school and joined the Non-Cooperation Movement. Thereafter he continued his education in the Tilaka Vidyalaya at Udupi, and passed the Matriculation examination of the Gujarat Vidyapeeth in 1922. In 1923 he joined the Visva-Bharati at Santiniketan in Bengal, but soon returned home to look after his ailing father. While at Santiniketan, he studied Bengali, translated Tagore's 'Post Office' and 'Chitra' into Kannada, and published them in the *Navayuga*, a Kannada weekly at Mangalore.

He started his career as Headmaster, National Higher Elementary School. In 1925 he served as Sub-Editor of the *Navayuga*. He took over the Kanara Printing Works in 1944, and started two Kannada weeklies, the *Sarvodaya* and the *Rashtrajyothi*.

He attended the Belgaum Congress (1924) as Captain of the Volunteers of his district; participated in the Salt Satyagraha; attended the Faizpur Congress (1936); and when the Congress Socialist Party was started in Karnataka, he became its Secretary. In 1938 he became the General Secretary of the South Kanara District Congress Committee, and a member of the Karnataka Pradesh Congress Committee. He was active in organising Congress Committees in the district in the late thirties. In 1942 he participated in the Quit India Movement and suffered 18 months' rigorous imprisonment. After Independence he was elected to the District Board (1956) and to the Mysore Legislative Council (1957-59). He was appointed Chairman, State Coir Board (1959), and subsequently Vice-President, Central Coir Board. In 1960 he became President, South Kanara District Congress Committee. He was also a member of the Mysore Pradesh Congress Committee and of the A.I.C.C. In 1964 he was elected to the Mysore Legislative

Council and served as Deputy Chairman, becoming the Chairman of the Council in 1968.

Shetty has been a devoted public worker for more than four decades, and took part in all the social reform movements. He started the 'Krishaka Samgha' which agitated for land reforms in the district. He has written stories and dramas in Kannada. A cosmopolitan in outlook and a radical in views, he is now engaged in raising a National Memorial in Mangalore in the name of Deshabhakta Karnad Sadashiva Rao.

[G. S. Halappa—History of the Freedom Movement in Karnataka, Mysore, 1964; Information gathered from K. K. Shetty and his friends.]

H. V. SREENIVASAMURTHY

KAR, BISWANATH (1864-1934)

Biswanath Kar, a pioneer figure in Oriya journalism and Oriya literature, was born in 1864 at Mulabasanta in the Cuttack district (Orissa), in a lower middle-class Brahmin family. His parents were Narayan Kar and Baidehi Devi. They had four sons, Biswanath, Lokanath, Bholanath and Krushnachandra. Narayan Kar was a reputed Pandit. Following the tradition of the time, Biswanath married when he was a student in the high school, the name of his wife being Janaki Devi. Biswanath's education started in the village *Pathsala*. Later he was taught Sanskrit by Pandit Brajabandhu Kar. He passed the M.E. examination from the Kuanpal M.E. School. He then joined the Peary Mohan Academy, Cuttack, from where he passed the Entrance examination.

Biswanath was deeply influenced by Peary Mohan Acharya, Bhaktakavi Madhusudan Rao, Pandit Kapileswar Vidyabhusan, Pandit Mrutunjaya Rath and other stalwarts in Orissa at the time. Although for want of opportunities he could not proceed to higher studies, he fully made it up by extensive private reading and was well versed not only in Sanskrit and Oriya but also in English. He was particularly influenced by the Gita and the Epics. His association with the reformers of the time gave him a liberal outlook. He opposed caste distinction and particularly untouchability. He came under the influence of the Brahmo leaders of Bengal, Keshab Chandra Sen and Shivnath Shastri, and accepted the Brahmo faith.

Biswanath took a keen interest in the development of Oriya literature. He was also a pioneer in the development of Oriya journalism. In 1897 he started a literary magazine under the name *Utkal Sahitya*. He edited this journal for thirty seven years. Not being financially well-off he had to suffer great hardship in conducting the paper. In the first quarter of the 20th century the *Utkal Sahitya* was the principal forum of Orissa's culture. Biswanath through his paper created a number of good writers in Oriya and brought about a revolution in Oriya literature. Biswanath printed the volumes of the Dictionary of Oriya Language by Shri Gopal Praharaj in his press. It involved a great financial loss for him but he bore it cheerfully out of love for his mother tongue.

Biswanath was strongly nationalist in his political views, and through the columns of his paper he helped the growth of national consciousness in Orissa. He was also a forceful speaker in Oriya and he often used the public platform either to criticise the administration or to propagate social reform. He did not hold any important position in the nationalist organisation, confining his interest to journalism. Before becoming the Editor of the *Utkal Sahitya*, he had also served for some time as a teacher in the Cuttack Town School. Biswanath's contribution in the field of social service was also immense. He organised relief operations during floods and epidemics.

Biswanath lived a simple, unostentatious and dedicated life. His death in 1934 took away one of the makers of Modern Orissa.

[Chintamani Acharya—Biswanath Kar; Biswanath Kar—Autobiography; Amar Charit (published by New Students Store, Cuttack).]

(J. C. Rath) P. MUKHERJEE

KARANTH, KOTA RAMKRISHNA
(1894-)

Kota Ramkrishna Karanth, one of the leading nationalists of South Kanara, in Karnatak, in the thirties and forties, was born on 1 May 1894 at Kota in South Kanara. He graduated from the Central College at Bangalore and took his law degree from the Law College at Bombay. From 1919 to 1956, he practised as a lawyer at Mangalore. After the reorganisation of States and the formation of the new enlarged State of Mysore, he shifted to the High Court of Mysore at Bangalore, where he is now practising.

Soon after he began life as a lawyer, he came under the influence of Mahatma Gandhi. In pursuance of Gandhi's non-cooperation call he suspended practice at the Bar for a time. Later, he became an active Congressman in the District. From 1924 to 1937, he was a Councillor of the Mangalore Municipality and took special interest in town planning. In 1926 he was elected to the Madras Legislative Council on the ticket of the Swarajya Party of the Congress. In 1937 he was again elected to the Madras Legislature and was appointed a Parliamentary Secretary in the Ministry of C. Rajagopalachari. He took part in the individual satyagraha movement of 1940 and was convicted. He was again arrested during the 'Quit India' Movement, and held under detention from August 1942 till the end of 1944. In 1946 he was again elected to the Madras Legislative Assembly as a Congressman and was appointed Minister for Revenue in the Ministry of T. Prakasam. As a Minister, he was responsible for preparing the scheme for the abolition of the Zamindari system in the State of Madras which was enacted into law after Independence. He was also responsible for the enactment of the Preservation of the Forests Act of Malabar and South Kanara and the Malabar Irrigation Act.

In 1951, he toured on his own the U.K. and some of the countries of Europe for about 3 months and published a book in Kannada on his travel experiences.

Towards the end of 1951, he resigned from the Congress and became an active member in the K.M.P. Party. Later he was one of the founder-members of the Praja Socialist Party, and was its Deputy Chairman for a number of years.

He married Rama Bai, in 1915, and has five sons and five daughters.

[G. S. Halappa—History of the Freedom Movement in Karnataka, Mysore, 1964; Personal knowledge of the Contributor.]

G. S. DIKSHIT

KARANDIKAR, JANARDAN SAKHARAM
(1875-1959)

Janardan Sakharam Karandikar was born at Kundagol (Maharashtra) on 15 February 1875 in a middle-class Brahmin family. His father's name was Sakharampant Karandikar. Janardan had five brothers. His wife's name was Gopikabai. They had two sons, Anant and Shridhar. After the death of his wife in 1907 he did not marry again.

Karandikar passed his B. A. from the Fergusson College, Poona, in 1897 and worked as Headmaster of the Mudhol High School. He passed LL.B. in 1903 and practised for a year in the Bijapur Court. He worked as a teacher in the Victoria High School at Dharwar till 1906. Being drawn by the National Education Movement, he joined the Samartha Vidyalaya at Kolhapur. This national school was transferred to Talegaon near Poona in 1907. Karandikar worked in it as a teacher till it was banned by the Government in 1910. It was revived by Government permission towards the end of the year and Karandikar again worked as a teacher till 1912, when he joined the editorial staff of the *Kesari* of Lokamanya Tilak. He continued on the staff till his death. He was sentenced to three months' rigorous imprisonment for taking part in the satyagraha of peasants in Mulshi against compulsory acquisition of their lands in 1922. He became the Chief Editor of the *Kesari* in 1930. In 1932 he was sentenced to two years' rigorous imprisonment in the Civil

Disobedience Movement. He re-joined as Chief Editor in 1933 and remained in that position till 1946.

In 1937 he became a Trustee of the *Kesari* Trust and continued in that position till his death. He was a keen student of economics and international politics. He took an active part in the Tilak National University founded in 1920 and was its Vice-Chancellor for some years. He was a keen student of Astronomy, Astrology, the Mahabharata, the Gita and Maratha history. He was President of the Poona Journalists' Association in 1940. He took part in several national and cultural associations like the Sarvajanik Sabha, Ganesh Festival Mandal, Marathi Library and Historical Research Society and Conferences of Astrologers.

He wrote an essay on the date of the commencement of the Mahabharata war. This date became well-known afterwards as 'Gita-Jayanti'. He was President of the Gita Dharma Mandal of Poona which popularised the Gita-Jayanti day. He was a Tilakite to the core and perhaps more orthodox than Tilak. After 1936 the Hindu Mahasabha movement came into prominence and Karandikar, like other Tilakites, supported it by writings and speeches. He was opposed to Gandhiji's programme of non-cooperation and his pro-Muslim policies.

His writings have been published in two volumes. Among his major works may be mentioned: Marathi Translation of 'Kautilya's Artha-Shastra', 'Famous Wars in World History' (a Marathi translation from English), 'Gita Tatva-Manjari', 'Hindutvavada', 'Life of Samartha Ramdas', 'Mahabharata Katha', 'Chitpavan Samaja Chitra', and 'Bharatiya Yuddha Kalnirnaya'.

He died after a short illness on 14 March 1959.

[Karandikar Kula-Vrittanta; G. V. Ketkar—Kesariche Ekanishtha Tapasvi Sampadak (an article in the Sahyadri, February 1950); Y. G. Nitsure—J. S. Karandikar (an article in the Sahyadri, February 1957); M. S. Dixit—Sahittyikanchya Sahavasanta; The Kesari, 17 February 1950; The Sahitya Sahakar, April 1958; Personal knowledge of the Contributor.]

(Saroj A. Deshpande) G. V. KETKAR

KARANDIKAR, RAGHUNATH PANDURANG (1857-1935)

Raghunath, son of Govindbhatt Anantbhatt Khadilkar, was born at Pandharpur, a well known place of pilgrimage in Maharashtra, on 21 August 1857 in a middle-class Chitpavan Brahmin family. He was adopted by one of his sisters, Satyabhamabai, who was married to one Pandurang Raghunath Karandikar, a leading pleader of Satara. In 1869 he married Janakibai who belonged to the Gogate family of Pandharpur.

Raghunath was brought up in the well-to-do and educated family of his adopted parents. He was educated at Satara. He did his Matriculation in 1875 and passed the Pleader's examination in 1880.

He had imbibed the Advaita Philosophy of the Adya Shankaracharya and also the teachings of the Bhagavat-Gita. He was a devotee of the famous saint of Akkalakot. During his formative years Raghunath was deeply influenced by the writings of Justice Ranade and the socio-economic reforms of Namdar Gokhale. But what impressed him most was Lokamanya Tilak's patriotism, integrity and activism. Eventually this made him his devout follower.

He went to England in 1908 to plead Tilak's case in the Privy Council. He visited England again in 1918 to plead Tilak's case (the Chirol Case). In 1930, he attended the Round Table Conference in London.

He was an orthodox Brahmin, and on his return from visits abroad he underwent the expiation ordeal to purge himself of the pollution caused by ocean-crossing. But despite this religious orthodoxy Raghunathrao had a liberal social outlook. He encouraged female education by giving a portion of his house for a girls' school. He favoured widow-marriage and sincerely believed that untouchability must go.

He was a prominent figure at the Bar, and as such was associated with many public bodies of the day. He was widely travelled and had contacts with eminent national leaders. Barring a few years of his early life he did not serve the British Government.

Raghunathrao advocated Western education. He appreciated the honesty of the British in private life and admired their Parliamentary form of Government. Nevertheless he was convinced that their rule drained away India's wealth and therefore must go. Being a constitutionalist, he believed that complete independence could be achieved through Dominion Status.

He was a member of the Indian National Congress from its inception and was on the All India Congress Committee. He was President of the Provincial Congress Committee twice, in 1918 and in 1925. He was a member of the Legislative Council of Bombay (1911) and of the Legislative Assembly in Delhi (1925). For some time he was a member of the Liberal Federation.

[R. P. Karandikar—Letters from England, Satara, 1935; —Kedarkhanda Yatra Varnana; Diaries of R. P. Karandikar (Published by V. R. Karandikar), in Marathi, Satara, 1962; Personal interview of the Research Fellow with V. R. Karandikar, son of R. P. Karandikar.]

(Saroj A. Deshpande) B. K. Apte

KARMARKAR, DATTATRAYA PARASHURAM (1902-)

Dattatraya Parashuram Karmarkar was born on 20 July 1902 in Mantur village in Dharwar district (then in the Bombay Presidency). He was a scholarship-holder throughout his educational career. He stood first from Dharwar district in the Matriculation examination. He joined the Karnatak College, Dharwar, and stood first from the College in the Inter Arts examination. He did his B.A. at the Deccan College, Poona, and stood first class first and became a 'Dakshina Fellow'. He passed his M.A. in the first class, taking Sanskrit and Pali as his subjects. In the meanwhile, he submitted a thesis on the 'History of the Chalukyas from Epigraphic Records' and got the Bhagavanlal Indraji gold medal and a cash prize of Rs. 400/- from the Bombay University. Later, he continued his studies at the Law College, Poona, and received his LL.B. degree from the Bombay University.

He started his career as a lawyer at Dharwar. Along with his profession, he started his public and literary life. He became the organiser of the Karnatak Historical Research Society and edited its journal. He worked as a member of the management of the Kannada Research Board which developed later into the Kannada Research Institute. He was a founder-member of the Law College, Belgaum, and an active worker in the Karnatak Education Board, Dharwar. In 1941 he became a member of the Indian Historical Records Commission.

His contributions in the field of history are worth mentioning. He edited the Six-Centenary Vijayanagar Commemoration Volume and wrote 'The History of the Indian Congress' and 'Introduction to the Indian Constitution'. His book on Lokmanya Tilak has been highly praised by scholars and historians as an original work.

At the early age of 17, he was one among the four students who boycotted the 'Peace Celebrations' in 1919 at the Karnatak College, Dharwar. In the year 1931, he organised the 'No Tax Campaign' in Ankola taluka of North Kanara district and was popularly known as 'Sardar Patel of Ankola'. He became the President of the Karnatak Pradesh Congress Committee in 1940 and later played a significant role in the 'Quit India movement' of 1942.

In all, he has gone abroad thirteen times on different important assignments. Specially noteworthy are his leading the Indian Delegation to the G.A.T.T. Conference held at Geneva in 1953, and representing India in the General Assembly of the U.N.O. in 1949 and 1966.

He served the Government of India as Deputy Minister for Commerce and Industries in 1952-56, as Minister for Trade in 1956-57, and as

Minister of Health in 1957-62. He was a member of the Rajya Sabha from 1962 to 1968. Now he is working as an Honorary Director of the Institute of Economic Research, Dharwar. He has three sons and two daughters.

[G. S. Halappa—History of the Freedom Movement in Karnataka; D. P. Karmarkar's own publications; Personal knowledge of the Contributor.]

G. S. DIKSHIT

KARNAD, SADASIVA RAO (1881-1937)

Sadasiva Rao Karnad was born at Mangalore on the Chaitri Kannada New Year day of 1881 as the only son of Radhabai and Ramachandra Rao Karnad. His father was a prosperous lawyer. He was born with a silver spoon in his mouth and there were few pleasures beyond his reach. He married Shanthabai, a girl of a highly respectable family. They had three daughters and one son.

Sadasiva's father Ramachandra Rao was a leading member of the Mangalore Bar and was very much respected for his nobility of character and independent views. Sadasiva's mother Radhabai had earned a reputation for kindness and charity. Sadasiva Rao inherited all the virtues of his parents.

After completing his school education at Mangalore, he became a graduate from the Presidency College, Madras. He went to Bombay to study law and became a lawyer in 1906.

Soon after he started practising law at Mangalore, he built up a good practice. He founded the premier women's organisation in South Kanara—the 'Mahila Sabha'. He and his wife started classes where women were taught sewing, basket-making and other useful work. During the freedom movement, he started a Rastriya Shala—'Tilak Vidyalaya'—where children were taught Hindi and imparted training in spinning, weaving and other handicrafts.

During the Satyagraha movement initiated by Mahatma Gandhi in 1919, Sadasiva Rao was the first in Karnataka to sign the Satyagraha pledge. He threw himself heart and soul into the non-coöperation movement started in 1920. By his personality, integrity and ability, he was able to put the Congress in South Kanara on a strong and stable footing. He spent money to train and maintain workers and thus built up a cadre of trained and dedicated workers. For several years he was the President of the South Kanara District Congress Committee, Vice-President of the Karnataka Provincial Congress Committee and later President of the Karnataka Provincial Committee, for more than one term, from 1931 to 1934. He was also a valued member of the All India Congress Committee and was in close touch with Gandhiji, who held him in great esteem.

He participated in the Salt Satyagraha and offered himself for Individual Satyagraha and was arrested. Sadasiva Rao attended the Faizpur session of the Congress, and on his way back he fell ill in Bombay and died on 9 January 1937.

In religion Sadasiva Rao's attitude was like that of many other educated men of his generation. He did not cut himself off from the orthodox circles but his heart was with the reformed section. By patient persuasion, he made widows break through the barriers of custom and join the classes and become instructors, teachers and nurses. He was sympathetic to the down-trodden and worked for the uplift of the depressed classes. He was devoted to the cause of the Harijans till the last day of his life. He championed the cause of social amelioration, worked for the advancement of women and the cause of education. He was the President of the Kanara Saraswat Association in 1924-25. His role in all team work was that of a peace-maker.

His personal life was one of simplicity and charm. He was a quiet person and always wore the national dress. A few years after his death when Mahatma Gandhi was in Mangalore, he went to see Sadasiva Rao's mother and said: "Sadasiva Rao's life was as precious as pure gold. Blessed is the mother and blessed the country that bore such a noble son." The venue of the sixty-fifth session of the Indian National Congress at Bangalore was named after him. Even today

the posh locality in Bangalore is called Sadasivanagar after him.

[G. S. Halappa—History of the Freedom Movement in Karnatâka; Shivarama Karanth —Karnad Sadasiva Rao; Both All India Congress Session Souvenir, Bangalore, 1960; Life and Work of Deshvakta Sadasiva Rao (in Kannada), Mangalore, 1960; Information supplied by close associates of Sadasiva Rao.]

K. VEERATHAPPA

KARTAR SINGH (GIANI) (1901-)

Giani Kartar Singh was born in a Jat Sikh agriculturist family in Chak No. 40, Lyallpur district, now in West Pakistan. His mother was Shrimati Jio and father was Sardar Bhagat Singh. In keeping with the old custom, Kartar Singh married at an early age. His wife was Harnam Kaur, daughter of Jagat Singh of Lyallpur district.

Kartar Singh had his schooling under the care of a Granthi, who taught him Gurmukhi and encouraged him to read the Sikh holy book 'Guru Granth Sahib'. Later, he joined the Khalsa High School at Chak No. 41 and matriculated in 1927. Although he joined the Khalsa College, Amritsar, luck did not favour him; for he had an attack of small-pox which compelled him to give up his college education. He felt highly inspired by reading historical accounts of Sikh heroic deeds and particularly by the life of Guru Gobind Singh which turned him into a missionary for the cause of Sikhism. His reading of the 'Tarikh-e-Hind' and 'Gita-ke-Raz' by Bhai Parmanand moulded his political thinking.

As a young Sikh enthusiast, he came under the influence of Master Tara Singh and Sunder Singh, whose political ideas he avidly imbibed. Soon, he started his public career as a reformist Sikh worker and worked in close contact with Bawa Harkishan Singh, Professor Niranjan Singh, Sardar Man Singh and Puran Singh. His thorough study of Sikh history and his close association with Sikh leaders who were communalists gave him a strongly communalist and revivalist colour. Naturally drawn to the Singh Sabha Movement, he worked as a devoted worker, particularly as a leader of 'Vihar Sudhar' in the Lyallpur district for the uplift of the backward classes. Soon, he started working as a staunch advocate of Sikhism, behaving as an orthodox and working with earnestness for the spread of Sikhism even through conversion.

He made a good contribution towards social advancement of the Sikhs by opening educational institutions for them, for which he succeeded in getting financial support even from non-Sikhs (e.g. Birla Brothers).

He was given the unique honour to preside over that august body of the community, the Akali Dal, for two years and he functioned as a General Secretary of the Shiromani Akali Dal for many years. He was also a member of the Shiromani Gurudwara Prabandhak Committee.

He was also active in the political life of Punjab and kept himself in the limelight by addressing public meetings from the platforms of the Congress and the Akali Dal.

He played a leading role in the Simon Commission boycott movement and later fought against the imposition of the Communal Award. He also took an active part in various Kisan movements for the reduction of the land revenue.

He actively participated in the non-cooperation movement. He was also an active participant in the 'Guruka-Bagh *morcha*' and played a distinguished role in the agitation against the Maharaja of Nabha State. He led the *jatha* of forty-one Sikhs from Canada in spite of a ban on the procession. He was arrested and jailed for six months.

He was elected as a member of the Punjab Legislative Assembly in 1937. His election as a member of the Legislative Assembly raised him still higher in the estimation of the Sikh masses.

Later, due to his communalist approach, he came in clash with the Congress leaders and left the Congress in 1941. Nevertheless, his popularity amongst the masses and his strong advocacy of the Sikh cause continued to give him a front-ranking position in the public life of Punjab.

Before leaving the Congress, Giani Kartar Singh had the honour to get elected as a member of the AICC and a member of the Provincial Congress Committee.

In his interview with the Cabinet Mission, Giani Kartar Singh took up a shockingly communalist stand by putting forth his demand for the formation of a separate and sovereign Sikh State, in case India was partitioned into Pakistan and Bharat. He even made a common cause with the leaders of the Muslim League to press his demand for the formation of an independent Sikh State.

He is still active in the Akali politics and is a member of several Akali organisations in Punjab.

[Khushwant Singh—The Sikhs, London, 1953; Arunam and Sheel—Personalities, Northern India Volume (1951-52), New Delhi; V. P. Menon—The Transfer of Power in India, Calcutta, 1957; The Tribune (Lahore), 14 March 1940; Personal interview of the Research Fellow with Giani Kartar Singh.]

(D. L. Datta) PRITHVI SINGH

KARTAR SINGH SARABHA
—See under Sarabha, Kartar Singh

KARVE, DHONDO KESHAV (MAHARSHI) (1858-1962)

Maharshi Dhondo Keshav (*alias* Annasaheb) Karve was born on 18 April 1858 at Sherwali village in Khed taluka of Ratnagiri district, Maharashtra, in a lower middle-class Chitpavan Brahmin family. His father, Keshav Bapunna Karve, was Manager of the Estate of Barve of Koregaon in Ratnagiri district on a meagre salary. Annasaheb was married twice. After the death of his first wife, Radhabai, in 1891, he married a widow, Godubai, in 1893.

Annasaheb had his primary education at Murud, first in a Shenvi school and then in a Government school. In those days, if a person wanted to become a teacher in a primary school, he had to pass the Sixth Standard (Marathi) examination. Annasaheb passed this examination at the late age of 18 because of lack of facilities. Simultaneously, he received the traditional Indian education. For two or three years he could not do anything. Then he came to Bombay and joined the Robert Money School. He passed his Matriculation at the age of 23. He passed his Previous from the Wilson College and his B.A. from the Elphinstone College (1884); he stood first at the First B.A. in Mathematics. He taught that subject for one year in the Elphinstone High School. He also studied for the M.A. examination with Physics and Chemistry but not so much with the intent of passing it; he naturally failed (1887).

From 1888 to 1891 he taught Mathematics in the Cathedral Girls' High School, the Alexandra Girls' School and the Maratha High School, Bombay. He joined the Fergusson College, Poona, as Professor of Mathematics in November 1891. In April 1892 he was elected a Life Member of the Deccan Education Society. He also taught Mathematics in the New English School and for one year he was Superintendent of the Navin Marathi Shala, Poona, all the three institutions being run by the same Society. He retired from the Society at the end of 1914.

Pandit Vishnushastri and Pandit Iswar Chandra Vidyasagar inspired Annasaheb to work for the uplift of the widows, while the work of Pandita Ramabai actuated him to spend his life for the cause of female education. He was also influenced by the writings of Herbert Spencer.

After his retirement from the Deccan Education Society, Annasaheb decided to devote his entire life for the uplift of the widows and the promotion of female education. In 1893 he had already founded the 'Vidhava Vivahottejak Mandali' (Society for the Promotion of Widow-marriages) which helped the needy children of widows and looked after their education. In 1895 the name of the institution was changed to 'Vidhava Vivaha Pratibandh Nivarak Mandali' (Society for the Removal of Obstacles to Widow-marriages). In 1898 he started the 'Mahilashram' (Widows' Home) in Poona; in 1900 the Home was shifted to Hingne where it is still

working with full vigour. He started the 'Mahila Vidyalaya' in 1907 and in the following year the 'Nishkam Karma Math', a self-sacrificing institution to train workers for the Widows' Home and the Mahila Vidyalaya. In 1916 he founded the Indian Women's University, in 1917 a Training College for Primary School Teachers and in 1918 the Kanya Shala. In 1936 he started the Maharashtra Village Primary Education Society with the object of opening schools to teach the 'three Rs' in the villages which had no schools run by the District Local Boards; it was proposed to make special efforts to keep up the reading habits of the adults. In 1944 Annasaheb founded the 'Samata Sangh' (Association for the Promotion of Human Equality).

In March 1929 Annasaheb left for England. He attended the Primary Teachers' Conference at Malvern and spoke on 'Education of Women in India' at a meeting of the East India Association at Caxton Hall, London. From 25 July to 4 August 1929, he attended an educational conference in Geneva and spoke on 'The Indian Experiment in Higher Education for Women'. From 8 to 21 August he attended the international meeting of educationists arranged by the New Education Fellowship in Elsinor.

During his tour of America, Annasaheb delivered lectures at many places on women's education and social reforms in India. He also visited the Women's University in Tokyo. During this round the world tour, he collected Rs. 27,000 for his Women's University. He returned to India in April 1930.

In December 1930, Annasaheb left for Africa. He visited Mombasa, Kenya, Uganda, Tanganayika, Zanzibar, Portuguese East Africa and South Africa. During the tour he collected Rs. 34,000. He returned to India in March 1932.

Annasaheb stood for the abolition of caste and untouchability. He spent his life in working for the cause of widow-marriage and raising the status of women by providing educational facilities for them.

He had a broad outlook on religion. He had faith in the Supreme Being pervading the Universe. He was in favour of National Education. In his opinion, women should have the type of education useful to them in their lives. He felt that freedom alone was not enough; there should be social equality and a casteless society.

Annasaheb was awarded the D.Litt. by the Benares University (1942), Poona University (1951), and S.N.D.T. Women's University (1954), and LL.D. by the Bombay University (1957). The President of India conferred on him the titles of Padma Vibhushana (1955) and Bharat Ratna (1958). On 18 April 1928, his seventy-first birthday, the Poona Municipality named the road leading to Yerandavne as 'Karve Road'.

From 1885 he gave 5% of his earnings to the 'Maratha Five Per Cent Fund' to promote the cause of education, and in 1888 he started the 'Murud Fund' for the development of Murud, his home town. He donated Rs. 500 to the 'Murud Fund' for a scholarship to be named after his first wife.

In July 1947 Annasaheb started the *Manavisamata*, a monthly bulletin, to popularize the object of the 'Samata Sangh'. Among his important publications are: 'Atmavritta' (Poona, 1928) and 'Looking Back' (Poona, 1936).

Annasaheb was a great social worker and an educationist. He led a quiet, ascetic life.

His eldest son Raghunath was a Professor of Mathematics and a pioneer in sex education in India. His second son Dr. Dinkar was a Professor of Chemistry and is an eminent educationist. His daughter-in-law Dr. Irawati was a leading sociologist of India.

[D. K. Karve—History of the Origin and Growth of the Hindu Widow's Home and Cognate Institutions, Poona, 1915; —Atmavritta, Poona, 1928; —Looking Back, Poona, 1936; Prof. D. K. Karve : A Sketch of His Life and Life Work (G. A. Natesan & Co.), Madras, 1918; B. G. Dabholkar—Paropkar, Poona, 1921; Prof. D. K. Karve urfa Annasaheb Karve Yanche Ajatagayatache Charitra va Karya (Anathbalikashram), Poona, 1938; H. Yoganarsinham —Sinhavalokan Atmakatha, Bangalore, 1944; G. L. Chandavarkar—Maharshi Karve, Bombay, 1958; Dr. D. K. Karve Centenary Celebra-

tions, Bombay, 1958; Y. G. Nitsure—Bhagyawan Shatayushi, Poona, 1958; Maharshi Karve : His 105 Years, Poona, 1963; Ingraji Shiknyachi Sandhi (in Adhunik Marathi Gadya, edited by R. B. Joshi); Karve D. K. (in the New Brahmans, selected and translated by D. D. Karve).]

(S. D. Gaekwad) V. G. HATALKAR

KASINADHUNI NAGESWARA RAO

—See under Nageswara Rao, Kaseenadhuni

KASINATH RAO VAIDYA (1890-1959)

Kasinath Rao Vaidya was born on 9 March 1890 at Aurangabad in the former Princely State of Hyderabad. He had his early education in the place of his birth. He took his M.A. and LL.B. degrees from the Bombay University in 1915 and 1917 respectively.

Vaidya had rendered signal service in the social and political spheres. His activities had been mostly centred round Hyderabad. He was closely associated with the Arya Samaj in Hyderabad. While he was practising as an advocate he developed a keen interest in social service activities. He became the Secretary of the Hyderabad Social Service League and was awarded a silver medal for his valuable services during the 'flu epidemic in 1918. He was the General Secretary of the Hyderabad Social Conference and Hyderabad Reforms Association. He rendered considerable service to the Harijans by securing civic amenities for their colonies, while he acted as President of the Hyderabad branch of the All India Harijan Sevak Sangh in 1950. The various positions he had held in the social and cultural fields include those of the General Secretary, Maharashtra Dharma Conference and Vidarbha Sahitya Parishad, and Secretary, Anath Vidyarthi Griha, Hyderabad.

The period of his greatest contribution to politics was from 1937 to 1947. In 1937, he was elected to the Hyderabad Legislative Council. He was one of the founders of the Hyderabad State Congress in 1938. In September 1939, the Government issued an order banning the State Congress. Vaidya worked hard, along with M. Hanumantha Rao and M. Narasimha Rao, for lifting the ban. The Government wanted that the name 'State' should be substituted by 'National'. He carried on lengthy correspondence with the Government on the issue, though without much avail. Under the inspiration of Mahatma Gandhi, he launched a Civil Disobedience Movement, and courted imprisonment. In 1942 he took part in the Quit India Movement and resigned his membership of the State Defence Committee.

Vaidya worked towards the promotion of Hindu-Muslim unity. Presiding over the third session of the Maharashtra Parishad in May 1941, he pointed out : "An attempt to make invidious distinctions between the two communities is suicidal to the interests of the State. To say that Hyderabad is a Muslim Kingdom is an attempt to alienate the sympathies of the Hindus from the State. We consider that this State is of both the Muslims and the Hindus."

Kasinath Rao Vaidya was modern in outlook: his conduct of the national movement had been constitutional and non-violent. A leader of Telengana, he had made immense contributions to the Andhra Renaissance.

[N. Ramesan (Ed.)—The Freedom Struggle in Hyderabad, Vol. IV; Our Legislators (issued by the Department of Information and Public Relations, Hyderabad), 1953; Mana Sasana Vartalu (in Telugu, issued by the Department of Information and Public Relations, Hyderabad), 1954.]

(R. Nageswara Rao) S. GOPALAKRISHNAN

KASTURI RANGA IYENGAR

—See under Iyengar, S. Kasturi Ranga

KASTURI SRINIVASAN

—See under Iyengar, Kasturi Srinivasan

KASU BRAHMANANDA REDDI

—See under Brahmananda Reddi, Kasu

KATJU, KAILASH NATH (DR.)
(1887-1968)

Kailash Nath Katju's father Pandit Tribhuwan Nath belonged to a middle-class Kashmiri Brahmin family settled in Jaora, a petty State in Malwa. It was here that Kailash Nath was born on 17 June 1887 and brought up till March 1900, when he was sent away to Lahore to be educated under the fostering care of his maternal grand parents. He matriculated from the Punjab University in 1901 and took his B.A. degree from the Foreman College, Lahore, in 1905. It was during his College days that he developed a taste for Mathematics and History.

As a boy his ambition was to take to medicine, but the example of Dr. Gooroodas Banerjee, with whom he came into contact by accident, changed his mind altogether and he wanted to be an equally eminent lawyer and jurist. He came to Allahabad where he received paternal affection from Tej Bahadur Sapru who took a keen interest in his academic progress. He joined the Muir Central College in 1905, and in the following year passed the High Court Vakil examination. He topped the list of successful candidates, in recognition for which he was awarded the Lumsdon Gold Medal. In 1907 he passed the LL.B. examination, and in 1908 he took his M.A. degree in History. In 1913 he passed the LL.M. examination and six years later, in 1919, he took the coveted degree of LL.D.

He was married at the age of 18, while he was a student of Law. He had a number of children. His eldest son, S. N. Katju, is a Judge of the Allahabad High Court. Another son is a lawyer and a third is a teacher.

He started his career in the legal profession at Kanpur in 1908. Six years later, in March 1914, he shifted to Allahabad. At Kanpur his patrons were Pandit Prithvi Nath and Babu Anand Swarup, the two stalwarts of the district Bar. At Allahabad he had to wade his way among legal luminaries like Pandit Moti Lal Nehru, Durga Charan Banerjee, Satish Chandra Banerjee and others. He and Pearey Lal Banerjee were perhaps of the same age and they faced each other in numerous cases. Banerjee impressed the Bench with his eloquence, whereas Katju was known for his directness and brevity. His greatest asset was his speed and he enjoyed the unique reputation of being the greatest winner of cases.

Dr. Katju was interested in education. He was a member of the various bodies of the University of Allahabad. As the Chief Minister of Madhya Pradesh, he was the Chancellor of the Saugar University. He had a genuine regard for the welfare of the student community, and till the end of his life he took delight in maintaining contact with them.

As a legal luminary he had little bias for politics in his early days, although he acted as the principal Defence Counsel in the Meerut Conspiracy Case in 1933. But in 1937 he changed his mind. He actively joined politics and accepted the portfolio of Law and Justice in the Pant Ministry in U.P. After the outbreak of the Second World War, he courted imprisonment as a passive resister. Thereafter he was subjected to Preventive Detention. He was released in 1943 and he rejoined his legal profession. Four years later, when the country had achieved its independence, he once more joined the Pant Cabinet. Subsequently he became the Governor of Orissa and then of West Bengal. From West Bengal where he enjoyed much popularity he went to New Delhi as Minister of Home, Law and State Affairs. After quitting the Home Ministry, he took over the Defence portfolio. Then he was called to solve the tangled skein of politics in Madhya Pradesh consequent upon the death of Pandit Ravi Shankar Shukla. Here he was saddled with the responsibility of the Chief Minister's post for some time. After his retirement from this post, he returned to Allahabad to pass his life in peace. Death claimed him in February 1968.

Dr. Katju was a man of broad outlook, but rigid principles. He had a great fascination for ancient Indian culture, and was a staunch protagonist of Sanskrit which he desired to become the *lingua franca* of the country. He had deep sympathy for the weak and the downtrodden. One of his diversions was to visit the local Harijan Ashram at Allahabad. He used to have long talks with its founder, Munshi Ishwar Saran, and his

successor, Shankar Saran. It was at his suggestion that the name of Harijan Ashram was changed to Ishwar Saran Ashram. At his instance and with his active support a Higher Secondary School was established and today it bears his name. For some time he was the Chairman of the Allahabad Municipal Board.

Dr. Katju undoubteldy was one of the leaders of the Allahabad Bar. His deep scholarship and legal acumen fitted him for that noble and coveted role. But his unostentatiousness and simplicity of life endeared him to the common man. Though affectionate and generous to his sons, daughters, nephews and other members of his family, he was absolutely free from nepotism. Lavish in entertaining others, his own life was one of continuous austerity. He hated intrigue and political 'bossism', and rose to singular heights by dint of his intelligence and hard work.

[K. N. Katju—The Days I Remember; Manmath Nath Gupt—Bharatvarsh Ki Vibhutiyan; Constituent Assembly Debates; N. N. Mitra (Ed.)—The Indian Annual Register, 1927, 1937-39; The Harijan, April 1942.]

(L. Dewani) B. P. SAKSENA

KAUR, AMRIT (RAJKUMARI)

—See under Amrit Kaur (Rajkumari)

KAURAMAL C. KHILNANI (DIWAN)

(1844-1916)

One of the leading personalities in 19th century Sind, Rao Bahadur Diwan Kauramal C. Khilnani, was born in 1844 at Bhiria, a small village in Central Sind. He was born in a poor Hindu family as the youngest among the four sons of Bhai Chandanmal Lilaram Khilnani. Young Kauramal was found to be so intelligent that his father, in spite of his poor means, decided to give him proper education. Since there was no school at Bhiria at the time, Kauramal was placed under a private Muslim tutor, who taught him Persian. His intelligence attracted the attention of the Educational Inspector in Sind when he visited Bhiria in 1855, and Kauramal was selected for admission to the Normal High School at Karachi with a Government stipend. Kauramal was intelligent and studious and impressed his teachers greatly. But because of financial hardship and ill-health he failed in the Matriculation examination of the Bombay University in 1862. It was a great disappointment to Kauramal but it did not stand in the way of his rise in later career. His sterling character, intellectual abilities and organising powers took him to very high positions in the administration and public life of Sind.

Kauramal married at the age of twenty-three or twenty-four, a rather late age at the time. On the death of his first wife, sixteen years after his marriage, Kauramal married again in 1885. The name of the second wife was Moolandbai. Kauramal had six sons and six daughters.

Although his formal education stopped with the Matriculation examination, Kauramal pursued his private study with great diligence. He was a voracious reader with a wide range of interest including Religion, Philosophy, Literature, History, Economics, Mathematics and Science. His depth of learning was really impressive, as evident not only in his numerous publications but also in the public speeches he made on various occasions. He was particularly influenced by Hindu religious and philosophical books, the Gita, the Epics, etc. But he was not an orthodox in religious beliefs and practices. He was impressed by the ideas of the Brahmo Samaj and was associated with the reformist movement in Sind.

After his failure in the Matriculation examination, Kauramal started his career as a clerk in the office of the Assistant Commissioner in Sind. From that humble job he rose with amazing quickness to the highest positions then open to Indians. While serving as a clerk Kauramal devoted his spare time at home to literary work. Conscious of the lack of suitable text books in Sindhi language, Kauramal, even at the young age of nineteen, translated Euclid's Geometry into Sindhi language which was recognised as so excellent that it was approved as a text book for

Secondary Schools in Sind. Shortly afterwards he was transferred from the Revenue Department to the Education Department and posted as the Headmaster of the newly started Anglo-Vernacular School at Shikarpur. He distinguished himself as an inspiring teacher and an able organiser. In recognition of his merit he was appointed Headmaster of the newly started Normal School at Sukkur. He conducted the School almost on the model of the old Gurukula system. In the midst of his busy life he found time to learn several languages including Sanskrit, Bengali and Hindi. He also started a campaign for popularising women's education against the opposition of the orthodox section. On the subject of women's education he wrote a brochure, 'Pako Pahu' (Firm Resolve), which was found so instructive that the Education Department got it printed and prescribed it as a text book in High Schools. Kauramal also wrote improved text books in Persian and Sindhi languages, which were also prescribed for High Schools. In 1868 Kauramal was promoted as Headmaster of the Higher Normal School at Hyderabad (Sind). It was Hyderabad which became Kauramal's centre of activities for the major part of his life. In addition to the post of Headmaster Kauramal was also appointed as the Oriental Translator to the Government.

Kauramal's achievements in the Education Department attracted the attention of the Government and in 1878 he was appointed as the Assistant Collector of Hyderabad, a highly covetable post for Indians at the time. Kauramal made his mark in the new post and passed the Lower and Higher Revenue examinations and also the Judicial examination. He was then appointed as a Deputy Collector and First Class Magistrate. Thereafter Kauramal had rapid promotions in the Revenue and Judicial Department, rising to the post of Manager of the Encumbered Estates in Hyderabad district.

Kauramal, however, yearned to go back to the Education Department and resume his constructive and nation-building work. So at his request he was appointed Principal of the newly started Teachers' Training College at Hyderabad, which financially meant a great sacrifice for him. In this post Kauramal became the Adviser to the Government in planning effective reform measures, including improvement of text books, method of teaching, discipline, etc. He served as Principal for fourteen years, retiring in 1899. During this period he took an active part in all the educational, literary, cultural, social and religious activities of the city as also in the city's civic affairs. He was persuaded to serve as Commissioner of Hyderabad Municipality in an honorary capacity, which he did for several years. He did much to improve the civic amenities, specially in matters of health and hygiene.

Kauramal also took an active part in all the reform activities in Sind and was closely associated with other well-known figures of the time, Dayaram Gidumal, Sadhu Navalrai, Sadhu Vaswani and others. Besides his prominent role in the Brahmo Samaj movement in Sind, he was also a dedicated soul in the cause of social service. During the plague epidemic in Hyderabad city in 1897 he rendered a great service in relief operations. He also wrote a book, 'Maha Mari', giving a vivid description of the ravages of the epidemic.

Kauramal retired from Government Service in 1899 and returned to his native village Bhiria. During the next seventeen years of his life he did much to effect improvements in his village. He built a number of schools in his own village and in the neighbouring villages. He also campaigned against the prevalent social evils and sought to introduce reforms. During this period he also busied himself in literary work and wrote as many as thirty-five books on a variety of subjects including translations from Rabindranath Tagore and Bankim Chandra Chatterjee. Among his publications may be mentioned: 'Saamia Ja Saloka', 'Ratnavali', 'Arya Nari Charitra', 'Nau Snehata', 'Roopvati', 'Bhajan Malha', 'Mahatmaun Ja Darshan', 'Radha Rani' and 'Chandramukhi'.

Dewan Kauramal was a deeply religious person and had great respect for ancient Indian religious and cultural tradition. But at the same time he was not a bigot. To him the message of all religions was the same, love of mankind. He explained his ideas in his presidential address at the All India Social Conference held at Kara-

chi in December 1913. In the same address he also expressed his ideas on social reform, education and nationalism. He stood for complete social equality and against caste distinction. He attached great importance to the spread of education as the most effective means of carrying through social reforms. He also stood for constitutional reforms and advocated democracy and self-government. He supported the Swadeshi Movement and wrote a few articles expressing his economic views.

Kauramal was tall and well-built and had an upright and impressive figure. In his dress and manner of living he was simple and unostentatious, which endeared him to all. He was kind-hearted, affable and easily accessible to all. He was quiet in speech but resolute and heroic in action.

[Manohardas K. Khilnani—A Glimpse into Some Aspects of the Life-Work of late Rao Bahadur Diwan Kauramal; Charandas Thakurdas Gursahani—Sindhi Sahitya Jo Abo; Personal knowledge of the Contributor who was associated with Diwan Kauramal for some years.]

P. V. TAHILRAMANI

KAVI NARMAD (1833-1886)

Kavi Narmadashanker Lalshanker Dave (popularly known as Kavi Narmad) was born in a lower middle-class Nagar Brahmin community in Surat on 24 August 1833. His father's name was Lalshanker Purushottam Dave, and mother's name Navadurga. Narmadashanker had his early schooling in Bombay where his father was employed in the Government Litho Press, and later both in Surat and in Bombay. He joined the Elphinstone College in Bombay in 1851 after passing his Entrance examination, but left it within a few months for domestic reasons. After a short spell of school-teaching in and around Surat between 1852 and 1854, he rejoined the Elphinstone College in Bombay, was 'all attention' when English poetry was taught and came in intimate contact with his English Professors, one of whom took him to the Governor of Bombay, before whom he recited one of his poems—the Governor offering to send young Narmad's poem in the English version to Lord Tennyson whom he claimed as his personal friend. At one time, Narmad dreamt of going to England, but dissipated himself and finally left the college without taking a degree. His first wife (Gulabbai) died in 1853. Three years later he married again, and during the life-time of his second wife (Dahigauri) he married Narmadagauri, a widow whom he had chivalrously sheltered in his own house.

It was during his college days that Narmad began writing. The verses he then wrote, on the model of the mediaeval poet Dhira, fell into the traditional mould of devotional or didactic 'padas' (about two hundred in number), but even here Narmad brought to bear upon them his own individual style, so that the man who wrote them stood revealed in what he wrote. His didactic poem 'Anubhavlahari' is in the seventeenth century Akha's vein, but his 'Few Thoughts Atop the Narma Hill' stands out from the rest for its distinctly personal and new approach. Narmad also wrote some narrative poems, for instance, 'Rukminiharan', 'Vajesinh ne Chandba' and 'Adbhut Yuddha', but Narmad was a poor story-teller and his moralizing was of the tritest. In rivalry with Dalpatram, Narmad sought to catch the public ear with a number of poems on topical and social problems, but could hardly beat Dalpatram on his own grounds—the only bright exception being his 'Picture of Widowhood' which created quite a sensation at the time of its publication. Though Narmad criticized Dalpatram as 'one who revelled in rhymes', in his own poetry those revels were not ended.

A veritable Indian Renaissance in Gujarat as elsewhere had set in around the year 1852 as a result of the powerful impact of the West on Indian life and literature. Gujarati poetry was then passing through its transitional stage. It was a period of twilight where the old and the new were locked in an interesting struggle. Unlike Dalpatram, Narmad was largely a product of the English education and he had come directly

under the spell of English poetry and some literary criticism. His essay on 'Poets and Poetry', written when he was twenty-five, reveals that his views on poetry, despite his devotion to Sanskrit which produced 'Alankar Pravesha' (1856) and 'Rasa Pravesha' (1858), were in a large measure moulded by what he had read of English poetry and literary criticism. Narmad held before his contemporaries a new concept of poetry and new standards for its evaluation.

In 1885, when barely twenty-five, Narmad resolved to dedicate himself to his pen, with utter indifference to the financial implications of such a step. It was a momentous decision to make, especially in those days when the reading public was very small indeed and living by pen was not even heard of. But he neither regretted his decision nor looked back. Besides producing a quantity of prose and verse, he plunged headlong into the turbid stream of social reform, addressed several public meetings in Bombay and Surat, founded several associations and periodicals, engaged himself in theological controversy with Shri Jadunath Maharaj, the head of the Vaishnava sect, and barely escaped from being beaten to death by the skin of his teeth.

Narmad began in the traditional style and produced verses which occupy a quarter of the space in his 'Narmakavita' of 800 pages. His verses, on the topical and social problems, occupy another quarter. But the remaining half marks him out from his predecessors and contemporaries as the great pioneer of modern Gujarati poetry. His nature poetry, which he was perhaps the first to write in Gujarati, includes his poems on the seasons ('Rituvarnan'), his description of the woods ('Vanavarnan') and a travelogue ('Pravasavarnan')—all composed between 1861 and 1862 when he was at the peak of his poetic powers. His poems on love in a personal vein, like those on nature, form an important part of his contribution to modern Gujarati poetry. Narmad was temperamentally eminently fitted for this job since, for one thing, he was a romantic lover in his life and, for another, his poetic theory of the intensity of emotions, which he called 'jesse', facilitated all that he felt to be expressed at once and without restraint. He opened up for Gujarati poetry new avenues of lyricism of personal emotions of love. Love was there in earlier Gujarati poetry and so was Lyricism in some measure. But love, religion, devotion and divinity were indistinguishable before Narmad, who was the first to write boldly and candidly of worldly love without calling upon Radha or Krishna to do the proxy-wooing for the poet. Romantic love and romantic melancholy often went together and Narmad's love poems often depict the melancholic aspect of love so much so that the sad face of the beloved was sweeter to him than a smiling one.

Narmad's patriotic and heroic poems are the works of a man who was, during his life-time, and is after his death, known as a hero and a patriot. His poems 'Freedom', 'How long is this slavery to be suffered' and 'Fie, fie, slavery' show that he had the courage to criticize the English, besides his view that freedom was the first condition of growth. He believed that no nation, however great, had a right to enslave another, that human dignity and slavery could never go together, that there should be constitutional limits to the rights of Kings, and that if the Kings failed in their duty, the subjects would be justified in rising in revolt against them. He had the rare vision to suggest that linguistic, religious and political unity was essential for the stability of the country. He added that this unity was feasible only to a heroic people and therefore laid great stress on heroism with patriotism. Incidentally, he was the first to coin a Gujarati equivalent for patriotism. To inspire his countrymen with heroism, he was proud to be in the vanguard, singing songs of inspiration to them: 'On, on, to the battle; the bugles are blowing; success lies ahead.' His love of Gujarat (by no means parochial) found a fervent and an immortal expression in his famous song: 'Jai, Jai, Garvi Gujarat.' Perhaps there was something of a Byronic pose in some of his attitudes towards love, reform and poetry, but his patriotism and heroism were above board.

Narmad, who analysed the causes of the 'Decline of the Hindus' (1864) and followed it up with a candid 'Dharmavichar' (1865) a year before his death, used all available platforms and forums,

including his powerful journal *Dandio* (1864) to agitate for social reforms, heroically fighting for the widows' right to remarry (he himself had married a widow), campaigning against the ban on sea-voyage which among the orthodox Hindus entailed excommunication, against child-marriage and against all forms and varieties of superstitions, and spreading light and fire, which earned him the appelation of 'Veer' Narmad. Always in the vanguard of social reforms, impetuous and extreme at the start, Narmad emerged wiser from his experiences and came to realize the virtue of moderation in everything, thus falling in line with his elder contemporary Dalpatram, who had always believed in hastening slowly.

Narmad was the first modern prose-writer, the first lexicographer, the first author of a manual on prosody, the first to attempt an epic poem of the Western conception, the first to devote himself entirely to his pen and the first modern poet of Gujarat. Narmad's confidence that even his enemies would be compelled to speak warmly of his qualities of heroism, truthfulness and integrity was neither misplaced nor exaggerated. His motto 'Love and Heroism', which he had painted on the porch of his house at Surat, was something that was also writ large on his own heart.

[Narmadashanker Lalshanker—Dharma Vichar, Bombay, 1914; —Mari Hakikat, Bombay, 1933; —Nagar Strio Man Garatan Geet, Bombay, 1910; —Narmakosa, Surat, 1973; —Narmakathakosa, Bombay, 1904; —Narmakavita, Bombay, 1866; —Ramajanakidarshana, Bombay, 1891; —Narma Gadya Athaba Gadyatmaka Granthono Sangraha, Surat, 1924; —Hinduoni Padti, 1864; —Rajyaranga, 1876; K.M. Munshi—Narmad Arvachino Man Adya, Bombay, 1939; V. M. Bhatt (Ed.)—Narmad Nun Mandir, Ahmedabad, 1922; —Veer Narmad, Ahmedabad, 1933; Navalram Trivedi—Navan Vivechano; Ramanarayan Pathak—Narmad; Narmad Shatabdi Grantha, Bombay, 1933; Old Files of the Dandio, a paper started by Narmad.]

(Kumud Prasanna) U. M. MANIAR

KAVYAVISARAD, KALIPRASANNA (1861-1907)

Kaliprasanna Bandyopadhyaya, known by his later title 'Kavyavisarad', was born in Bhowanipur (Calcutta) on 9 June 1861. His ancestral home was in Ichapur, District 24-Parganas. He was the eighth child of his father Rakhal Chandra Bandyopadhyaya, a teacher in the London Mission School at Bhowanipur. His mother was Bechamani Devi, daughter of Girish Chandra Mukherjee, a custodian of the Kali temple of Kalighat. Kaliprasanna was a Hindu and a Brahmin by caste.

Kaliprasanna started his education at Charakdanga Bangavidyalaya and finally passed the Entrance examination in 1876 from the London Mission School. He next studied in a college for a short period but left without taking the F.A. Certificate. He came in contact with the editor of the *Somprakash*, Dwarkanath Vidyabhusan, and mastered Sanskrit *Kavya* and grammar under the guidance of Vidyabhusan who subsequently honoured Kaliprasanna with the title of 'Kavyavisarad'.

At school, Kaliprasanna developed a devotion to Bengali language and literature. Even as a student he helped Dwarkanath in editing the journal *Janmabhumi*. He also wrote poems in the *Somprakash*. In 1878 he got published his satirical writing, 'Samajchitra'. The Government took objection to this book, and in protest Kaliprasana wrote a poem, 'Nirdoshir Aparadh', in the *Somprakash*. In 1879 Kavyavisarad met Indranath Banerjee, a great litterateur and a satirist of that time. It was Kaliprasanna's enthusiasm that made Indranath agree to write in the *Panchananda*, a paper devoted to humorous writings. Kaliprasanna got inspiration from Indranath and wrote a poem 'Bangiya Samalochak' (1880) under the pen-name of 'Fakirchand Babaji'. In 1881 Kaliprasanna wrote a burlesque, '*Avatar*', vilifying Keshab Chandra Sen and his brand of Brahmoism. In 1888 he wrote a satirical and pungent poem, 'Mithe Kara', criticising Rabindranath's 'Kari-O-Komal'. It is a parody, and a successful parody at that.

Kaliprasanna was out and out a journalist. He

was the editor (and in some cases the founder-editor) of many journals. In 1880 he started a scientific journal, the *Prakriti*. but unfortunately it was short-lived. In 1882 he established another journal, the *Anti-Christian*, with a view to exposing the "absurdities, inconsistencies, errors and immoralities of Biblical fictions". He was so indignant at the activities of Christian missionaries that he lectured on several occasions condemning them. In addition, he collected articles from the *Anti-Christian* and published them in a booklet for free distribution. In 1891 the *Hitabadi*, a weekly, was started under the editorship of Krishnakamal Bhattacharyya. Rabindranath was associated as the editor of its literary section. In 1894 when the *Hitabadi* fell on bad days Kaliprasanna shouldered the responsibilities, and through his perseverance, diligence and ability he made the *Hitabadi* one of the best journals in Bengali. It was in this paper that Kaliprasanna wrote 'Ruchi Bikar', for which he was sentenced to nine months' simple imprisonment. Under his guidance a daily edition of the *Hitabadi* and a Hindi edition named *Hitabarta* were published. In 1900 a Literary Association (Sahitya Sabha) was founded by Raja Benoy Krishna Deb. Kaliprasanna was connected with this Association and for some time he edited the Association's journal, the *Sahitya Samhita*.

Kaliprasanna was a patriot and he was connected with the national movement. In 1905 when the partition of Bengal was announced by the Government, the people of Bengal became agitated and began to voice their protests. Kaliprasanna rose to the occasion. He went everywhere and spoke against the partition. He introduced a new element in the Swadeshi meetings which came to be largely employed later in public demonstrations. The meetings began and closed with patriotic songs. He himself used to sing 'Swadeshi songs' with two expert singers to make the chorus. That he was inspired by Bankimchandra is clearly shown by the introduction of 'Bandemataram' in one of his songs. Kaliprasanna's political preceptor was Surendranath Banerjea. He attended the Madras Congress in 1894, the Amaravati Congress in 1897 and the Lucknow Congress in 1899. He also attended the Provincial Conference at Barisal in 1906.

Kavyavisarad wrote a book, 'Panel Prasanga', attacking the unholy combination of the administration and the judiciary in the Chapra Case and in the Noakhali Murder Case. His caustic remarks were direct and piercing. To protect the honest and to punish the dishonest should be the ideal of the Government. But the reverse was true in the case of the British Government. 'Indians were grateful to Mr. Panel for his honest judgement', declared Kavyavisarad. In 1878 Kaliprasanna wrote a book, 'Sabhyata Sopan', condemning the Vernacular Press Act of 1878. Kaliprasanna was against all kinds of oppression, so his protest was vehement and the authority took him to task for it. On the title page of 'Sabhyata Sopan' it was written that the book was published by a man who was a friend and well-wisher of his native land. Kaliprasanna published another book, 'Lanchhiter Apaman' (1906), nnder the pen-name, Jogendranath Bandyopadhyay. The book consists of the life-sketches of some eminent patriots collected from different journals. In the Introduction, Kaliprasanna made an appeal to his countrymen to use countrymade goods. In 1906 he composed his famous Hindi song, 'Deshki e Keya Halat' (look, what is the condition of our country), denouncing the passion for foreign articles in preference to the domestic. The song was composed for recital at the Calcutta Congress in 1906, and the whole audience was inspired.

For some time Kaliprasanna worked in the *Indian Herald*, a journal of Pandit Ayodhyanath. Kaliprasanna worked in the Editorial department of two other journals—the *Hindoo Patriot* and the *Amrita Bazar Patrika*. For some time he edited another newspaper, the *Banga Nibasi*.

Kaliprasanna led a simple life. He took up journalism as his profession and he did his duties in a remarkable way. Surendranath Banerjea said of Kaliprasanna, "one of the ablest and most patriotic journalists, who wielded the resources of our language with a power that made him the terror of his enemies and of the enemies of his country". Kavyavisarad's language was forceful and bore the stamp of a true journalist. Rabin-

dranath contributed some of his famous stories to the *Hitabadi*. Kaliprasanna was not a leader in the nationalist movement, but as humble citizen of India he dedicated his life to the cause of Indian freedom movement. He often utilised the public platform and made a profound impression on the audience with the recital of his songs.

As a man of letters, he was a disciple of Indranath Banerjee. He wrote quite a number of satires. Kaliprasanna's satires either dealt with the vices of society or exposed the British Government's one-sided policy. His satires were not without faults. Sometimes he satirized Bankimchandra, Hemchandra and Rabindranath, which shows his inability to appreciate their literary merits. In literature, he lined up with the conservatives. His satire on Keshab Chandra Sen, though interesting, has a vulgar tone. Kaliprasanna wrote many patriotic songs, spontaneous, simple and inspiring, though the style carries the imprints of 'Baul' songs and 'Ramprasadi' songs. Kaliprasanna edited Raja Radha Kanta Deb's 'Sabda Kalpadruma', a monumental national work. He also edited Bidyapati's 'Bangiya Padabali' and 'Prasad Padabali'. He wanted to revive ancient Indian culture along with western education.

Kaliprasanna took interest in the art of verbal jugglery, card-tricks, magic, hypnotism and mesmerism. He studied science in the Indian Association for Science of Dr. Mahendralal Sarkar.

Kavyavisarad went to Japan on grounds of health, but he died on his way back on 4 July 1907.

[Brajendranath Bandyopadhyaya—Kaliprasanna Kavyavisarad (Sahitya Sadhak Charitmala, No. 68); S. N. Banerjea—A Nation in Making (1925); Srikumar Banerjee—Bangla Sahityer Bikaser Dhara, Calcutta, 1959; Paramananda Dutt—Memoirs of Motilal Ghose, Calcutta, 1935; Haridas and Uma Mukherjee—India's Fight for Freedom, Calcutta, 1958.]

(P. N. Banerjee) BIJIT KUMAR DUTTA

KAZI NAZRUL ISLAM (1899-)

Kazi Nazrul Islam, the Revolutionary Poet of Bengal, came of a humble Mohammedan family of the village Churulia in the district of Burdwan. His father Kazi Fakir Ahmed, keeper of the grave of a 'Peer Saheb' (Muslim Saint) and a mosque, had two wives. Nazrul was born to the second wife on 24 May 1899. His mother Zaheda Khatun had two other sons and a daughter. Nazrul's ancestors came from Patna during the reign of Emperor Shah Alam and settled at Burdwan. They were called Kazi following the hereditary post (judge) they held. Nazrul's father was held in esteem in spite of his poverty which could not rob him of his natural liberality of heart and honesty of character.

But he could not provide adequate education to his talented son. Nazrul read at a Mohammedan school, learnt Arabic and Persian and passed the lower primary examination at the age of ten. Then he had to work for some time to maintain his family, his father having died in the meantime. During these days he used to take part in the village 'leto'-party (folk-drama) and compose songs. Attracted by his inborn quality one Kazi Rafiulla, a police officer, took Nazrul to Mymensing in East Bengal and got him admitted in a high school at Dariraonpur. Nazrul soon came back and joined the Nabin Chandra Institution at Mathrun, Burdwan. It was a happy coincidence that the poet Kumudranjan Mallick (1883-1970) happened to be his teacher there. Nazrul again changed his school and was admitted into the Siarsol Raj High School where he got a free studentship, free lodging in a Muslim hostel and a stipend. These benefits he got due to the generosity of the local zamindar. It was at this school that Nazrul had Sailajananda Mukhopadhyaya, a renowned novelist of later time, as his classmate. Nazrul was promoted to Class X by getting a double promotion.

But he did not complete his study. He joined the 49th Bengali Regiment in 1917. He was inspired to take this decision on the advice of Nibaran Chandra Ghatak, his teacher and a member of the revolutionary Jugantar Party. Military training, they thought, would enable

him to prepare for the fight with the British Government.

Nazrul was at first at Naushera training camp for three months. Then he came back to Karachi where he rose to be a Quarter-master Havildar. He found a moulavi as his friend there with whom he read Persian poetry, some of which he rendered into Bengali.

Nazrul came back home on leave in 1919. The regiment thereupon was disbanded and Nazrul was not to join the army again. He had started contributing to the *Bangiya Mussalman Sahitya Patrika* while he was at Karachi. His poems and stories attracted the attention of the reading public, and when he came to Calcutta he was no stranger. He composed poems of intense personal love, devotion to God, nature and various other themes. His 'Shyama-Sangit' pieces (songs of Shyama, the Hindu goddess Kali) are of special interest. He used to set his poems to tune himself. Thus Nazrul exclusively devoted his time and energy to literary and, of course, political activities. He also acted as a trainer and head composer in a gramophone company. He was also connected with the Calcutta Station of the All India Radio. Nazrul earned a lot but could not keep the money due to his careless and disorderly nature. His childlike simplicity and emotional exuberance attracted people around him and endeared him to all. Two of his friends, Pabitra Kumar Gangopadhyaya, a writer of repute, and Muzaffar Ahmed, the founder of the Communist Party of India, have all along stood by his side through all vicissitudes till today. Songs Nazrul loved to sing, and it is a pity that disease silenced his voice long before old age came.

Nazrul married Pramila Sen Gupta (1924), the only daughter of Basanta Kumar Sen Gupta and Giribala Devi of Comilla. Basanta Kumar was a very influential Naib of the Tripura State and died before his daughter was married. Giribala had no objection to this marriage although Indra Kumar Sen Gupta, Pramila's uncle, was opposed to it. Pramila had all along been greatly devoted to her husband. She was unfortunately laid down with paralysis in 1940. Of the three sons born to them two are alive. After the death of their second son, Bulbul, in 1930, Nazrul turn-en to spiritualism. In 1942 he was attacked with a serious disease of the brain. Since then he has been living in a semi-conscious state. He was taken to London and Vienna for treatment but was declared incurable.

Undoubtedly a major poet after Rabindranath Tagore, Nazrul appeared in the Bengali literary scene with a spirit of revolt. One of the trio, the other two being Jatindranath Sen Gupta and Mohitlal Majumdar, Nazrul Islam represented the transition in Bengali literary tradition. The Bengali Muse, soft and calm, became impatient and volatile. Nazrul introduced a new note—a spirit unfettered by custom, law or practice. He turned out to be the symbol of undaunted vivacity and youthfulness. His 'Agnivina' (1922), which appeared with a cover-design by no less an artist than Abanindranath Tagore, contained some of his famous poems, 'Pralayollas' and 'Vidrohi'—poems that made the author immortal. But interestingly, Nazrul had a dual poetic personality. As a composer of soft sweet and mellow poems Nazrul has displayed his undoubted power of romantic imagination.

His modernism, his sympathy for the down-trodden, his sarcasm hurled at the old order, his emotional outburst over the freedom movement, and his internationalism immediately earned him recognition as a national poet of resurgent Bengal. In Nazrul the Moslem community also discovered the hero of their renaissance.

But Nazrul never wrote for art's sake alone. He became involved in political activities. In 1920 A. K. Fazlul Huq invited Nazrul to be an editor of his periodical, the *Navayug*. Nazrul utilised the paper fully by writing inciting articles. The articles were collected in his 'Yugavani' (1922) which immediately faced proscription. In the same year he brought out another journal, the *Dhumketu*. He was arrested and sent to jail for his poem 'Anandamayeer Agamani' published in 1922 (22 September). While he was in jail, in protest against the police torture he took recourse to a hunger-strike. After his release, Nazrul joined the Bengal Provincial Congress. In 1925 he founded the Labour Swaraj Party of the Indian National Congress along with others. Nazrul was drawn to the workers' movement and

had socialistic inclinations. The *Langal* became the organ of the party. The party, however, changed its affiliation and seceded from the Congress. Nazrul was also associated with its organ, the *Ganavani*. In 1926 he contested for a Central Legislative Assembly seat but was defeated. In 1930 he was again about to be sent to jail for his book 'Pralaysikha', but the Gandhi-Irwin Pact saved him from the jail.

Though the fire in him did never die, the creative urge also remained equally forceful. He became more concerned with his literary work. His two novels, 'Kuhelika' (1931) and 'Mrityukshudha' (1930), depicting the conflict between personal emotion and the larger duty failed in artistic excellence. Quite a good number of books, poems, novels, translations from Persian poets and dramas appeared after 1930.

Nazrul is loved by the Hindus and Muslims alike. His poems naturally won admiration of the Bengalee people. He was given hearty ovations at Calcutta, Dacca, Chittagong, Krishnagar and other places. He was elected President of the Moslem Youth Conference (1932) at Sirajganj; he also presided over the Faridpur District Muslim Students' Conference (1936). Rabindranath Tagore, Saratchandra Chatterjee, Chittaranjan Das and Prafulla Chandra Roy looked upon him with sincere affection. He was also known to Mahatma Gandhi. His forty-third birthday was observed in 1941 under the auspices of the Bangiya Muslim Sahitya Parishad on a grand scale. Jatindramohan Bagchi, another celebrated poet of Bengal, presided. In 1945 the University of Calcutta honoured him with the Jagattarini Medal—the highest award for original contribution to the Bengali creative literature. The Government of India awarded him 'Padmabhusan' and a literary pension. A literary pension was also given by the Pakistan Government for some years.

For the last thirty years Nazrul Islam has remained silent for he is mentally crippled.

[Nazrul Islam—Sanchita, Calcutta, 1366 B.S.; Nazrul Rachanavali, Vol. I, II and III, Dacca, 1966-67 (Collection presumably not exhaustive); Sushil Kumar Gupta—Nazrul Charit Manas, 2nd ed., 1963; Muzaffar Ahmed—Qazi Nazrul Islam Smritikatha, Calcutta, 2nd ed., 1967; Azharuddin Ahmed—Bangla Sahitye Nazrul, Calcutta, 1363 B.S.; Personal interviews of the Research Fellow with Khan Bahadur Wazir Ali and Poetess Motahera Banoo.]

(Amalendu De) BHABATOSH DUTTA

KELAPPAN, K. (1890-1971)

K. Kelappan was born in Koyapalli family in Payyoli in the Kozhikode district of Kerala on 14 August 1890. His father was Tenpoyil Kanaran Nair of the Kurumbranad taluk of Kozhikode district, a lawyer's clerk by profession, and Koyappalli Kunhamma was his mother. They belonged to a middle-class family of Nairs (Hindu) and were highly respected by the people of their locality. Kelappan had a sister.

In 1917 he married Ammalu Amma of Tondiyil Punathil in Pallikkara in the Kozhikode district. She came of an aristocratic Nair family of great reputation.

In 1895 Kelappan started his elementary education in his village school where he studied Malayalam and Sanskrit in the traditional style, peculiar to Malabar. He passed his Matriculation in 1906 from the Basel German Parsi High School, Tellicherry. Next he joined the Zamorin's College, Calicut, from where he passed his F.A. (First Arts) in 1909. He took his B.A. degree from the Madras University with Physics and Mathematics as optional subjects in 1912, from the Madras Christian College. In 1920, he was in the Law College, Bombay, studying for the LL.B. when he left it in response to the clarion call of Gandhiji to students to leave Colleges to join as volunteers in the Non-Cooperation Movement.

E. B. Hill, the Principal, and Manjeri Rama Iyer, the Hony. Principal, Zamorin's College, Calicut, whose favourite Kelappan was, helped in moulding his character in his early life. The works of Vivekananda, Tagore and Aurobindo also influenced him a great deal and inspired him to dedicate his life in the service of God and the Country. And from 1921, as he came into close

contact with Gandhiji and Mrs. Annie Besant, he devoted himself whole-heartedly to the service of the country through the Indian National Congress, till India gained independence. Gandhiji, whom he recognised as his political Guru, had great influence on him. Contact with Mrs. Besant and Manjeri Rama Iyer attracted Kelappan to Theosophy.

Kelappan started his career as a school master, first in the A.V. High School, Ponani (1914), and next in the S.B. High School, Changanasseri in Travancore (1915). Then we see him as Headmaster of the first Nair Service Society School, Karukachal in Travancore. After serving as teacher for six years, he was attracted by Law and he joined the Law College in Bombay.

At the call of Gandhiji to students to leave schools and Colleges to join as volunteers in the Non-Cooperation Movement, Kelappan left the Law College and went to Malabar to participate in the movement in 1921. At that time, in Malabar, the Congress and the Khilafat movements were being organised jointly. Kelappan soon became an active worker as Secretary of the Ponani Taluk Congress Committee.

He was arrested in 1921 for carrying on propaganda in favour of the Khilafat movement, and thus he had the singular honour of being one of the first to be arrested in Kerala for Congress and Khilafat activities. When the Moplah rebellion broke out in the Ernad taluk of Malabar and the neighbouring areas Kelappan rendered yeoman's service to pacify the unrest. He also did his best to give relief to hundreds of refugees and rehabilitate them.

A great social reformer, he relentlessly campaigned against all social evils and inequalities in the Hindu society and vigorously worked to remove untouchability and unapproachability prevalent in Kerala. He was Secretary, Anti-untouchability Committee (1923). In 1924 he took an active part in the famous Vaikom Satyagraha conducted for establishing civil liberties and the right of using the temple roads around the temple at Vaikom in Travancore by the backward classes among the Hindus. Kelappan was brutally assaulted by the police and imprisoned. After release from jail he continued his activities in the cause of the Harijans and other down-trodden people.

In the fourth All Kerala Provincial Conference of the Indian National Congress held at Payyanur in 1928, presided over by Pandit Jawaharlal Nehru, Kelappan vehemently supported the resolution demanding complete independence as the goal of India.

After the Moplah rebellion of 1921 there was great lethargy and dullness in Congress work in Kerala. The entire Muslim community, except a few individual patriots, stood aloof from any sort of national activity, as they were still in terror of the Martial Law days. So, when Gandhiji announced the launching of the Salt Satyagraha in 1930, most of the Congress leaders of Kerala warned that Malabar which was still nursing the grievous wounds of the Rebellion days should keep away from any political upheaval lest communal frenzy once again raised its ugly head and caused even greater havoc. Opinion was divided among the Congress Committees in Malabar too. But the courageous patriot that he was, Kelappan made a strong appeal to the people and the Congress Committees of Kerala not to be behind at that critical juncture, and to come forward boldly to break the lawless laws of the Government including the Salt Act. He prevailed upon the Kerala Provincial Congress Committee to give him permission to organise the campaign, and took up the leadership. He led the first batch of Salt Satyagrahis from Calicut to Payyanur on foot, awakening the masses on the way. Salt law in Kerala was first broken under him at Payyanur. After a few days he was arrested along with some other leaders at the Calicut beach and sentenced to nine months' rigorous imprisonment.

After release from jail he resumed his political activities. In 1931, at his instance, the Kerala Provincial Congress Committee permitted him to launch the Guruvayur Temple Entry Satyagraha with a view to establishing the right of entry in the famous Sree Krishna temple at Guruvayur in Malabar for all Hindus, irrespective of caste. Under him a batch of Hindu volunteers offered Satyagraha before the temple for ten months from 1 November 1931. Failing to

achieve his object he entered on a fast unto death from 21 September 1932, which electrified the atmosphere. When the temple authorities stood firm on legal difficulties, Kelappan was constrained to break his fast at the behest of Gandhiji. Afterwards, the Madras Government passed the Temple Entry legislation removing all legal difficulties.

Kelappan also participated in the second Civil Disobedience Movement. He was appointed Editor of the *Mathrubhumi*, Calicut, the leading nationalist Malayalam daily, in 1935. But he left it when he was elected President of the Malabar District Board (1936-39). Yet, he carried on his national and social service activities.

In 1940, when Gandhiji launched the Individual Satyagraha, Kelappan was nominated by Gandhiji as the first Volunteer from Kerala. In the Quit India Movement of 1942, he was arrested and imprisoned for three years. After release from jail in 1945 he resumed his nationalist activities.

He was Secretary and then President of the Kerala Provincial Congress Committee, and a member of the All India Congress Committee for many years. From 1946 he began to work for the unity of Kerala under the Aikya Kerala Committee.

In 1951 he left the National Congress and joined the Kisan Mazdoor Praja Party under Acharya J. B. Kripalani. In 1952 he was elected as a Member of Parliament (Lok Sabha) and became a prominent member of the Praja Socialist Party. In 1957 he started his Sarvodaya activities which work he continued till his death in October 1971.

For the emancipation and welfare of the Harijans and other backward classes he had spent his life's energy. He established a school for Harijan boys and girls and an orphanage at Mudadi in Kozhikode district. An ardent lover of Khadi and cottage industries, he encouraged people to foster them.

Short in stature and gentle in manners, Kelappan is one of the foremost social reformers Kerala has seen. He was the Founder-President of the Nair Service Society sponsored first by Mannath Padmanabhan, and President of the Kerala Harijan Sevak Sangh. He had great faith in Hindu religion, temples and idol worship. He believed that spiritual awakening was necessary to make people lead an honest and cultured life.

Ever since his contacts with Gandhiji he worked for propagating a system of education based on national heritage and culture. Basic education was his pet subject, and as a member of the National Council for Rural Higher Education he was instrumental in establishing the Rural Institute in the Thavanur village in the Ponani taluk of the Malappuram district (Kerala). He was the Chairman, Kerala Sarvodaya Sangh, and Gandhi Smarak Nidhi.

Unostentatious in dress and modest in bearing, he led a simple and austere life. He was an effective and eloquent speaker. He was in favour of village autonomy and cottage industries. He stood for a partyless democracy and 'Gram Swaraj', and was opposed to spending borrowed money on heavy and large-scale industries. He was dead against regionalism. Resolute in action, he had a soft heart. A great fanatic in matters of social reform, he could easily be duped by interested people who misrepresented things to him. But for his bold and courageous attitude the National Congress in Kerala would not have attained the position it did in the 'thirties and 'forties.

[Kerala District Gazetteers: Trichur and Kozhikode; Hari Sharan Chhabra (Ed.)—Opposition in the Parliament, Delhi, 1952; N. Ahmed Koya (Ed.)—The Year Book and Who is Who in Malabar, Kozhikode, 1954; A. K. Pillai—Congress and Kerala; Nair Service Society Souvenir (1964); K. P. Kesava Menon—Kazhinha Kalam; Sadhu M. P. Nair—Vikom Satyagraha; E. Moidu Moulavi—Ormakal, Calicut; Personal interviews of the Research Fellow with K. Kelappan and K. Madhava Menon, "Bhakti", Calicut-3; Personal knowledge of the Contributor.]

(N. M. Nair) K. VASUDEVAN NAIR

KELKAR, NARASIMHA CHINTAMAN (1872-1947)

Narasimha Chintaman Kelkar came from the Chitpavan or Konkanastha Brahmin class, from which came the Peshwas. From their homeland Konkan, families of this class had migrated in large numbers to all parts of the Maratha Empire.

Narasimha's grandfather had migrated to the Miraj State to serve as a clerk. His father, Chintaman, born in 1840, was also in the service of the Miraj State. When Chintaman was serving as a head-clerk at Modanimb, his third son, Narasimha, was born (24 August 1872). The first two were Narayan and Mahadeo. Their father left Modanimb and came to stay at Satara in 1891. Narayan, born in 1866, graduated in 1888 and worked as Headmaster in several High Schools. Mahadeo, born in 1868, got a first class in the B.A. examination (with Science) in 1889 and serving in the Revenue Department, rose to the rank of a Deputy Collector.

Narasimha Chintaman Kelkar passed the B.A. examination from the Deccan College, Poona, in 1891. He took his LL.B. in 1894 and started practising as an Advocate in Satara.

At this time Tilak in Poona wanted an LL.B. assistant to edit his weeklies, the *Kesari* and the *Mahratta*. Kelkar came to know this and shifted to Poona in March 1896 to serve as Tilak's assistant.

In September 1897 Tilak was sentenced to 18 months' rigorous imprisonment for some articles condemning the Government's Plague administration. He sent a message from jail that Kelkar should assume the editorship of both the papers. This shows how Kelkar had earned his confidence in a short time. Kelkar was then a young man of 25. He served the two papers for 41 years thereafter. During that period he was the Chief Editor of the *Kesari* for 25 years and of the *Mahratta* for 20 years.

At the Amraoti Congress session in 1897 Kelkar spoke on a resolution on the appointment of Governors and attracted the attention of Congress leaders like Surendranath Banerjea and Madan Mohan Malaviya.

That was the year of a virulent plague epidemic and there were 200 to 250 deaths in Poona every day. Unmindful of the personal danger, Kelkar continued editing the two papers entrusted to him by Tilak and also worked as a volunteer in the plague-affected areas to serve the stricken people and their families. His editorship was fearless. He supported the strike of the telegraph clerks and severely criticised the action of some British soldiers who had killed a villager during a *Shikar* (hunting). Tilak was released under certain conditions after a year. He resumed the editorship of the *Kesari* but left the *Mahratta* in Kelkar's hands. He expressed appreciation of Kelkar's work during his jail period.

Kelkar worked with Tilak in the Swadeshi and boycott movement in 1906. He worked for the Shivaji festival at Raigad and was elected to the Poona City Municipality.

Tilak's views leaned on the side of orthodoxy while Kelkar supported progressive social reforms. Kelkar thrice sent his resignation, but Tilak urged him to stay on in spite of the differences. Tilak highly appreciated Kelkar's qualities as a writer and a public worker.

In 1908 Tilak was sentenced again to six years' imprisonment for his writings which were held to be seditious. He was sent to the Mandalay Prison in Burma. In his letters from Mandalay Tilak fervently urged Kelkar to stay on and continue the papers. Kelkar printed a book on Tilak's trial in 1908. It was immediately proscribed by the Government. He criticised Justice Davar who tried the Tilak Case, and was sentenced to 14 days' imprisonment and a fine of Rs. 1200/- for 'Contempt of Court'.

In the period from 1908 to 1914 Kelkar published a series of articles in the *Mahratta* on the 'History of Ireland' and on 'Revival of Sanskrit Learning'. Released from jail in 1914, Tilak started holding district and provincial conferences for political awakening. Kelkar presided over the Ahmednagar and Sholapur district conferences. He also later on presided over the provincial conference held at Sholapur. He was appointed Secretary of Tilak's 'Home Rule League'. His speeches in the political campaign were logical and full of wit and humour. He pre-

pared the statement presented to the Secretary of State, Montagu, on behalf of the Home Rule League in 1917. He published his 'Case for Home Rule' in the same year. He took a leading part in collecting and presenting a purse of one lakh of rupees to Tilak on his 61st birthday. In 1918 he went to England as a Secretary to the Home Rule League deputation to Parliament. While in London he edited the paper *India* for some time.

Tilak died on 1 August 1920 and Kelkar had to face several challenges and difficulties. Tilak had by his will declared the *Kesari* and the *Mahratta*, together with the press, as a public trust. Tilak's two sons in several litigations tried to set it aside but failed. In 1924 Kelkar had to face another contempt of court case. He criticised the verdict of acquittal by an European Jury in the case of a British soldier who had killed a villager in the course of a *Shikar*. This time Kelkar had to pay a fine of Rs. 5,200/-.

Kelkar was elected to the Central Legislature on the Swaraj Party ticket in 1923. He took part in the 'Suddhi' and 'Sanghatan' work of the Hindu Maha Sabha. He presided over the All India Hindu Maha Sabha sessions at Kanpur (1927) and Jubbulpur (1929). He also presided over the Marathi literary conferences in 1922 and 1930, both at Baroda.

He distinguished himself in Marathi literature and published essays, dramatic pieces, one novel, books on history, short stories and poems and an autobiography of one thousand pages. His collected complete works cover 12 volumes comprising of 12,000 pages.

When he retired from public life in 1938, he had to resign positions from about sixty cultural, educational, political and social organisations.

[N. C. Kelkar—Gatagoshthi (Autobiography), Poona, 1939; —Maza Janambharcha Aek Udyogai, 1959; —British Samrajyacha Adhahpath, Poona, 1950; —Hindi Samrajyachi Kaifyat, Poona, 1919; —The Case for Indian Home Rule, Poona, 1917; —Passing Phase of Politics, Poona, 1936; K. N. Kelkar (Ed.)—Speeches and Addresses of N. C. Kelkar; M. K. Deshpande —Kelkar Charitra Ani Vangamaya, Poona, 1942; The Kesari and the Mahratta Files; Personal knowledge of the Contributor.]

(S. A. Madan) G. V. KETKAR

KESARI BALAKRISHNA PILLAI

—See under Pillai, Balakrishna, A.

KESAVA MENON, K. P.

—See under Menon, K. P. Kesava

KESAVA PILLAI, PATTU (DEWAN BAHADUR) (1860-1933)

Dewan Bahadur Pattu Kesava Pillai, a prominent nationalist of South India, was born at Pattu in Gudiyatham taluq, North Arcot district, Madras, on 8 October 1860, in a lower middle-class family. His father, Venkatachala Pillai, was a village headman, and belonged to the Hindu Vellala community. Kesava Pillai, a Tamil, settled in the Andhra area and spent his whole life there. He married in 1879.

A student of the Zilla School at Chittoor, Kesava Pillai passed the Matriculation examination at the age of seventeen. At home he learned religion and philosophy, but owing to poverty he could not have any College education. In 1878 he joined Government service as a clerk in the Magistrate's Court at Tirutani and subsequently served at Sankaridroog in Salem district. For nearly three years since 1880 he was a journalist for the *Hindu*. In the meantime he qualified himself as a second grade pleader. Enrolled as a lawyer in 1882, he began his practice in the Criminal and Revenue Courts at Salem and there came into contact with Chakravarti Vijayaraghavachariar. During the Hindu-Muslim riots at Salem (1882), he ably assisted Vijayaraghavachariar in defending the Hindus and first came into prominence. After the riots, he moved to Gooty (Anantapur district), being persuaded by his friend, the District Magistrate of Salem, who was transferred to Gooty at this time. Since then Gooty became the home of his adoption and the centre of his public activities.

Intelligent and industrious, Kesava Pillai before long rose to prominence. He took an active interest in politics, social reform and religion and held many responsible positions—as a member of the Gooty People's Association, President of the Taluq Board, a member of the Anantapur District Board, Secretary to the Famine Committee, a member of the Madras Legislative Council (1909-31), Deputy President of the Council for two terms after the introduction of the Montagu-Chelmsford Reforms, and Joint Secretary of the Indian National Congress (1917-18). A firm believer in Indo-British amity, he was awarded the 'Companion of the Order of the Indian Empire' in 1925.

The period of his greatest contribution to nationalism was from 1885 till his death in 1933. Beginning with the municipal affairs of Gooty, he extended the sphere of his activity to Madras, Delhi and even outside India. Early in his public life, he came under the influence of some eminent figures, both European and Indian. Among them were Lord Pentland, Lord Carmichael, Sir Harold Stuart, Annie Besant, E. S. Vidyasagar, K. V. Pantulu, C. Vijayaraghavachariar and P. T. Rajagopalachari. In 1884 he joined the Madras Mahajana Sabha. The next year he attended the first session of the Indian National Congress at Bombay. An ardent Congressman, he also led the Home Rule Movement in Anantapur district during the First World War.

However, his opposition to the Brahmin 'domination' of the Home Rule League led him quit the League and also the Congress after 1918. In 1916 he joined the Justice Party. He had till then kept himself aloof from the non-Brahmin Party, but he joined it in 1916 to harmonise relations among different Hindu communities. He was, however, not a fanatic and did not have any prejudice against the Brahmins. He was naturally dissatisfied with the violent communal attitude of the leaders of the Justice Party. After one year he left the Justice Party and joined the Madras Presidency Association, newly started. He called a meeting of the non-Brahmins and declared that the Justice Party did not represent all non-Brahmins and hence it could not speak for them. This was countered by the Justicites, who argued that the Madras Presidency Association served as an instrument of the Brahmins, set up to reduce the influence of the Justice Party. It cannot be denied that the Association created a split in the non-Brahmin movement. Yet it had a fairly good organisation, similar to that of the Home Rule League in South India. The *Indian Patriot*, published in English, and the *Desabhaktan*, in Tamil, carried the message of the new party to the people.

Bitter at the maladies that afflicted the society, Kesava Pillai in his talks repeatedly referred to the tyranny of social injustice. He rightly asserted : "Modern India, with its caste barriers, with its social injustices, with its religious bigotries, is forgetful of the common welfare...." As a real progressive, he suggested the protection of the tenants against ejection from their lands, public aid to the ryots for debt-redemption and resettlement of the land. In pursuit of his enlightened ideas, he moved resolutions in the legislature. To study the condition of Indian labourers overseas, he visited Ceylon in 1918 and British Guiana in 1922. Greatly upset by the plight of the Indian workers, he denounced the system of indentured labour. In his articles to the press and also in his speeches in the Madras legislature he advocated prison reforms and deserved the chief credit for the liberalisation of prison rules. He was also active in urging reforms in forest laws. The enactment of forest laws not only in Madras but also in Mysore and Hyderabad following the Madras Forest Committee Report of 1912 was largely due to his persistent endeavour.

The early training that he received from his parents made Kesava Pillai intensely religious and a staunch Vaishnavite. His erudition in Hindu theology was well known. Though he was an orthodox Hindu, he was catholic in his outlook. In his Presidential Address at the Saivite Conference in 1914 he said: "The spiritual wealth acquired by man belonging to any religion, through love and suffering, enriches and ennobles all his kind and makes the whole world akin...." A friend of the downtrodden, he attacked the evils of the castesy-stem and presided over the conferences of the depressed classes.

Kesava Pillai never studied in any University.

Yet his natural talents and industrious habits made him an independent thinker and a lucid writer. He was a genuine patriot with moderate views, but suggested no quick solution to the problem of India's independence. In his words "Self-government on colonial lines is the demand of awakened India". The problem that exercised his mind was the education of the people so as to enable them to take an intelligent interest in political matters and to bring about a harmonization of conflicting forces in the country for the evolution of a national ideal. The significant contribution of Pillai to the development of nationalism in South India was his work in bringing about unity among different sections, condemning administrative and social injustices and advocating constitutional means for the achievement of self-government.

[Dewan Bahadur P. Kesava Pillai, C.I.E. (Issued by the Birth Centenary Celebration Committee, Podanur, Coimbatore, in 1960); P. D. Pillai—Biographical Sketch of P. Kesava Pillai (unpublished); The Hindu, 28 and 29 March 1933, 16 February 1939; Madras Mahajana Sabha Proceedings; Private Papers of P. Kesava Pillai; Proceedings of the Indian National Congress (1917-18); The Hyderabad Bulletin, 1 April 1933; Proceedings of Saiva Conference, 1914; Personal interview of the Research Fellow with P. D. Pillai, son of P. Kesava Pillai.]

(Emmanuel Divien) K. RAJAYYAN

KESHAVRAO KORATKAR (PANDIT)
(1867-1932)

Born in 1867 at Purjal in the Basmat taluk of Parbhani district in the erstwhile State of Hyderabad, Pandit Keshavrao Koratkar was a towering and dynamic personality in the society and politics of that State for half a century, from 1896 to 1932. A successful lawyer, and a noted jurist, a great patriot and a dedicated social reformer, a reputed educationist and a great humanitarian, Keshavrao through his untiring efforts in several directions won for himself a prominent place in the annals of modern Hyderabad.

After receiving his early education in the private schools at Gulburga, Keshavrao served for a short period in the local Revenue service. After leaving the service, he passed the Pleaders' examination and started practising in the Courts there. In 1896, he moved over to Hyderabad to practise in the Courts in the Capital and after some years was elevated to the Bench of the Hyderabad High Court.

During his stay at Gulburga, Keshavrao came under the influence of the nationalist and reformist movements which swept over Maharashtra at that time. This provided him with the necessary background and inspiration for his multifarious activities in Hyderabad.

An active promoter of the ideals of the Indian National Congress, Keshavrao was for some time a member of the All India Congress Committee. When the Congress under the leadership of Mahatma Gandhi launched the Khilafat movement, Keshavrao plunged into it and, in close association with Vaman Naik, organised meetings and collected funds. On 23 April 1920 a mammoth public meeting was held on Vivek Vardhini grounds to celebrate the *Youm-i-Intiham* (the Day of Trial), presided over for part of the time by Keshavrao, when on the spot thousands of rupees and clothes were collected. Keshavrao also took a prominent part in collecting funds for the benefit of the distressed in the Moplah agitation in 1921.

Keshavrao Koratkar was one of the founders of the Arya Samaj in Hyderabad and till his death in 1932 exercised profound influence on the Samaj's activities. In 1921, he translated into Telugu the 'Satyartha Prakash', the Bible of the Arya Samaj. When in 1930, the Pratinidhi Sabha was established at Hyderabad as the central body to direct and co-ordinate the activities of the branches of the Samaj all over the State, Keshavrao was elected as its President.

Keshavrao was a firm believer in social reform. Through his initiative and continuous efforts, a Social Conference was held at Karnal in the District of Nanded under the auspices of the Hyderabad Social Service League. A second

Conference was held at Hudgoan in the same district in 1919, under the Chairmanship of Keshavrao. In 1930, he introduced in the Legislative Council, a Bill seeking to strengthen the legal status of the widows. Unfortunately, it was thrown out by the concerted efforts of the orthodox Hindus and obscurantist Muslims. Subsequently, however, the Bill was successfully piloted through the Legislature by his worthy son Pandit Vinayakrao Vidyalankar.

To the spread of literacy and to the promotion of the cause of learning throughout the State through libraries, schools and magazines Keshavrao rendered valuable service. He was one of the founders of the 'Viveк Vardhini Pathsala' in Hyderabad which today ranks among the premier educational institutions under private management in the Capital. He was also one of the founders of the 'Nutan Vidyalaya' at Gulburga. In 1924, the Arya Samaj under Keshavrao's presidentship collected a large sum of money for the benefit of educational institutions at Kangli and other places. In 1920, the *Nizam Vijaya* was founded under the joint patronage of Keshavrao and Vaman Naik.

Simple and unostentatious, Keshavrao was a great friend of the common man. He spared no effort to help the poor and the unfortunate, especially in times of distress. For instance, through the Arya Samaj and other organisations Keshavrao worked hard in many different ways to alleviate the sufferings of the people during outbreaks of epidemics like plague, which became a periodical menace in the State. He died on 21 May 1932.

[The Freedom Struggle in Hyderabad, Vols. III and IV; The Nizam Vijaya Files; Hyderabad Legislative Council Proceedings, 1930; Personal knowledge of the Contributor.]

(R. Nageswara Rao) R. SUBRAHMANYAM

KESAVAN C. (1891-1969)

Born on 23 May 1891 at Mayyanad in the former Travancore State (now in Kerala), C. Kesavan is the son of Kunjeyan and his wife Chakki of Kandanavattam. Kunjeyan was a weaver and belonged to the lower middle-class.

Kesavan married Vasanthi, daughter of C. V. Kunjuraman, a reputed writer, social reformer and journalist, on 9 February 1921. They have three sons and two daughters. They belong to the Ezhava Community (Depressed Class Hindu).

After primary education in his village school, Kesavan passed the S.S.L.C. examination from the Government High School, Quilon. He took his Intermediate from the Maharaja's College, Ernakulam, and B.A. from the Maharaja's College, Trivandrum (1922). In 1926 he passed the B.L. of the Madras University from the Law College, Trivandrum.

Sree Narayana Guru, a great social reformer of Kerala, was his guide in his social career. Gandhiji influenced him in his political activities. The Gita and the writings of Vivekananda helped in moulding his spiritual thoughts.

Kesavan started life as a school teacher (1915-17 and 1921-23). In 1926 he started practice as a lawyer in Quilon.

He began his public activities under T. K. Madhavan, a great social worker of Travancore, and through the S.N.D.P. Yogam whose main object was to uplift the Ezhava Community and to remove their social and political disabilities. Kesavan was the General Secretary of the S.N.D.P. Yogam (Sree Narayana Dharma Paripalana Yogam) from 1933 to 1935, and was a very active member throughout his life.

When in 1932, the great 'Abstention Movement' was started in the Travancore State in which the Ezhava, Christian and Muslim Communities agitated to secure their right of adequate representation in the State legislature and services, Kesavan was in the fore-front. For an alleged seditious speech in this connection he was arrested and imprisoned for two and a half years.

The Travancore State Congress was formed in 1938 to agitate for the establishment of responsible government in the State. Kesavan was an active member of its Working Committee from the beginning till 1948 when the Congress achieved its goal. From 1938 to 1947, he was

imprisoned many times for his political activities in the State.

He was nominated by the Maharaja of Travancore in 1947 to the State's Reforms Committee. He was an elected member of the Travancore, and later of the Travancore-Cochin Legislative Assemblies. In 1948 he became a Minister of the Travancore State, and later, the Chief Minister of the Travancore-Cochin State (1951-52).

An expert weaver, he was an ardent protagonist of Khadi and Swadeshi. He took an active interest in all the constructive programmes of Gandhiji.

He took keen interest in journalism, and was the Managing Editor of the *Kaumudi*, a Malayalam daily, for some time. He is the author of 'Jeevitha Samaram', his autobiography in Malayalam, in two volumes.

His political activities were confined to his own State (Travancore), and his social activities centred round his own community (Ezhava).

Himself a member of a backward community of Hindus, he fought relentlessly against the caste system and untouchability and other social evils in the Hindu community. Though a devoted follower of Sree Narayana Guru, Kesavan has no faith in religion, temples and idol-worship. He likes Western system of education.

A good orator and musician and an excellent actor, he could easily influence people, especially, the masses. Simple in dress and neat in appearance, he has led a quiet life. By his devoted and constructive work he served his community and the nation with all sincerity. He belonged to the Gandhian School.

[Kerala District Gazetters, Trivandrum; C. Kesavan—Jeevitha Samaram—Vols. I and II (1953, 1955); Ponkunnam Varki—Thoolika Chithrangal, Trichur, 1948; The Kerala Kaumudi (Trivandrum, daily), 27 September and 2 October 1966; The Kerala Sabdam (Quilon, weekly), 1965-66; The Samadarsi (Trivandrum), 25 September 1937; Personal interviews of the Research Fellow with C. Kesavan, C. Narayana Pillai and K. Balakrishnan, son of C. Kesavan.]

(N. M. Nair) K. Vasudevan Nair

KETKAR, SHRIDHAR VENKATESH (DR.) (1884-1937)

Shridhar Venkatesh Ketkar was born on 2 February 1884 at Raipur village near Nagpur. He belonged to a Chitpavan Brahmin family of Anjanvel in the Konkan region of Maharashtra. His grandfather earned his living by making copies of religious books. Ketkar's father, Venkatesh, migrated to Raipur (C. P.) and served as a postmaster. He died when Ketkar was in the primary school.

Shridhar had to stay with his uncle Narayanrao who was a pleader at Amraoti (C.P.). Here he passed the Matriculation examination and joined the Wilson College, Bombay. From his High School days owing to his extensive and voracious reading habits on various subjects he was nick-named 'Encyclopaedia', His mother and sister died before he joined College and he became self-willed. He failed in the B.A. examination. Then he sold all his inherited property and managed to go to the U.S.A. (1906). Six months before leaving for the U.S.A. he had started a Marathi monthly, the *Vagvilas*, in cooperation with B. S. Gadkari.

In U.S.A. he took his B.A. (1907) and M.A. (1908) in Sociology at the Cornell University. He received a scholarship from the ruler of Baroda for further studies. He took his Ph.D. in 1911. His thesis was on the 'History of Caste in India'. He had published, in 1909, a book under the same title. In 1911 he published, in England, another book under the title 'Hinduism; its Formation and Future'. Both the books were highly appreciated by Western scholars. He worked as a reviewer in the *Athenaem* in England for a few months.

Ketkar returned to India in 1912. For a year, from July 1913, he was a lecturer in the post-graduate section of the Calcutta University, in Economics, Politics and International Law. During this period he wrote his essays on 'Indian Economics' and 'Hindu Law'. They were published in 1914 when he attended the Madras session of the Congress where he distributed his leaflet advocating the formation of linguistic Provinces. The proposal, viewed as rather im-

practicable at that time, has taken a concrete shape after forty years.

Thereafter Ketkar toured Ceylon and Cochin State and attended the Science Congress in Madras. Here he came in contact with K. V. Laxman Rao who had started the publication of his 'Telugu Encyclopaedia'. Ketkar's plan of a 'Marathi Encyclopaedia' gained impetus from this example.

Ketkar next started the 'Rashtradharma Pracharak Sangha' (League for the propagation of nationalism). He delivered speeches in Sanskrit at several places, from Bezwada to Puri, on his idea of Indian nationalism strengthened by linguistic Provinces. He came to Nagpur and in a public speech put forth his plan for a 'Marathi Encyclopaedia'. After attending the Congress Session at Bombay in 1915, he started at Nagpur a limited Company for the publication of the Encyclopaedia (1916). A branch was opened in Poona in 1918 which soon became the main office of the Company.

This was his monumental work, published in 22 volumes up to 1927. The first five introductory volumes, surveying the progress of mankind in India and the world from the earliest times, were entirely written by himself. Since then he is known in Maharashtra as 'Dnyanakoshakar Ketkar'. He published thereafter, in Marathi, a history of this tremendous enterprise.

Another outstanding event in his life was his marriage in May 1920 with Miss Edith Kohen, a German Jew. He had met her in England. She was a graduate of St. Andrews University in Comparative Religion. She had also a diploma in Marathi language from the London School of Oriental Studies. Her English translation of the 'History of Sanskrit Literature' of Dr. Winternitz was published by the Calcutta University. Dr. Ketkar took her into the Hindu fold by the Vedic 'Vratya-stoma' ceremony which was practised in ancient times for admitting non-Aryans into the Aryan fold. This was a novelty much discussed and criticised at the time. Ketkar named his wife after marriage 'Shilavati'.

In 1925 he started the *Vidya-Sewak*, a Marathi monthly. Serially through it and also separately, he published six Marathi novels dealing with social problems and reform. They did not attract the average novel readers. His 'Bharatiya Samaj-Shastra' was published in 1936. He was President of two literary conferences, at Poona in 1929 and at Hyderabad (Deccan) in 1931. His venture of the *Poona Samachar*, a Marathi daily, could not continue even for a year. He put his political ideas in Marathi in his book 'Nishastranche Rajakarana' (Politics of the armless). He next started a political organisation called the 'Self-determination League'. He filed a suit against the Secretary of State for India for the illegal acquisition of the Indian Empire. It was dismissed, as could have been anticipated, but it shows his fantastic moves in current politics.

He wrote a history of ancient Maharashtra, in four volumes, of which only the volume on the Satavahana Period was published in 1935, and the others are still in manuscript. His 'History of the Kayastha Prabhus' has also remained unpublished. A collection of his miscellaneous essays was published in 1915. His 'Victorious India' was published by his wife after his death.

The Ketkars had no issue. They adopted a Brahmin boy and a new-born Orphanage girl. Ketkar was often in financial difficulties, which, however, hardly dampened his spirit. He had a tall and bulky figure, and was dressed in a curious mixture of Western and Indian style. He died of diabetes in 1937. His learning was respected by all. But his fantastic reform ideas and actions made him an outcaste in those days of orthodoxy.

[D. N. Gokhale—Dr. Ketkar; Shridhar Venkatesh Ketkar's numerous publications; D. Y. Phatak—Athavani; S. K. Kshirsagar—Ketkar: Vyakti ani Vichar; Pratibha (Ketkar Anka), Bombay, 1937.]

(S. D. Gaekwad) G. V. Ketkar

KEVALANANDA SARASVATI (SWAMI)
—See under Marathe, Narayan Shastri

KHADILKAR, KRISHNAJI PRABHAKAR (1872-1948)

Krishnaji Prabhakar Khadilkar, popularly known as Kakasaheb, was born at Sangli (Maharashtra) on 25 November 1872, in a middle-class Chitpavan Brahmin family. The family originally came from Giraval in Naringre, Deogad taluka, Ratnagiri district. Khadilkar was a posthumous child, his mother Narmadabai being *enceinte* when his father died. He had one brother named Hari and two sisters. His father, Prabhakarpant, was a petty money-lender, besides being in the service of the Sangli State as one of the three 'Karbharis'.

Khadilkar passed the Matriculation examination of the University of Bombay in 1889 from a High School in Sangli and secured the B.A. degree in Philosophy in 1892. He passed the first LL.B. examination also, but did not appear at the second LL.B. examination as his mind was too occupied with the events of the Boer War. He was married to Gauribai, daughter of Ganpatrao Lagu of Kolhapur. She was born in 1889 and died a few years before him.

Khadilkar was closely associated with Lokamanya Tilak from 1896 onwards. He was Tilak's faithful, trusted and unquestioning disciple in public life and conducted the *Kesari* in his absence twice with conspicuous ability as editor. He was Tilak's assistant in the paper throughout till the latter's death. Khadilkar often excelled his master as a leader-writer and earned encomiums from him as well as from the public. Tilak entrusted the work of preparing the press copy of his 'Geetarahasya' to him.

After Tilak's death in 1920, Khadilkar went to Bombay and left the *Kesari-Mahratta* institution for good. He became editor of a new Marathi daily called the *Lokamanya* which was owned by a limited company. After serving it for about a year and a half he started his own daily, the *Nava Kal*. In 1927 he was prosecuted under section 153 I.P.C. and fined. In 1929 he was prosecuted for sedition and sentenced to imprisonment for one year. After release he did not resume the editorship of the *Nava Kal*. He entrusted it to his son Yeshvant who in turn has made it over to Nilkanth, grandson of Khadilkar. This journal is now in its 48th year of publication.

Khadilkar's study of the Ramayana and the Mahabharata and other religious works was deep and profound. In his retirement he wrote a number of tracts on selected hymns from the Vedas. But while he was editor of the *Kesari* and the *Nava Kal*, he wrote 15 plays and operas all of which earned him the nickname of 'Natyacharya'. He carried political teaching and instruction in virtue through this literary form with unparallelled effect. He did not try any other literary form for self-expression. His allegory on Lord Curzon and his Indian regime in the play 'Keechakavadha' is a classic. Most of his plays are original, based on stories from the Puranas; only one, 'Premadhwaja', having been based on Sir Walter Scott's 'Talisman'. Khadilkar was a great admirer of Shakespeare, from whom he took his dramatic inspiration. Among old Sanskrit poets Bhavabhuti was his favourite and he used to get inspired when lecutring on 'Uttararamacharita'. He presided over the third Marathi Natya Sammelan in May 1907, the Poona Natya Sammelan in 1917 and the Eighteenth Marathi Sahitya Sammelan at Nagpur in 1933.

In 1896-97 Khadilkar lectured in Bijapur and Sholapur in connection with the famine relief work as also during the Swadeshi and the Home Rule movement days. For some time, from 1902 to 1904, he was in Nepal ostensibly to run a tile factory but really to manufacture rifles. Little more about this episode is known because Khadilkar kept a strict seal of secrecy on this and did not share the details of his work with any one.

Tilak had selected Khadilkar for contesting a seat in the Central Legislative Assembly in 1919 from the Central Division of the Bombay Presidency. Khadilkar was always willing to take up whatever Tilak asked him to do.

After Tilak's death, he became a follower of Gandhi. From 1921 onwards he faithfully supported Gandhiji in all his campaigns. Although somewhat orthodox in his religious views, he had a liberal social outlook. He not

only believed in the equality of the sexes but also in the superiority of the fair sex.

[S. M. Sahasrabuddhe—Natyacharya Khadilkar; P. R. Lele-Natakkar Khadilkar; D. N. Shikhare—Natyacharya Khadilkar; K. H. Khadilkar—Kakasaheb Khadilkar Yanchen Charitra; —Khadilkarancha Lekha-Sangraha, Parts I and II.]

(Saroj A. Deshpande) T. V. PARVATE

KHALIQUZZAMAN, CHOUDHURI
(1889-)

Choudhuri Khaliquzzaman was born to Shaikh Muhammad Zaman and Maqbulunnisa Begum of Oudh on 25 December 1889, at Chunar in the District of Mirzapur in the eastern part of U.P. where his father was stationed as an Assistant Tahsildar. Khaliquzzaman spent his early days in the cosmopolitan city of Lucknow, the family headquarters, where his mother stayed most of the time. There he passed his High School examination in 1907 and proceeded to Aligarh for University education. He completed his student life in 1916 after obtaining the B.A. and LL.B. degrees.

When a student at Aligarh, he was married in 1910 to one of his cousins. While his first wife was still alive Khaliquzzaman married a second time in 1930 in the family of a well-known perfumer of Lucknow. In 1947 he migrated to Pakistan along with his second wife, Zahidah Khatoon, and their children. His first wife and their children also moved to Pakistan and settled in Larkana (Sind). Spending her life as a 'traditional' Muslim housewife, she died there a few years ago.

After completing his law degree Choudhuri Khaliquzzaman started practising law in Lucknow as the junior to his uncle, Muhammad Nasim, who was one of the best lawyers of the town. The Choudhuri, due to his involvement in politics, did not very well concentrate on his practice. Consequently he could not establish himself as an independent practising lawyer. First it was the uncle to whom he was the junior; later it was Muhammad Wasim, his cousin and brother-in-law (sister's husband) with whom he was an associate.

Khaliquzzaman started his political career in his student days when he accompanied Dr. Mukhtar Ahmad Ansari, in 1912, as one of the members of his Medical Mission to Turkey. In September 1919 he founded the All India Khilafat Committee which soon magnetized the Muslims and the Hindus to national consciousness. After settling at Lucknow he took an active part in the local politics and was elected to the Lucknow Municipal Board where he remained in office as its Chairman for several years. Steadily he rose from local to national politics. In his early political days he was representing the progressive Muslims who were fighting for national independence jointly with the forces led by the Indian National Congress. He courted arrest in 1921 on the charge of organizing the public to boycott the visit of the Prince of Wales. But the elections in U.P. under the Act of 1935 changed the course of his political life.

At the time of the election Khaliquzzaman had reached with the U.P. Congress leaders a 'gentleman's agreement' that his group would support the Congress candidates in their election campaign and in return the group would also be given sufficient representation in the U.P. Cabinet. When the Congress candidates were returned to the Assembly in an absolute majority the Congress Parliamentry Board found it difficult to give more than one Cabinet post to the group led by the Choudhuri. The internal mechanism of the group was such that Khaliquzzaman could not keep it intact with less than two seats in the Cabinet. Since no agreeable formula was evolved, he found no other alternative than to sit on the Opposition benches. From that time on the disgruntled group under the leadership of Choudhuri Khaliquzzaman began to associate itself with the Muslim League which till then had no firm footing in the U.P. politics. It has rightly been said that the revival of the Muslim League in U.P. was due to this political mistake of the Congress.

From 1937 on Choudhuri Khaliquzzaman

worked hard to energize the Muslim League, and within no time made it a powerful Muslim political organization in the province. He rose to high offices in the All India Muslim League; at the time of the partition he was a member of the All India Muslim League Working Committee, and one of the trusted lieutenants of Jinnah. After Jinnah decided to take up the Governor-Generalship of Pakistan he asked Choudhuri Khaliquzzaman to stay in India for looking after the Indian Muslims. Khaliquzzaman accepted the responsibility of leading the Muslim community of India in the changed political circumstances, but soon he felt that Jinnah was intervening in his mission by issuing unguarded press statements in matters exclusively related to the Indian Muslims. Instead of openly fighting with his erstwhile commander for his 'exclusive' rights to speak on behalf of the 'written off' community, Choudhuri Khaliquzzaman preferred to migrate to and settle in Pakistan. Although he worked for his chosen country in different capacities, it was the end of his political career. From time to time he served his adopted country as Ambassador and Governor, but could no more help her in any of the political crises.

Khaliquzzaman wrote an interesting account of Muslim politics in India, 'Pathway to Pakistan' which was also his autobiography. He traces the changes in his political views from a Congressman to a Muslim Leaguer, the rift with Nehru in 1937, the re-vitalisation of the Muslim League, the origin of the Pakistan demand and the final partition of India. In spite of his prominence in the Muslim League since 1937, he was highly critical of Jinnah and his policies and wrote candidly in his autobiography. Although he considers himself as one of the makers of Pakistan, he really represents that section of the Muslim intelligentsia who turned to the Muslim League out of personal pique rather than from conviction and in the long run found themselves completely lost when the League-dream came true.

[Choudhuri Khaliquzzaman—Pathway to Pakistan; Abul Kalam Azad—India Wins Freedom; Rajendra Prasad—India Divided; Pattabhi Sitaramayya—History of the Indian National Congress; Constituent Assembly Debates, 1946-47; The Indian Annual Register, 1936-46.]

(L. Dewani) MUSHIRUL HAQ

KHAN ABDUL GHAFFAR KHAN
(1890-)

Abdul Ghaffar Khan is a scion of a leading family belonging to the Mohamadzai Pathan tribe of Village Uttamanzai in the Charsadda Tehsil of Peshawar district in the erstwhile North-West Frontier Province of British India, now forming a part of West Pakistan. His father, Khan Sahib Bahram Khan, was the headman of the village and was highly respected for his noble character and honesty. Both the Khan Sahib and his wife, though unlettered, had abundance of common sense and were deeply religious-minded. They lived more in the world of the spirit than of the flesh. Khan Sahib Bahram Khan was granted big *jagirs* by the British for his valuable services during the so-called Sepoy Mutiny in 1857. But in the later part of his life, he developed hatred for the British and was even arrested during the agitation against the Rowlatt Bills. He died in 1926, at the ripe old age of 95.

Abdul Ghaffar Khan was born in his village Uttamanzai in 1890. His only brother, Dr. Khan Sahib, was senior to him by about seven years. Abdul Ghaffar Khan married for the second time when his first wife died. He has three sons and one daughter. He is a man of great courage and simple habits. He is a devout Muslim, believes in his own religion and has equal ragard for all other religions. "I do not measure the strength of a religion by counting heads," he has repeatedly said, "for what is faith until it is reflected in one's life? It is my innermost conviction that Islam is *amal, yakeen* and *mohabbat* (right conduct, faith and love), and without these one calling himself a Mussalman is like sounding brass and tinkling cymbal. The Koran-e-Shareef makes it absolutely clear

that faith in one God without a second and good deeds are enough to secure a man's salvation." Abdul Ghaffar Khan has made his religious views known to his large audiences at public meetings. He has often declared, "The Holy Koran says in so many words that God sends messengers for all nations and for all peoples and they are their respective Prophets. All of them are 'Ahle Kitab' (men of the Book) and the Hindus are no less 'Ahle Kitab' than the Jews and the Christians." Again, "The fundamental principles of all religions are the same, though details differ because each faith takes the colour and flavour of the soil from which it springs." "I cannot contemplate a time when there will be one religion for the whole of the world." About Hindus, he remarked: "If they are idol-worshippers, what are we? What is the worship of tombs? How are they any less devotees of God when I know that they believe in one God." "He is a devout Muslim," wrote Mahatma Gandhi, "During his stay with me for over a year, I never saw him miss his Namaz or his Ramzan fast except when he was ill. But his devotion to Islam does not mean disrespect for other religions." Some of his critics and adversaries have often called him a 'Hindu' for his liberal attitude towards religion.

Abdul Ghaffar Khan had his early education at home and also in a *Maktab* (Muslim school) of a Moulvi where he was given religious instruction. He joined the Mission High School at Peshawar for his regular schooling and studied up to the Matriculation. He could not pass the Matriculation examination and was sent to Aligarh where he studied Urdu papers. He read the daily *Zamindar* edited by Maulana Zaffar Ali Khan and the *Al Hilal*, an Urdu weekly of Maulana Abul Kalam Azad. These readings created in him an interest in politics and turned him into a patriot. Later, it was planned to send him to England for higher education but it could not materialise. As a student, he was greatly influenced by the missionary spirit of the Principal of his School, Rev. Wigram, and resolved to serve his community as his Principal had served his faith in a missionary spirit. The Haji of Turangzai, a pioneer of national education in the province, was another man who created in him his love for national education. Abdul Ghaffar Khan studied Gandhiji's life critically and always showed a readiness to take a leaf out of his book. His close association with Mahatma Gandhi, Jawaharlal Nehru, Maulana Abul Kalam Azad and other top-ranking Indian nationalists greatly influenced him in his political outlook.

On return from Aligarh, Abdul Ghaffar Khan associated himself with the Haji of Turangzai as early as 1911 and took an active part in establishing several national schools in the province. However, his regular nationalist career started from 1919 when he plunged into the agitation against the Rowlatt Bills. He made his first political speech during this agitation in his village in condemning the Rowlatt Bills. He was arrested but later released. He attended the Nagpur session of the Congress in 1920 and took a leading part in the Khilafat agitation which was organized by him in his province. In 1921 he established a National School at Uttamanzai and was arrested under the Frontier Crimes Regulations for inculcating into the minds of the Pathans ideas of nationalism. On his release from jail in 1924, he settled down to the quiet work of social reform.

Abdul Ghaffar Khan again plunged into the Civil Disobedience Movement in 1930. He was arrested and sent to different jails in the Punjab to serve his term of imprisonment. The Congress was banned in the Frontier Province. Abdul Ghaffar Khan established life-long contacts with his Hindu and Sikh friends during his incarceration in the Punjab jails. After his release, following the Gandhi-Irwin Pact, he attended the 45th Session of the Indian National Congress at Karachi in 1931 and made an impressive speech appealing to the Congressmen to take strong action on the resolutions and not to leave them on paper only. He made a historic speech on 25 June 1931 at a largely attended meeting at Bardoli under the presidentship of Kasturba Gandhi. For his sacrifices and true leadership, the Congress wanted to elect him as its President for the year 1934 but he refused the honour saying, "I am a born soldier and I shall die as one."

For a long time, he served as a member of the Congress Working Committee. Abdul Ghaffar Khan took a leading part in all the Congress movements from 1920 to 1947 and spent about fourteen years in jail during that period.

Abdul Ghaffar Khan was not only the top leader of his province but an acknowledged leader of all-India importance. He worked for the freedom of India although the cause of the Pathans was very dear to him. He opposed the separationist policy of the Muslim League. He always stood for the complete freedom of the country. He was a true follower of Mahatma Gandhi and believed in the policy and aims of the Congress. In 1939 he resigned and left the Congress due to his differences on its War policy but rejoined it in 1940 when the policy was revised.

During the Indo-British negotiations in 1946-47 he vehemently opposed the partition of India. It was perhaps the bitterest disappointment for him when the Congress leaders accepted partition. He expressed his anguish at the Working Committee meeting and felt hurt at the way he and the nationalist Pathans had been let down by those by whom they had stood fast under all circumstances.

After the partition of India and the creation of Pakistan, Abdul Ghaffar Khan did not rest. He started agitation for the establishment of Pakhtoonistan and was jailed quite a number of times by the Pakistan Government. After his last imprisonment he lived in exile in Afghanistan for a long period during the Military Dictatorship in Pakistan, returning to his homeland at the end of 1972.

Abdul Ghaffar Khan subscribed fully to the doctrine of non-violence. It had almost become a matter of faith with him. He believed that his people needed non-violence more than anybody else. He always enjoined upon his followers to remain non-violent even in the face of the worst provocation.

He strongly favoured national education and established a National School in his village and tried to establish its branches all over the province.

The attitude of Abdul Ghaffar Khan towards social reform was modern. He firmly believed in the uplift of the Pathans and the depressed classes and worked whole-heartedly towards that end. He was against untouchability. He believed in female education and emancipation of women. He was against regionalism.

About his attitude towards the British, he often used to say that he hardly trusted their word. He had no personal animosity towards them but was very sore over the British painting his province as a 'province of murderers' and for the cruelties perpetrated on his people.

Abdul Ghaffar Khan believed in the cult of 'Charkha' and favoured the development of village industries.

Public platform was his main forum through which he spread his ideas on politics, the 'Khudai Khidmatgar Movement', education, social reform, etc. However, he did not ignore the press. He started a monthly journal in Pushto, the *Pakhtoon*, in 1928 but it was closed down in 1930 after his arrest. It was revived the following year but had to be closed down again. After a few years it was again published as *Das Roza* in April 1938, but its publication was again suspended in 1941. It made its appearance again in 1945 as a weekly but was closed down after two years.

Abdul Ghaffar Khan founded an organisation known as the 'Khudai Khidmatgars' (Servants of God) for carrying on his work. Its aim in the beginning was social reform but later on it expanded its activities. At Sardaryab, a national centre for the Khudai Khidmatgars was established. The organisation became very popular among the masses.

The political awakening among the Pathans has been largely due to the work carried on by Abdul Ghaffar Khan and his close associates over a period of nearly three decades. For his work and great sacrifices, he is highly respected and called 'Fakher-e-Afghan' (The Pride of the People). Due to his close relations with Mahatma Gandhi, he was called by the people 'Frontier Gandhi'. For his quality of leadership, he was also known as 'Bacha Khan' which means a Sardar or leader. 'Badshah Khan' is another name by which he is popularly known.

Abdul Ghaffar Khan has a striking appearance. He is tall and well-built. He has simple habits. He uses Khadi and his dress is always unostentatious. He is courteous and easily accessible.

[Mahadev Desai—Two Servants of God, Delhi, 1935; D. G. Tendulkar—Mahatma (in eight volumes), Bombay, 1952; Faragh Bukhari —Bachakhan (in Urdu), Lahore, 1957; D. R. Toliwal—Bharatvarsh Ki Vibhutian (in Hindi), Nagpur, 1954; Report of the 45th Session of the Indian National Congress held at Karachi in 1931; The Young India (Ahmedabad) File, 1931; Jagdish Saran Sharma—Indian National Congress; A Descriptive Bibliography, Delhi, 1958; Personal knowledge of the Contributor.]

(D. L. Datta) MEHER CHAND KHANNA

KHAN, ABDUL HAMEED (1896-1966)

Abdul Hameed Khan was born in Madras in 1896. His ancestors came from Afghanisthan. His father, Dhadha Khan, was a rich merchant and a well-known philanthropist in Madras. Abdul Hameed's maternal grandfather was an A.D.C. to the Governor of Madras. Though the family hailed from Afghanisthan, it had been domiciled in Madras for several generations. It belonged to the orthodox Muslim Sunni sect, and economically to the rich upper class in society. In 1927 Abdul Hameed Khan was married to Zeenath Unnissa. In 1935 he married again, the name of his second wife being Rahim Khatoon.

Hameed's early education was in the Wesley Mission School. He had his Collegiate education in the Madras Christian College and the Presidency College (1916-20). His family background and later education made him a versatile linguist. He knew Urdu, Persian, Arabic, English and Tamil. During his early life, Dr. Hogg, who was the Principal of the Madras Christian College, and Dr. S. Radhakrishnan, seemed to have influenced him most. His later political career was mainly inspired by Gandhiji, Rajaji and Sarojini Naidu.

Hameed Khan had political affiliations with many parties. He first fell under the influence of the Congress party. When the Khilafat movement was started he was the first to organize the Khilafat in Madras. He, however, differed from the Congress, when it adopted the policy of direct action in 1921. He believed in constitutional agitation and joined the Swarajya Party of C. R. Das. He travelled with T. Prakasam on a fund-collecting tour, for the Swarajya Party. Later when his party decided to capture all the statutory bodies, he was elected to the City Corporation. He strongly opposed the introduction of party politics in civic affairs. In 1935 he became the Mayor of Madras and took a keen interest in the development of civic amenities. He also served the Corporation as the Chairman of the Finance and Taxation Committee.

In 1927 he was elected to the Madras Legislative Council. He was elected again to the Madras Legislative Assembly in 1937 after the introduction of the Act of 1935. Although he was in the Congress and the Swarajya Party in the 'twenties, he was also closely associated with the Muslim League and was the Secretary of the Muslim League from 1925 to 1940. He became the leader of the Muslim League Legislature Party in Madras in 1937. Like many other Muslims of the progressive and nationalist school, he dissociated himself completely from the Congress in 1937 and identified himself wholly with the League. He rejoined the Congress after independence when Rajaji formed the Ministry in Madras.

In 1938 Abdul Hameed Khan became the Dewan of the Prince of Arcot and remained in that office till his death on 14 February 1966.

Abdul Hameed Khan Shahib was a staunch nationalist but he was opposed to direct agitation. He favoured the British form of parliamentary government for India but he detested any imperial control.

In his social outlook Abdul Hameed Khan was a modernist with reservations. He condemned caste feelings and the suppression of women. He advocated education for women and marriage of widows. But he did not prefer co-education. He was a keen educationist. He be-

lieved in the efficacy of western and liberal education. He also approved of national education and believed that true education should inspire nationalism. He was the President of the Osmania College, Kurnool (Andhra), and a member of the Syndicates of the Annamalai and Madras Universities. He was an enthusiastic supporter of the Hindi Prachar Sabha in Madras. He was deeply religious. Being an ardent Muslim, he was connected with all the Muslim institutions in Madras. He presided over the 'Anjuman' in Madras.

Abdul Hameed Khan was a powerful speaker and writer. He was the founder and the first editor of the *Deccan Times*. He also published a small sketch on the life of Dr. Annie Besant. Sports and games also drew his attention. The cricket pavilion in Madras was one of the results of his keen interest in games.

Abdul Hameed Khan was one of those Muslims who in spite of being an alien by race had no reserve in giving to his land of adoption the best of his virtues.

[S. M. Fossil—The Islamic South; Who's Who in Madras, 1934; The Hindu Files; Proceedings of the Madras Legislature, 1926-40; Personal interview of the Research Fellow with Abdul Hameed Khan.]

(Emmanuel Divien) S. N. PADMANABAN

KHAN, ABDUS SAMAD (1895-)

Abdus Samad Khan, popularly known as the 'Baluch Gandhi', was born around 1895 A.D. (exact date not known) at Gulistan, near Quetta, in Baluchistan. His father, Khan Nur Muhammad Khan, was a rich landlord and Chief of the Achakzai tribe of Gulistan. Abdus Samad Khan has two brothers, Khan Abdul Salam and Muhammad Ayub Khan.

Abdus Samad Khan was educated in the traditional way in his village *Muktab*. He attained proficiency in Urdu, Persian and Pushto. He also studied in a school at Gulistan up to the Middle Vernacular standard but he did not pass any examination. Much later in life, when he was in Pakistan Jail (1958-68), he passed the Matriculation, Intermediate in Arts and B.A. examinations with distinction.

Abdus Samad Khan has led a very simple life. From his early youth he came under the influence of Mahatma Gandhi and followed his principles of non-violence. Gradually, he came to be known as 'Baluchi Gandhi' not only in Baluchistan but also all over India. He was against caste, colour or creed.

Abdus Samad Khan started taking part in the nationalist movement in 1920, when he along with other young men of Baluchistan established an association known as the 'Anjuman-i-Watan' which undertook a social reform movement amongst the Baluch tribes. Thus, he started his public career as a social reformer in Baluchistan, which was in those days backward. The tribal people of Baluchistan were superstitious and orthodox. To spread enlightenment among the people and to make them conscious of their duties and rights, Abdus Samad Khan started a network of schools in Baluchistan and carried on a ceaseless propaganda against the prevalent social evils. He also struggled hard to secure for the Baluch people their civic and political rights. By his untiring efforts he succeeded in rousing political consciousness among the Baluch people.

A staunch nationalist, Abdus Samad Khan sought to integrate his reform movement in Baluchistan with the Indian nationalist movement. He joined the Indian National Congress and got his organisation, the Anjuman-i-Watan, affiliated to the Congress. He came in close contact with the Indian nationalist leaders since the twenties. He came into prominence since 1928-29 when he established a close contact with the revolutionary party in North India known as the Nau-Jawan Bharat Sabha. In December 1929 he attended the Lahore session of the Indian National Congress and subsequently a few other political conferences. At Lahore he delivered a fiery speech on the repressive administration in Baluchistan. He took back with him a large quantity of political literature and started to launch a political movement in Baluchistan. In 1930 Abdus Samad Khan and his

two brothers were brought to Quetta, and sentenced to two years' imprisonment by the Jirga for their anti-Government activities.

On his release Abdus Samad Khan resumed his political work in spite of stringent restrictions imposed on him by the Government. In December 1933 at the Baluch Conference held in Hyderabad (Sind), he spoke on the miserable conditions in Baluchistan and sought the help of the other provinces of India to help Baluchistan to rise to a level of equality. At the Conference a resolution was passed demanding the establishment of Baluchistan as a full-fledged province. In January 1934 he attended another meeting at Karachi organised by the Karachi Baluchistan Reforms Committee, where he demanded from the British Government political rights for the Baluch people. On his return to Baluchistan he was arrested and sentenced to three years' rigorous imprisonment by the Jirga. Strong representations for his release were made by the Baluch Youth Association and the Karachi Baluchistan Reforms Committee. The Government of Baluchistan felt alarmed at the activities of Abdus Samad Khan and their influence on the youth of Baluchistan. "There was a definite danger that unless his activities were nipped in the bud, the active hand of local terrorists might come into existence." In his campaign for social reform and political rights Abdus Samad attacked the Sardars and Maliks controlling the tribal Jirgas for their subservience to the British Government.

After the outbreak of the Second World War Abdus Samad Khan intensified his political activities. In 1940 he went to Wardha to seek Gandhiji's advice about launching a Satyagraha in Baluchistan. He joined hands with the Congress in the anti-war campaign and made preparations to participate in the national movement of 1942. He was arrested in August 1942 under the Defence of India Rules. Released in 1945, he resumed his political work. In the tussle between the Indian National Congress and the Muslim League, Abdus Samad Khan was wholly on the side of the Congress. He stood against the League and against the demand for Pakistan. He urged the Muslims during a tour of the Punjab and the North West Frontier Province to join hands with the Congress in the fight for freedom.

By the end of 1946 when it became clear that the British Government intended to placate the Muslim League by conceding the demand for partition, Abdus Samad Khan together with Khan Abdul Ghaffar Khan of the North-West Frontier Province stood against the idea of Pakistan and demanded independence for the Pathans and the Baluch people. When the Congress leaders accepted partition in 1947, it was a bitter disappointment for Abdus Samad Khan, who found himself virtually thrown to the wolves. When Pakistan came into existence, he still heroically carried on the fight for an autonomous Baluchistan. He was promptly arrested by Jinnah and thrown into prison. He was released in 1954. In 1957 he founded the National Awami Party, but in 1958 he was arrested again and sentenced to fourteen years' rigorous imprisonment. He was, however, released earlier, in 1968.

To help in his campaign for social reform and political consciousness Abdus Samad Khan started a newspaper in 1934, in Pushto, known as the *Istiqlal*. The British Government had imposed restrictions on the paper not to publish any political matter. Both the paper and the organisation, the Anjuman-i-Watan, were declared unlawful by the Pakistan Government in 1947.

Abdus Samad Khan was one of the staunch nationalist Muslims who rose above communal differences and carried on a relentless fight not only against British Imperialism but also against the communal forces. Like Khan Abdul Ghaffar Khan of the North-West Frontier Province, Abdus Samad Khan will be remembered as the regenerator of his people, a great Indian patriot, a relentless fighter for social and political justice.

[Proceedings Foreign and Political Department, 1920-35; Proceedings Home Political Department, 1920-45; Proceedings of the Indian Legislative Assembly, 1934-35; B. G. Tendulkar —Abdul Ghaffar Khan, Bombay, 1967; —The Three Gandhis (an article published in the

Frontier Mail, Dehra Dun, dated 5 February 1967); M. S. M. Sharma—Peeps into Pakistan, Patna, 1954; Mushtaq Ahmad—Government and Politics in Pakistan, Karachi, 1963; Pyarelal —Thrown to the Wolves: Abdul Ghaffar Khan, Calcutta, 1966; The Indian Annual Register, 1920-47; The Tribune Files, 1930-46; Personal interview of the Research Fellow with K. B. Narang, an old associate of Abdus Samad Khan; Information supplied by Muhammad Ayub Khan, brother of Abdus Samad Khan, from Kabul.]

(T. R. Sareen) BAKSHISH SINGH NIJJAR

KHAN, INAYATULLAH
—See under Allama Mashriqi

KHAN, KHIZAR HAYAT
—See under Khizer Hayat Khan Tiwana, Malik

KHAN, LIAQAT ALI
—See under Liaqat Ali Khan

KHAN, MUHAMMAD ZAFRULLAH
—See under Zafrullah Khan, Muhammad

KHAN SAHIB (DR.) (1883-1958)

Dr. Khan Sahib was a scion of a leading Pathan family belonging to the Mohamadzai tribe of village Uttamanzai in the Charsadda tehsil of Peshawar district in the erstwhile North-West Frontier Province of British India, now in West Pakistan. His father, Khan Behram Khan, was the headman of his village and highly respected for his noble character. He was a big landlord. The British had granted him jagirs as a reward for his services during the 1857 Mutiny. But in the later part of his life, he developed hatred for the British and was arrested during the agitation against the Rowlatt Bills. He died in 1926, at the ripe old age of 95.

Dr. Khan Sahib was born in 1883 in his village Uttamanzai. His only brother is Khan Abdul Ghaffar Khan, popularly known as the 'Frontier Gandhi'. Dr. Khan Sahib was senior to him by about seven years. Dr. Khan Sahib married twice, the second being an English lady. He had three sons from his first (Pathan) wife, one of whom was a Minister in West Pakistan for some time, and a son and a daughter from his English wife. While the boy died in his youth, the daughter married a young Christian officer in the Indian Air Force and is settled in India.

Dr. Khan Sahib started his education in a Municipal Board School and later joined the Mission High School, Peshawar, from where he passed his Matriculation examination. He then joined the Medical College, Bombay, but after some time left for England in 1909 for higher medical studies and got his M.R.C.S. there. While he was still in England, the First World War broke out and he joined the hospital corps and saw service for most of the time in France. He returned to India in 1920, and was taken in the Indian Medical Service.

While at school, Dr. Khan Sahib was much influenced by the missionary spirit of his Principal, Rev. Wigram, and the seed of love for his community was sown at that time. It blossomed when in 1921 his unit was ordered to proceed to Waziristan for action against the Waziris. He refused to go and work against his own people and resigned his job. This was the beginning of a distinguished public career.

His close association with Mahatma Gandhi, Pandit Jawaharlal Nehru and other top-ranking Indian nationalists greatly influenced him. He had great affection and regard for Panditji, who in turn held him in high esteem.

Dr. Khan Sahib was a man of sterling character. His love for his country was unbounded and he was against its partition. His truthfulness, honesty and sincerity were proverbial. People of all faiths were equal in his eyes. As head of the Congress Government in his Province for a number of years, he won the confidence of all sections of the people for his high sense of justice and impartiality. Neither public applause nor censure could wean him away from his national approach to all matters. When a Hindu girl was enticed away by a Muslim youth, who it was alleged had married him, Dr. Khan Sahib on

being convinced that the girl had been abducted, got her restored to her parents in the teeth of bitter opposition by Maulvis and bigoted Muslims in spite of the claim that the girl had embraced Islam and married of her own free will and consent and the marriage was lawful according to the *Shariat* (Muslim law).

He was modern and very liberal in his outlook. He permitted his daughter to marry a non-Muslim in spite of vehement opposition and even condemnation by a large section of his community from all over the Province. He had even to suspend his public activities for some time on account of this, but he remained firm like a rock and regained the confidence of his people, becoming their beloved leader once again.

After resigning from the Indian Medical Service, he started his own practice. The influence of his younger brother and the sight of suffering inflicted in the firing on the public on 23 April 1930 in the Qissa Khwani Bazar of Peshawar brought him to active political work. He was soon arrested and sentenced to three years' rigorous imprisonment and sent to the Hazaribagh Jail. He was released in 1934 but was not allowed to enter his Province or even the Punjab. He stayed for some time at Wardha and did medical relief work. He was elected to the Central Legislative Assembly from his Province *in absentia* as a Congress nominee. His speeches in the Central Legislature were heard with respect. His famous speech about the air-bombing of the villages in the Frontier caused a sensation. In the course of his speech, he prophesied: "I am sure that the treatment which the Government is meting out to the Frontier tribesmen today is enough to bring about its end in the very near future."

After the introduction of Reforms in the North-West Frontier Province under the Government of India Act, 1935, Dr. Khan Sahib contested election to the Frontier Legislative Assembly in 1937 and was elected. He was elected the leader of the Congress Party. He headed the first Congress Ministry in the Province. He relinquished his office when the Quit India Movement was started. He again became Chief Minister when the Congress Party was permitted to form a Ministry after some time. After the general elections in 1945, the Congress was again returned to power and Dr. Khan Sahib continued in his office till the dismissal of the Ministry by Jinnah a week after the partition.

Dr. Khan Sahib, like his brother, Khan Abdul Ghaffar Khan, was a staunch nationalist and was opposed to the division of India. When the Congress leaders accepted partition in 1947, the Khan brothers were grievously disappointed and considered it as a letting down of the nationalist Pathans who had stood by the Congress all through. The Partition scheme contained a provision for referendum; but anticipating the result of the referendum in the mad communal frenzy of the time, the Khan brothers boycotted the referendum. The Frontier Province went into Pakistan without any formal opposition. Jinnah made no secret of his intentions as regards the Khan brothers and threw both of them into jail immediately after the establishment of Pakistan. Dr. Khan Sahib remained in jail for about six years.

Unlike his brother, Khan Abdul Ghaffar Khan, who carried on a relentless struggle for Pakhtoonistan, Dr. Khan Sahib became reconciled to Pakistan. After his release, he joined the Central Cabinet of Pakistan in 1954 as Minister of Communications and held that office for a year. In 1955 he became the Chief Minister of West Pakistan. He was one of the authors of one unit scheme and formed his own party known as the Republican Party. He was stabbed to death in Lahore on 9 May 1958 by one Atta Mohammad.

Dr. Khan subscribed fully to the doctrine of non-violence. It had almost become an article of faith with him. He believed that his people needed non-violence more than anybody else. He firmly believed in the uplift of the Pathans and the depressed classes. He was against untouchability. He strongly favoured mass education and a large number of schools were opened in the rural areas when he was in power. Many measures of agrarian reform were also taken up at that time to give relief to the peasantry.

Dr. Khan Sahib was a handsome gentleman.

He wore Khadi habitually and led a simple and unostentatious life. He was courteous and easily accessible. In his struggle against the British or the Muslim League he was brave and fearless.

Dr. Khan Sahib was the acknowledged leader of his Province and also enjoyed an all-India reputation. Though, along with his brother, he was a pioneer of the Khudai Khidmatgar Movement, he devoted himself more to legislative work. He was the leader of the Congress Party in the Provincial Legislature. While his brother was a man of the masses, Dr. Khan Sahib had a much greater appeal for the intelligentsia. His honesty, straightforwardness, impartiality and sense of justice won their hearts. He was very popular among the Government servants and by his own example instilled national consciousness in them.

[C. F. Andrews—The Challenge of the North West Frontier, London, 1937; Mohammad Yunus—Frontier Speaks, Lahore, 1942; Mahadev Desai—Two Servants of God, Delhi, 1935; Faragh Bukhari—Bacha Khan (in Urdu), Lahore; Jyoti Sen Gupta—Eclipse of East Pakistan, Calcutta, 1963; D. L. Toliwal—Bharatvarsh Ki Vibhutian (in Hindi), Nagpur, 1954; The Tribune, 10 May 1958; Personal knowledge of the Contributor.]

(D. L. Datta) MEHER CHAND KHANNA

KHAN, SARDAR HABIBULLAH

—See under Habibullah Khan Sardar

KHAN, SHAFAAT AHMAD (SIR)

(1893-1948)

Dr. Shafaat Ahmad Khan was born in Moradabad, Uttar Pradesh, in a Muslim upper middle-class Zamindar family. After studying in the Government High School, Moradabad, he proceeded to England and graduated from the Sidney Sussex College, Cambridge, and was awarded the degree of Doctor of Letters by the University of Dublin. He lectured for some time (1917-19) in the London County Council on education, and then was appointed Reader in Economics at the University of Madras. Two years later he was appointed Professor of Modern Indian History at the University of Allahabad, which position he held till 1940.

He married Begam Faheeda, daughter of Justice Shah Din of the Punjab High Court, and was thereby brought into close contact with the top leadership of the Muslim Conference and Muslim communalism. In his private life he was liberal, but in his political career which he adopted alongside his academic profession he was a powerful advocate of Muslim interests and the Muslim claims of separate representation. But he never adhered to the demand for Pakistan and had little truck with Jinnah. In later years he grew into a vehement supporter of nationalism and in his views came closer to the Indian National Congress, which was recognised in his selection by Nehru for the Provisional Government in 1946.

In 1924 he was elected to the Legislative Council of the United Provinces from a Muslim constituency. He soon rose into prominence among the Muslim politicians of U.P. During the six years he was in the legislature (1924-30) he was associated with numerous committees and came to be recognised as a spokesman of the Muslim community. In 1925 he was invited to give evidence before the Reforms Enquiry Committee. In 1927 he went to England as a delegate of the U.P. Muslim Legislators and lectured at Oxford, Cambridge, Bristol, London and other places. In 1928 he presided over the Conference of Muslim Legislators and members of local bodies in U.P. About the same time, as Chairman of a Committee of U.P. Muslims he organised an agitation against the boycott of the Simon Commission, and prepared an exhaustive memorandum for the Commission on behalf of the Muslim community. He presided over the U.P. Mahomedan Educational Conference twice, in 1925 and again in 1929. In recognition of his political importance in U.P. he was made a member of the Round Table Conferences (1930-32), and of the Joint Select Committee of

the Parliament on the Government of India Bill (1933). He was also Knighted by the British Government (1930).

In the later part of the thirties Dr. Khan played a less important role in politics. This was the period of the rejuvenation of the Muslim League under Jinnah's leadership and since Shafaat Ahmad did not belong to Jinnah's school he naturally lost ground in Muslim politics. His ability was, however, recognised by the Government and in 1941 he was appointed India's High Commissioner in South Africa which post he held till 1945. In 1946 he was selected to be a Minister in the Provisional Government headed by Pandit Jawaharlal Nehru, but had to leave it when the Muslim League joined the Government. He suffered for his nationalist views by being stabbed by a Muslim communalist before he joined the Provisional Government, and it was as its after-effects that he died in 1948.

As an eminent historian, educated in England, his mental outlook was influenced by the western thought. He was a great admirer of Edmund Burke and Lord Acton. He was a vigorous writer and a powerful speaker but did not take much to public platform. He had great faith in parliamentary institutions and advocated India's membership of the British Commonwealth. He believed in Dominion Status and did not support the demand for complete independence. He was a firm adherent of the idea of international co-operation and supported the League of Nations and the United Nations.

Dr. Khan was a historian of note. His book on 'East India Trade in the 17th Century' (1926) is a standard work on the subject. His other books on that century are: 'Anglo-Portuguese Negotiations Relating to Bombay, 1667-1673' (1923), 'John Marshall in India, 1668-1672' (1928), and 'Sources for the History of British India in the 17th Century' (1926), all of which are based on original documents. As a historian, he advocated complete truthfulness and adherence to archival material. He was the founder of the Indian History Congress (1937) and was the Founder-Editor of the *Journal of Indian History* which he conducted till 1925. His political and constitutional writings include, 'The Indian Federation', 'The New Constitution and After', and 'The Indian in South Africa' (1946). His early book, 'Ideas and Realities' (1921), deals with educational philosophy.

Dr. Khan believed in the nobility of Indian culture and its social system which was a "model of courtesy and kindness". He stood for "discipline of religion" and virtuosity of Indian family life. He said, "self-discipline and self-mastery have toughened the mental fibre of the Indian peoples and the public opinion represents the condensed sagacity of the race and is a necessary check on the emancipated lusts and sensualities. India has provided in her healthy homes a type of social life which is without parallel in any other country ('The Indian in South Africa'). As regards education, his view was that it was "a spiritual process as it is the impact of mind upon mind", and its object, "should be to create harmony in which intelligence and virtue would be happily blended". In politics he advocated, "genuine political responsibility", without which India would be ungovernable. But any change in the structure of the government must provide adequate and effective safeguard for the Muslim community. He advocated the principle of separate representation for the Muslims only during the transitional period, till the Muslims advanced in education and improved their economic conditions. He denounced radical communal movements like the *Shuddhi*, *Sangathan*, *Tabligh* and *Tanzeem*, but advocated effective representation for minorities in the Provincial legislatures and in the public services. He wanted adequate guarantees for religious liberty and freedom of conscience.

He advocated the federal principle in Indian Constitution and desired complete autonomy of the constituent units. He did not like "a unitary government with territorial decentralisation". He wanted, in particular, complete financial autonomy for the units. He stood for a cabinet system of government, but as effective representation of the minorities was to be secured he preferred the Swiss to the British system.

Dr. Khan was primarily an educationist, a

scholar and a historian. He turned to politics for a public career, and to serve his political ambition he became a communalist in the early part of his career. But his essential liberality of outlook and adherence to truth as a historian made him veer round to nationalist thinking in later years.

[Report of the Reforms Enquiry Committee (1924), Appendix No. 5; Indian Round Table Conference Proceedings; U. P. Legislative Council Proceedings, 1924-30; Shafaat Ahmad Khan—V. S. Srinivasa Sastri Memorial Lectures (Madras University), 1941-42; —The Indian in South Africa, 1946; Indian History Congress Silver Jubilee Souvenir Volume, Calcutta, 1963; Personal knowledge of the Contributor.]

(L. Dewani) BISHESHWAR PRASAD

KHAN, SIKANDAR HAYAT
—See under Sikandar Hayat Khan

KHAN, ZAFAR ALI
—See under Zafar Ali Khan

KHAN, ZAKIR HUSSAIN (DR.)
—See under Zakir Hussain (Dr.)

KHANKHOJE, PANDURANG SADASHIV (DR.) (1884-1967)

Pandurang Sadashiv Khankhoje, a noted Gadharite leader and one of the revolutionaries who fought for Indian independence from abroad, was born at Wardha (now in Maharashtra) on 7 November 1884. He came of a Deshastha Rigvedic Brahmin family. The surname 'Khankhoje' was given to one of the ancestors who successfully searched and found out one Muslim 'Khan' who was secretly converting the Gond aboriginals near Nagpur. The Bhonsla rulers of Nagpur had ordered the search (Khoj) of the Muslim (Khan).

Pandurang's grandfather Venkatesh had a small zamindari of a few villages near Katol. He took part in the 1857 revolt but escaped under different guises, of a *Fakir*, a *Gosavi* and a *Bairagi*. He was afraid that the British would confiscate his zamindari (called *malguzari*). So he sold it and built a 'Rama Mandir' at Katol from the proceeds and came to Palakwadi (Wardha).

Pandurang's father was a petition-writer in Wardha. Pandurang had his primary and middle school education in Wardha and had to go to Nagpur for High School education. Since early age he joined and worked in several revolutionary organisations like the 'Bala Samaj', the 'Bandhava Samaj' and the 'Samartha Shivaji Samaj'. He openly preached armed revolt against the British. Twice he was expelled from the school for some time; once for tearing a book of history which called Shivaji a plunderer and a second time for throwing away sweets distributed on the coronation of King Edward VII. His father was alarmed at his activities and fixed his marriage at the age of fourteen. Pandurang ran away, early in the morning of the day fixed for marriage, to Yeotmal. His marriage was arranged a second time, in spite of his protest, in 1902 after he had appeared at the Matriculation examination. This time Pandurang met the proposed father-in-law and told him that owing to his revolutionary activities he would be hanged and the bride would become a widow. The would-be father-in-law gave up the marriage plan and left Wardha.

From 1902 to 1905 Pandurang contacted several revolutionary organisations and workers but came to the conclusion that military training could be obtained only by going abroad. He met Tilak, Swami Ramatirtha and other leaders who supported his idea. After two unsuccessful attempts in 1906 he secured the work of cleaning decks on a French steamer going to Saigon. His co-worker, Hanumant Naidu, also travelled as a third class passenger on board the same steamer. At Saigon Pandurang met some Chinese revolutionaries who arranged his passage to Yokohoma (Japan). Indian revolutionaries in Japan helped him to secure a job in Tokyo. In 1908 the earthquake at Sanfrancisco gave him and Naidu an opportunity to go to the U.S.A. as there was a demand for cheap manual labourers. From Tokyo they thus moved to Sanfrancisco. With the help of the Indian Independence Party in

America Pandurang joined a Military Training School in California and secured a diploma in 1909. He next studied Agricultural Science, but during vacations he travelled extensively, met other Indian revolutionaries and took an active part in organising the Indian Independence Party in America. While in the U.S.A. he took the name of 'Peerkhan' to avoid detection.

In 1913 Hardyal and Bhai Parmanand changed the name of the Indian Independence Party, to the 'Ghadar Party'. In the meanwhile Khankhoje had obtained his B.Sc. (Agriculture) degree from the Oregon College and in 1913 he took his M.Sc. in the same subject from the Washington University. He once went to Mexico as a labourer in road-making and learnt Spanish. From 1914 to 1920 he devoted himself to the activities of the Ghadar Party. Under British pressure the American Government began to keep a strict watch on the Ghadar movement. On the outbreak of the First World War, many of the Ghadarites left for Europe. Pandurang went to Greece and Turkey and thence to Berlin with several companions. With the help of the German Government the Indian Independence Party sent out agents to West Asia, Persia, Afghanistan and Baluchistan to stir up a revolt against the British. Taking different Muslim names at different times, Pandurang went to Baluchistan via Turkey, Persia and Afghanistan. In all these countries Ghadar Party men had been working. Pandurang took part in the Persian revolt against the British. When the Persians were defeated, he managed to reach Baghdad and joined the Kashghai tribe then fighting against the British. He was wounded and picked up as dead. After first-aid he regained consciousness and was made a prisoner. He, however, managed to escape shortly after.

When the War ended in 1918, Khankhoje again narrowly escaped capture by the British. In 1919 he came to India in disguise, as the secretary of a Persian Sardar. He met Tilak who advised him not to stay in India. He then went to Berlin via Persia and lived there from 1921 to 1924. In 1924 he went to Mexico and turned a new leaf. He settled down as a scientist, and having obtained a Doctorate in Agriculture he was appointed Director of the Mexican Government's Agricultural Department. He published several articles on agriculture in Indian, American and other foreign periodicals.

In 1936 he married Jennie Sindic, the sister of the wife of the Mexican representative in Spain. She was Belgian. After marriage, she was renamed Janaki. Khankhoje had two daughters, Savitri and Maya, from her.

In 1949 he was invited to India by the Agriculture Minister of the Central Provinces Government to work as President of the Agriculture Reform Committee. In 1950 his wife also sold their property in Mexico and came to India. After finishing the work of the Agriculture Committee, Pandurang found himself stranded, as neither the State nor the Central Government showed any interest in utilising his proficiency in agricultural science. His wife secured a job in the French Embassy in Delhi and Khankhoje went to Delhi from Nagpur to stay with her. His daughter Savitri was married to Vijaya Savane, an officer in the Military Engineering Department in Poona. A few years before his death, Pandurang was awarded a pension by the Indian Government as a freedom-fighter. He preached in several writings and speeches his idea of 'Mukta Grama' or self-sufficient village. He discussed the idea with Vinoba Bhave. But as the wanted modern scientific methods to be taken to the villages, Vinoba disagreed. Pandurang's eventful life came to an end on 18 January 1967. He left behind his wife and two daughters.

Apart from being a great revolutionary, Khankhoje was also a noted scientist. His name, with an account of his researches, is included in the Dictionary of Research Scientists of America. He was honoured by the National Academy of Science (U.S.A.). He promoted rubber plantations in South America and developed methods of deriving hormones from certain plants.

[G. V. Ketkar—Biography of P. S. Khankhoje, Poona, 1966; Personal interview of the Research Fellow with P. S. Khankhoje and his wife at Nagpur.]

(Saroj A. Deshpande) G. V. KETKAR

KHANNA, DURGA DASS (1909-)

Durga Dass Khanna was born at Lahore in February 1909. He belongs to the Kshatriya caste, Khanna being the name of his sub-caste. His father, Jai Chand Khanna, was a flourishing businessman at Lahore, and his uncle, Rai Bahadur Tirath Ram, a man of social standing. In 1928 Durga Dass married Sushila, daughter of Lala Bhagwan Dass, a businessman of Lahore. They have four sons and three daughters.

Durga Dass received his entire education at Lahore, first by a Brahmin tutor at home, and then for primary education at the Sat Sabha School. He passed the Matriculation examination from the Central Model School in 1924, and joined the Foreman Christian College from where he graduated in 1929. He next joined the Law College at Lahore, but due to his political activities his studies were interrupted. He took his LL.B. in 1933.

Durga Dass developed his interest in politics mainly under Lajpat Rai's influence. He was fond of revolutionary literature and avidly read books like Lajpat Rai's biographies of Mazzini and Garibaldi and 'Young India', Vir Savarkar's 'War of Indian Independence', Maxim Gorki's 'Mother' and also contemporary communist pamphlets. He also read the Gita and drew inspiration and self-confidence from it.

As early as 1925, he took an active part in organising the Students' Union at Lahore, becoming its President in 1927. That was the beginning of his political career. But it was his association with Bhagat Singh and Sukhdev which turned him into a fire-brand revolutionary about 1926-27. His other associates were Dhanwantri, Kumari Lajjawati, the Zutshi sisters and the wife of Bhagwati Charan. He regarded freedom as a birthright of every Indian, and the British rule as a moral sin. He felt that the British had impoverished India of her resources, and the sooner the Indians got rid of them the better. He worked underground for the revolutionary party, but was arrested after the murder of Saunders on 13 September 1928 and tried in the Lahore Conpiracy Case in which Bhagat Singh was also involved. Durga Dass was arrested again in 1930 in connection with the attempt to throw a bomb on the Punjab Governor at the University Convocation at Lahore. He was sentenced to death along with Ranbir and Chaman Lal by the Sessions Judge of Lahore. But in January 1932 the Lahore High Court acquitted him.

Durga Dass later joined the Congress. He took part in the Quit India movement (1942) and was detained as a security prisoner for two and a half years. In 1946 he was elected to the Lahore Corporation on the Congress ticket.

Durga Dass contributed articles to the *Tribune* and the *People*, and published a few pamphlets.

Durga Dass holds liberal views on religion and social reform. He is against the caste-system and untouchability and supports widow-marriage. Though a Hindu, he has equal regard for all religions. He has great appreciation for Western education and thinks that it has helped the growth of national consciousness among Indians.

[Gulab Singh—Under the Shadow of Gallows, Delhi, 1963; Who's Who File in the Punjab State Archives, Patiala; The Tribune, March 12 1965; Personal interview of the Research Fellow with Durga Das Khanna.]

(D. L. Datta) V. N. DATTA

KHAPARDE, GANESH SHRIKRISHNA (1854-1938)

Ganesh Shrikrishna Khaparde was born on 27 August 1854 at Ingoli (Berar) in a Deshastha Brahmin family, settled in Berar. His father, Shrikrishna, started as a postman but later became a clerk in the Civil Supplies Department and rose to the position of a tehsildar. Berar was then the richest part of the Marathi-speaking area. Although starting life as a postman, Shrikrishna by his thrifty and industrious habits made the family a rich one. His mother Durgabai ruled the home and took care to mould the character of her grandson, Ganesh, as a diligent and upright man.

Khaparde's education started at home. His parents made him conversant with religious

stories from the Puranas. After completing his primary and secondary school education at Nagpur, Amraoti and Akola, Ganesh matriculated in 1872. In those days Brahmin parents took special care to teach Sanskrit privately to their boys. Ganesh passed his B.A. from the Elphinstone College, Bombay, in 1877 with Sanskrit and English with distinction. He was appointed first a Junior and then a Senior Fellow of the College. In 1884 he passed his LL.B. examination in Bombay. His extensive study of Sanskrit and English literature in this period of preparation enabled him to make his speeches full of wit and humour and interspersed with quotations from both the literatures. His speeches kept his audience spellbound for hours.

Khaparde started life in Government Service as a Munsiff and an Extra-Assistant Commissioner in Berar (1885-90). He resigned in 1890 and started his legal practice at Amraoti. He soon built up a lucrative practice at the Bar. His subtle and witty cross-examinations of witnesses attracted even common people to hear cases conducted by him.

His association with Tilak started in 1898. A big zamindar in Kolhapur named Baba Maharaj nominated Tilak, Khaparde and two others as trustees in his will to look after the property and adopt a suitable heir to his sonless widow, Tai Maharaj. Two rival adoptions were made by Tai Maharaj, under conflicting influences, in Poona and Kolhapur. Tilak and Khaparde had to fight out the case for the Poona adoption up to the Privy Council where they won the case. But it was a long legal struggle which entailed trouble and cost to Tilak. Khaparde stood by Tilak and conducted the case up to the Privy Council. The Maharaja of Kolhapur refused to recognise the boy adopted to Tai Maharaj in Poona. He maintained that the Privy Council had no jurisdiction over his State. So the estates in Kolhapur were given to the other adopted boy. Khaparde went to U.K. to plead the case against Kolhapur in 1923 but did not succeed.

Khaparde started taking an active interest in nationalist politics from the early nineties. He belonged to the extremist group in the Congress. He was the Chairman of the Reception Committee of the Amraoti session of the Congress in 1897. In politics Khaparde became an ardent follower of Tilak. He had learnt Gujarati from the poet Narmada Shankar and could speak fluently in that language. Before the crucial Congress session in 1907 at Surat, Tilak sent him to Gujarat for propagating the case of the Nationalist Party. Khaparde attended the Congress session at Surat and took part in the tumultuous proceedings. The Nationalist Party left the Congress after the stormy Surat session and did not re-enter the Congress till 1915, after Tilak's release from Mandalay.

From August 1908 to November 1910 Khaparde was in U.K. to conduct Tilak's appeal in the Privy Council. He also pleaded for Tilak before the House of Lords but could not secure Tilak's release from jail. On his return he paid a visit to Tilak in the Mandalay Jail in Burma. In 1917 he was a member of the Congress Deputation to the Viceroy on Constitutional reforms. From May 1919 to January 1920 he was in U.K. again, along with Tilak and other leaders, to represent India's case before the Joint Parliamentary Committee on behalf of the Home Rule League and the Congress.

Besides political activities as Tilak's trusted lieutenant in Berar, Khaparde took part in civic and social affairs at Amraoti. From 1891 to 1907 he was President and Vice-President of the Amraoti Municipality. He was President of the Amraoti District Council from 1890 to 1907. He helped famine-stricken people in 1896 by opening fair price shops. In 1903 plague epidemic broke out in Amraoti. Khaparde opened quarantines and provided medical treatment to the plague-stricken people. He was also an advocate of social reforms and removal of untouchability. He espoused the cause of postmen and clerks and presided over their conferences. He took interest in Marathi literature and presided over the Conference of the Nagpur-Vidarbha Sahitya Sangha in 1929.

He had a deeply religious mind and became an ardent follower of Dr. Annie Besant and a member of her Theosophical Society. He was also associated with the Saint Upasani Maharaj.

After 1920 Khaparde left the Congress as he

did not approve of Gandhiji's programme of non-cooperation. Khaparde was a Nationalist and supported the four-fold ideals of Tilak's Nationalist Party—viz., Swadeshi, Boycott, National Education and Swaraj. He was elected a member of the Central Legislative Assembly in 1920 and did not resign at the call of 'Non-Cooperation' from the Congress. He remained a member of the Assembly till 1925. He believed in working through the Councils by constitutional means.

He had an imposing figure and a big turban and smoked the big hubble-bubble pipe of the Nababs. He was himself called the 'Nabab of Berar' by his admirers. He retired from public life and legal practice in 1930. He died on 1 July 1938.

[B. G. Khaparde—Dadasaheb Khaparde Yanche Charitra (based on the diaries of G. S. Khaparde); Chitrav Shastri—Arvachin Charitrakosh; Lokamanya Tilak Yanche Kesaritil Lekh, Vols. I-IV; P. K. Atre—Me Kasa Jhalo; Acharya Javadekar—Adhunik Bharat; Proceedings of the Indian Legislative Assembly, 1920-25.]

(D. A. Dalvi) G. V. KETKAR

KHARAK SINGH (BABA) (1867-1963)

Baba Kharak Singh, the pioneer of the Akali movement in Punjab, was born in 1867 at Sialkot (now in Pakistan) in a respectable Sikh family. Nothing much is known about his family background and early life. He was one of the first graduates of the Punjab University. After his graduation, he joined the Law College at Allahabad, which, however, he had to give up, owing to the death of his father.

Baba Kharak Singh came into prominence as an exponent of modern education amongst the Sikhs. He was elected as Chairman of the Reception Committee of the 5th Educational Conference in 1912 held at Sialkot. He also presided over the 7th Educational Conference held at Taran Taran in Amritsar district.

Baba Kharak Singh came in contact with Master Tara Singh, Mehtab Singh and Harbans Singh and started participating in all the activities sponsored by them. At the Amritsar session of the Indian National Congress (1919), he came in contact with Mahatma Gandhi and his colleagues. He also came under the influence of Dr. S. Kitchlew and other Congress stalwarts.

The first important landmark in the life of Baba Kharak Singh came in 1920 when he presided over the historic session of the Sikh League at Lahore which was attended by Mahatma Gandhi, the Ali brothers, Dr. S. Kitchlew and other prominent Congress leaders. Baba Kharak Singh called upon the Sikhs to throw their lot with the Congress. The Sikhs, in a body, gave a very generous response to the call of their acknowledged leader.

The Sikh Gurudwara Movement thus merged with the Non-Cooperation Movement of the Congress. The first Akali *morcha* was launched in 1921 and the Government adopted drastic measures. It took away in the most provocative manner the key of the 'Tosha-Khana' (Treasury) of the Golden Temple to be kept with the District Commissioner of Amritsar. Baba Kharak Singh was arrested. The arrest roused the fury of the Sikh community and the people of the Punjab. When put up for trial (November 1921), Baba Kharak Singh refused to accept the jurisdiction of the Court and took the stand that a servant of the alien British Government had no power to prosecute the President of the Sikh Panth. The Government had to yield, Baba Kharak Singh was released and the keys of the 'Tosha-Khana' were restored. The fight given by Baba Kharak Singh was highly appreciated by Mahatma Gandhi, who conveyed his telegraphic message: "First decisive battle for India's Freedom Won. Congratulations."

In 1922 when Lala Lajpat Rai was arrested as President of the Pradesh Congress Committee of Punjab, Baba Kharak Singh was chosen to work as President of the Committee.

In 1923 when Baba Kharak Singh was arrested again, he defied the British ban on wearing of black turbans by the Sikh and of the Gandhi cap by the non-Sikh prisoners. The jail officers forcibly removed his black turban. Later, Baba Kharak Singh was put on trial and awarded nine

months' imprisonment for this 'crime'. Baba Kharak Singh reacted very strongly and took a vow to go bare-headed and even without other clothes except a *katcha*. At last, the Government yielded and he was released unconditionally.

In 1928 Baba Kharak Singh organised a powerful demonstration, when the Simon Commission visited Lahore. Baba Kharak Singh presided over the Sikh Conference at Amritsar and Lahore in 1934-35. He was very bitter against the Communal Award and, in the interest of the Sikh community, he launched a struggle against the imposition of the Communal Award. He was arrested in 1935 for his opposition to the Communal Award and imprisoned. In 1940, again, he was arrested during the individual satyagraha movement and had to remain in prison up to December 1941.

Baba Kharak Singh was against the partition of India and declared in 1942, "Khalsa shall oppose Pakistan tooth and nail." As a nationalist and as a votary of Khalsa Panth, he made an inspired statement: "In the fight for India's freedom if you find a bullet in my back do not count me as one amongst Sikhs of the Gurus and do not cremate my dead body according to Sikh rites. A disciple of the great Guru is an ideal saint-warrior and is supposed to fight in the vanguard and face the bullet in the chest and not in the back. We the Sikhs shall never allow any foreigners to rule over our motherland and we shall brook no injustice."

In 1937 Baba Kharak Singh rejected the offer of Ministership in the Punjab Cabinet as he did not consider the scheme of Provincial Autonomy under the Act of 1935 as satisfactory.

In 1944 Baba Kharak Singh presided over the Akhand Hindusthan Conference held at Gujranwala and was arrested. After the war, Baba Kharak Singh supported the cause of the Indian National Army organised during the war by Subhas Chandra Bose for the liberation of India.

Always in the forefront of the national movement, he was arrested again and again and convicted and imprisoned thirteen times. He spent a total term of twenty years in jail.

Although a devotee of the Sikh Panth and the founder-president of the Shiromani Akali Dal, he never allowed his vision to be blurred by communalism. This was highly appreciated by Mahatma Gandhi and all Congress leaders. When the spirit of communalism started influencing the thinking of many Hindu, Sikh and Muslim leaders, Baba Kharak Singh stood like a rock in defence of nationalism. On this point he even differed from Master Tara Singh at a later period, broke away from the official Akali Party and formed the Central Akali Dal.

After a spell of pneumonia Baba Kharak Singh died in a nursing home in New Delhi in 1963. He was survived by a daughter-in-law, three grandsons and five daughters.

Pandit Jawaharlal Nehru paid him the highest tribute: "His outstanding qualities were a passion for freedom and courage and fearlessness in the pursuit of his objectives. For generations he had been a great leader of the Sikhs and had been something much more. He had been a leader of the Indian people and he thought of the freedom and unity of India always, and his nationalism was of a vibrant type which affected all who came in touch with him. The memory of his great personality will ever be with us and we shall cherish it. Let us have something of his great courage and love of India and act up to it."

[Khushwant Singh—The Sikhs, London, 1953; Arunam and Sheel—Personalities; Giani Pratap Singh—Gurdwara Sudhar or Akali Lahar (in Gurmukhi), Amritsar, 1951; The Tribune (English daily), 1, 8, 11, 15, 17 April 1942 and 7, 8, 9 October 1963; N. N. Mitra (Ed.)—The Indian Annual Register, 1934-37; —The Indian Quarterly Register, 1929.]

(D. L. Datta) PRITHVI SINGH AZAD

KHARE, NARAYAN BHASKAR (DR.) (1882-1969)

Dr. N. B. Khare was born on 16 March 1882 at Nere, a village near Panvel in Kolaba district, which was the ancestral home of the Khare family. His father's name was Bhaskar and mother's Durgabai. He had only one elder brother who

became a *Sanyasi* and Shankaracharya of the Puri Math. The family belonged to the Chitpavan Brahmin caste. Narayan's father practised as a lawyer at Bhivandi near Kalyan. His mother belonged to the family of Bapu Gokhale who fought the British (1818) as the last General of Peshwa Bajirao II. Dr. Khare married Indira Gokhale in 1900. Indira died before him, and he did not marry a second time.

Dr. Khare was educated in Bombay till 1896 but on the outbreak of plague in that city, the Khares moved out of Bombay. Narayan went to Jubbulpore to live with his maternal uncle. He passed the Matriculation examination in 1897. He took his B.A. in 1902 and was awarded the Central Provinces Government Scholarship for study in Medicine. He joined the Lahore Medical College in 1902 and passed the final M.B. examination in June 1907, standing first in the University and winning a gold medal. In 1913 he became the first M.D. of the same University.

Dr. Khare joined the Provincial Medical Service of the C.P. and Berar in 1907. He had to accept the job as he was a Government Scholarship-holder and was bound to serve for five years. He wrote in his autobiography about his resignation : "On account of my ideas of self-respect and temperament, I could not pull on in Government Service. . . . During the course of nine years of Government Service, I had several incidents with the European Officers. Ultimately, I had to resign in 1916 after a row with the Inspector-General of Civil Hospitals and the Chief Commissioner and I set up private practice at Nagpur."

Dr. Khare began practice as a physician at Nagpur. During the plague epidemic of 1917 and the influenza scourge of 1918, he rendered good service to the people of Nagpur and became very popular. He also developed close relations with Dr. B. S. Moonje and M. V. Abhyankar, both of whom were Lokamanya Tilak's followers. Dr. Khare never came in direct contact with Lokamanya but he had great respect for him. Later he came in intimate contact with Gandhiji but Tilak was never displaced from his heart.

Dr. Khare began his public life as editor of a weekly called the *Tarun Bharat* in Marathi at Nagpur. In 1918 he joined the Rashtriya Mandal, a political body at Nagpur. He joined the Indian National Congress in 1919 and remained a devoted worker till 1938. From 1923 to 1929 he was a member of the C.P. and Berar Legislative Council, resigning in 1930 at the call of the Congress. He participated in the Salt Satyagraha of 1930 and was jailed for one year. He was a member of the Central Legislative Assembly from 1935 to 1937 as a Congress representative. In 1937 he became President of the Nagpur Provincial Congress Committee. He served as the Chief Minister of the Province from 14 July 1937 to 29 July 1938. His dismissal from the Chief Ministership and expulsion from the Congress in July 1938 he attributed to the dictatorial attitude of Gandhi whom he never forgave till the last day of his life. He gave vent to his bitterness in public speeches, newspaper articles and in his autobiography. It was the parting of the ways. He condemned the Congress War Policy and accepted office in the Viceroy's Executive Council (1943-46). In 1949 he joined the Hindu Maha Sabha and became its President. He was Prime Minister of Alwar from 1947 to 1948 and represented the State in the Constitutent Assembly. He was a member of Parliament from 1952 to 1957.

Dr. Khare did not believe in astrology and believed that man is largely a maker of his own destiny. He believed in God and was broadly speaking an orthodox Hindu but he was catholic enough to hold that all religions were only different approaches to Divinity and followers of all religions could live in peace and co-operation if only they had the will to do so. He stood for mutual toleration but upheld the 'Shuddhi' and 'Sanghathan' movements because Islam and Christianity were aggressive and proselytising faiths.

Dr. Khare was totally against the partition of India into Pakistan and Bharat. He considered the event as unparalleled in the history of the world. From the doings of the Muslims, he did not trust them and considered them as potential traitors. He wanted India to be named 'Hindu Rashtra' and its official language to be Sanskrit.

He did not subscribe to the view that India's freedom was gained by adhering to truth and

non-violence. He was an advocate of co-operation with Britain during the Second World War and gaining freedom by all political parties working together and forming an all party Government during the war years. That is why he had no hesitation in joining Lord Wavell's Executive Council as Member for Overseas Affairs. His argument was that if there was a movement for independence during the war, the Fascist Powers would take advantage of the situation and there would be a nascent Fascism in place of a decaying Imperialism.

Dr. Khare said, "Nobody can convert me. I am a communalist and I am not ashamed of it, because my communalism consists only in protecting the interests of my own community and not encroaching upon the interests of any other community. There can be nothing objectionable in this. My communalism is of the right type."

Dr. Khare argued for the forcible eviction of the Portuguese from Goa. He held that the policy of the Government of India was one of cowardice and it encouraged the enemy to indulge in acts of aggression against India. For this reason extreme non-violence was a sin. He felt certain that if India had used force against the Portuguese, her NATO allies would never have come to her aid since all of them had given up colonialism.

He was a staunch opponent of Colonialism. He was very critical of the Indian Immigration Bill being shelved in the U.S.A. in spite of President Roosevelt's support to it. On that occasion he said, "This shows which way the wind is blowing for the coloured people. Indians who fought side by side in this war along with the Americans for the common purpose of freedom and equality are denied even a modicum of citizenship rights in that country." He favoured emigration of Indians only to countries where there was no discrimination against them. As Member in charge of the Indians Overseas Department of the Viceroy's Executive Council in 1943, he resolved either to do something for defending the self-respect of Indians in South Africa or to give up office. He favoured the enforcement of economic sanctions against South Africa and this was done in November 1944. Khare was even in favour of declaring war against South Africa. He was instrumental in getting the Government of India to lodge a complaint against South Africa in the U.N.O.

[A. N. Bali—Nehru Unlimited; Bureau of Public Information, Government of India—A Biographical Sketch of Dr. N. B. Khare; M. G. Datar—Some Speeches and Statements of Dr. N. B. Khare; M. N. Kaul (Pub.)—Lok Sabha Who is Who; N. B. Khare—My Defence; —My Political Memoirs or Autobiography; —Khare Darshan Khand 1, 2; —Mazin Gelin Bara Varshen; Sir Michael O'Dwyer—India As I Knew It, 1885 to 1925; Indra Prakash—He fought Gandhism; G. V. Subbarao—The Partition of India, 1947; Lanka Sundaram—India In World Affairs; G. M. Joshi—Dr. Khare Yanchen Charitra; J. R. Joshi—Dr. Khare Yanchen Charitra (2 vols.); Gajanan Tryambak Madholkar—Mukhawate; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan.]

(L. D'Souza) T. V. Parvate

KHARE, WAMAN SAKHARAM
(1866-1928)

Waman Sakharam Khare *alias* Babasaheb was born on 1 August 1866, at Sangamner, in the Ahmadnagar district (Maharashtra), in a respectable middle-class Chitpavan Brahmin family. His father, Sakharam Damodar Khare, was in Government Service in the Revenue Department in the Nasik and Ahmadnagar districts. He had two brothers. He married three times and had three daughters and one son. Babasaheb had his school education at the Government High School at Nasik and his College education at the Elphinstone College, Bombay. He passed the B.A. examination in 1888 and took his LL.B. in 1890 from the Bombay University.

The Hindu religious scriptures influenced his mind in early life, while from English writers like Shakespeare, Sheridan, Shelley, Byron, Keats, Wordsworth, Tennyson, Scott, Thackeray and Dickens, he not only obtained a command

over the English language but also imbibed ideas of national spirit and freedom.

Later on he came under the influence of Lokamanya Tilak and his associates and Aurobindo and Barindra Kumar Ghosh. He was also a friend of Jackson, the English Collector of Nasik, who had a great admiration for him.

Babasaheb started legal practice in 1891 in the Nasik District Court and within five to six years not only became the leading practitioner, but also because of his nationalist activities became an acknowledged leader of the District. In 1900 he became the Chairman of the Nasik Municipality and was nominated as a Member of the District Local Board by the Government. In 1902 he became the Chairman of the District Local Board Schools Committee.

A follower of the Tilak school of politics earlier, he later joined the revolutionary movement, being associated with the Abhinav Bharat. He addressed a large number of public and secret meetings for the spread of national and revolutionary ideas. Being an excellent speaker, he always commanded a good audience.

He was arrested in the 'Vande Mataram Case' of 1906-07, but was found 'not guilty'. In 1910 he was implicated in the Jackson Murder Case. His 'Sanad' was cancelled and his property confiscated and he was sentenced to four years' imprisonment.

After his release in 1913, he continued to work for the national cause, but, though his 'Sanad' was restored in 1915, he did not resume his practice. From 1920 he gave up all activity and devoted his time to his spiritual advancement. He got paralytic attacks; the resulting worries led to insanity. He was in a mental hospital for three years and died in 1928 in extreme poverty and distress.

Babasaheb was orthodox in his social and religious views, though later on he changed his attitude. He was not averse to western education, but from 1905 onwards, espoused the idea of national education.

He vehemently criticized the racial arrogance of the British and the bureaucratic form of Government in India. Belonging to the revolutionary school, he favoured complete independence and severance of the Imperial connections.

He advocated the solution of labour problems amicably and also proposed drastic land reforms. He stood for the development of cottage industries but was not opposed to modern industries also.

He helped financially the national schools run by the workers of the Tilak group. He also helped the local authorities to open more primary schools. He personally contributed money to finance both the open and the secret nationalist movements.

Throughout his career he led a simple life.

[M. H. Khare—Khare Kul Vrittante, Poona, 1940; D. N. Gokhale—Krantiveer Babarao Savarkar, Poona, 1947; V. M. Bhat—Abhinava Bharat Athava Savarkaranchi Krantikarak Gupta Sanstha, Bombay, 1950; The Rashtrodaya (Marathi magazine, Poona), 1 October 1910; The Marhatta (English weekly, Poona), 8 October 1937; The Lokasatta (Marathi daily, Bombay), 2 August 1939; The Sahyadri (Marathi magazine, Poona), 1 April 1955; The Jeevanganga (Nasik Municipality Centenary Volume), 1864-1964; Personal interviews of the Research Fellow with K. N. Khare, Pleader, and Dr. P. W. Khare, son of W. S. Khare, at Nasik.]

(C. B. Khairmoday) V. G. HATALKAR

KHARE, VASUDEV VAMAN (1858-1924)

Vasudev Vaman Khare, popularly known as Vasudevshastri, was born at Guhagar in Chiplun taluka in Ratnagiri district (Maharashtra) in a poor Konkanastha Brahmin family. Vasudev could receive only the traditional Indian education. He showed a flair for poetry, Sanskrit as well as Marathi, at a very early age. In 1875 he went to Satara to study the 'Shastras' under Anantacharya Gajendragadkar.

He came to Poona in 1878 to serve as a teacher of Sanskrit in a school. He soon got an opportunity to edit the Sanskrit section of the 'Kavyetihasasangraha' which served as an inspiration to his future historical research. During his stay in Poona, he came into very close contact with

Tilak, Agarkar and G. V. Joshi *alias* Sarvajanik Kaka.

In 1880 Vasudevshastri joined the New English School founded by Vishnushastri Chiplunkar. In 1881 he was invited to work as a Sanskrit teacher in an English school at Miraj. His reputation as an excellent teacher of Sanskrit soon spread to the neighbouring areas. Whilé working in the school, he made a deep study of the English language and read the works of Macaulay, Scott, Byron, Goldsmith and Addison, histories of Greece and Rome, and the historical works of Grant Duff, Murray, Mill, Morrison and Elphinstone.

The years between 1881 and 1891 he devoted to the writing of poetry—'Samudra Kavya' (1884), 'Yeshwantrao Mahakavya' (1888) and 'Futkal Chutake', Part I (1891), which earned him a good reputation as a poet.

In 1892 he published his first historical work 'Nana Fadnavisanche Charitra'. This work, incidentally, revealed to him a treasure in the form of the historical records of the famous Patwardhan family at Miraj. Thereafter, for 32 years, he completely devoted himself to historical research and brought out 12 volumes of the 'Aitihasik Lekhsangraha'. Vasudevshastri is mainly known to Maharashtra as the author of this 'Collection', which reproduces the correspondence of the different members of the Patwardhan family who played a very important role in Maratha History from 1760 to 1800.

He also published other historical works: 'Adhikaryoga' (1908), 'Harivanshachi Bakhar' (1909) and 'Ichalkaranji Sansthanacha Itihas' (1913), besides contributing several articles on historical subjects, pertaining to Maratha History.

After his retirement from the school in 1913 till his death in 1924, he wrote Marathi dramas—'Taramandal', 'Chitravanchana', 'Krishnakanchan', 'Shivsambhava' and 'Ugramangal', which all became very popular.

Vasudevshastri led a simple life.

[D. M. Bhat—Guruvarya Vasudev Vaman Shastri Khare Charitra va Granthaparichaya, Poona, 1929; The Modern Review (a monthly, Calcutta), July 1927; The Granthamala (a monthly), November 1899; Maharashtriya Dnyankosh, Part 12; The Itihasvihar, June 1914; The Quarterly of the Bharat Itihasa Sanshodhak Mandal (Poona), May 1915; The Manoranjan (a monthly, Bombay), May 1914, September 1926; Kavyaratnavali, June 1924.]

V. G. HATALKAR

KHER, BAL GANGADHAR (1888-1957)

Bal Gangadhar Kher was born on 24 August 1888 at Ratnagiri, the chief town in the Konkan region of the old Bombay Presidency. He came of a middle-class Brahmin family belonging to the Karhada sub-caste. The Karhada Brahmins along with the Chitpavan Brahmins were foremost in the English education started in the British period. As Tilak, Ranade, Gokhale, etc. are Chitpavan surnames, so Ghate, Mavalankar, Kher, Harshe, etc. are surnames of the Karhada Brahmins. It is not known why they came to be called 'Karhadas'. They are as intelligent, progressive and fond of learning as the Chitpavans.

B. G. Kher's father, Gangadhar Kher, sent him for English education to the well-known New English School at Poona. Passing the Matriculation examination in 1902, Kher joined the Wilson College, Bombay, and took his B.A. in 1906 in Sanskrit with distinction and was awarded the 'Bhau Daji Sanskrit Prize'. He passed his final LL.B. examination in 1908. Those were days of intense political agitation against the Partition of Bengal and national awakening for Swadeshi, Swarajya and boycott of British goods. These must have influenced him in his college period and made him devote his life to politics and national activities.

Kher was devoted to the Vadanta philosophy of the Upanishads and the Gita. He also studied the works of Vivekananda which made him a *Karmayogi*—a life-long disinterested servant of the people with devotion to God. He was also fond of English literature. Justice Frank Beaman of the Bombay High Court became weak in eyesight and advertised for a reader and secretary in

1912. Kher applied for the job and got it. He was reader and secretary to Justice Beaman from 1912 to 1918 and they became close friends. Kher wrote in a Marathi magazine, the *Purushartha*, in August 1956 about his experiences during this period and how he was deeply influenced by Justice Beaman.

Kher was a good linguist and could speak in Marathi, English, Gujarati, Hindi and Kannada. In his speeches he often quoted the authors he had read. His favourite English authors were Rhys Davis, Mac Dougall, Ruskin, Macaulay, Mill, Reginald Smith, Hobson John Dewey. Louis Fisher and others. This can be inferred from the quotations he gave in his speeches.

In politics, Kher essentially belonged to the Liberal school. He did not approve of the non-cooperation programme of Mahatma Gandhi, which was based on boycott of legislatures, schools and Law Courts. When the Congress Swaraj Party was formed in 1923 under the leadership of Deshabandhu C. R. Das and Pandit Motilal Nehru, he became the Secretary of the Bombay branch of the Party. But, as he himself said later, the object of continuous and consistent obstruction to Government in the legislatures, which the Swaraj Party advocated, was not achieved and he felt the need for more effective political action. In 1930 Gandhiji's Dandi March and Salt Satyagraha revived the faith in working outside the legislatures. Several people left the Swaraj Party and responded to Gandhiji's call of Satyagraha.

Kher also joined the Civil Disobedience Movement. From 1930 to 1945 he went to jail on four occasions, the total period being about five years which he devoted to reading ancient and modern literature. He was a prominent member during these years of the Bombay branch of the Congress and a member of the All India Congress Committee.

In 1937 the Congress again resumed the programme of Council-entry. Kher was elected on the Congress Party ticket from the Bombay City. The Congress also decided to accept office i.e. to form Ministries in the Provinces. Bombay Province included in those days Sind and Gujarat besides Maharashtra. It stands to Kher's credit that although a Maharashtrian he could gain the support of the Gujarati and Sindhi members and was twice the Chief Minister of the Bombay State, first from 1937 to 1939 and again from 1946 to 1952.

B. G. Kher was a member of the Constituent Assembly from 1947 to 1949. After his second Chief Ministership, he was elected to the Rajya Sabha in 1952. From 1952 to 1954 he served as India's High Commissioner in Britain. In 1954 he was awarded the title of 'Padma Vibhushan'. In 1955 he was appointed Chairman of the Official Language Commission, and in 1956 of the Gandhi Smarak Nidhi.

In 1923 he had worked on the unofficial inquiry committee appointed by the Congress to inquire into the grievances of the peasants in Bardoli taluka in Gujarat. His impartial and devoted work as a member of that committee made him highly respected in Congress circles and brought him into prominence in the Party at a later period.

He was an educationist and approved the idea of 'Basic Education' which meant that children while learning the three 'R's (reading, writing and arithmetic) should be trained in some crafts side by side. During his periods of Chief Ministership he took to himself the portfolio of Education. He made Marathi the medium of instruction in all subjects except the English language. The knowledge of the English language was, according to him, necessary, and hence English was kept as a compulsory subject in High Schools. When Gandhiji formed the Gujarat Vidyapeetha in 1921 Kher became its ardent supporter. National education, according to him, should be given in the mother tongue as far as possible.

He favoured the British Parliamentary form of government and the system of elections on the basis of adult suffrage.

He was for some years the editor of the *Lokamanya*, a Marathi daily published from Bombay. The paper is still continuing. When he was Chairman of the Gandhi Smarak Nidhi in 1956-57, he conducted a quarterly, the *Gandhimarga*, in Marathi.

He was for the protection and uplift of the workers. During his Chief Ministership in 1937

he made a law prohibiting the kind of semi-slavery of the aboriginals in Kaira district in Gujarat. He found that at Bandra (a suburb of Bombay) the community of tanners were living under primitive conditions in huts. Kher promoted the foundation of a colony of built tenements for them, with all urban facilities. This portion of Bandra is known as 'Kherwadi', as he was the promoter of the scheme.

He was a supporter of village industries but was not opposed to large industries provided the labour was given its due share. He was against untouchability and joined Dr. Ambedkar in the temple-entry Satyagraha at Nasik. He was for the education of women, but he wanted it to be suited to the women's role and work in life.

Kher had no personal or provincial prejudices and was loved by all. He dressed simply and was never vehement in his speeches and writings. He did not have a strong and healthy physique and often suffered from periodic illness. But in spite of his indifferent health, he cheerfully served four jail terms for the national cause.

[B. G. Kher—The Pageant of Life, Ahmedabad, 1959; Vallabhaji Kair—Mumbai Na Mahashayo (Gujarati), Bombay, 1940; Bombay Legislative Assembly Debates, Vol. 1, July-Sept., 1937; The Bombay Law Journal, Vol. VI.]

(Kumud Prasanna) G. V. KETKAR

KHILNANI KAURAMAL C. (DIWAN)
—See under Kauramal C. Khilnani (Diwan)

KHIZER HAYAT KHAN TIWANA, MALIK
(1900-)

Malik Khizer Hayat Khan Tiwana, scion of a well-known jagirdar family of the West Punjab, known by the name of their village Tiwana, was born on 7 August 1900 in the District of Sahabad and was the only son of Major-General Sir Umar Hayat Khan. His father, a Muslim and Malik by caste, who had succeeded to his ancestral estate in 1885, had won many honours in his life. Appointed a member of the Imperial Legislative Council in 1909 and elected to the Council of States in 1920, he worked as a Member of the Secretary of State's Council from 1929 to 1934, and also served in the army on several occasions, being gazetted as a Major-General in 1935. The father's position and the distinctions he had won naturally influenced the son and helped in many ways to shape his career.

Khizer Hayat himself had a brilliant academic career. He was educated at the Aitchison College, Lahore, where he stood first in the Diploma examination, winning all the four medals. He joined the Government College, Lahore, in 1916, but while still in his second year, he volunteered his services for the army, and was given his commission in 1918 and attached to the 17th Cavalry.

Like his father, Khizer Hayat also won many honours and titles during his life. He did a commendable work in the relief of Thar, assisted in upholding law and order during the Punjab disturbances of 1919 and the Non-Cooperation Movement of 1920, and after 1926 worked as an Honorary Recruiting Officer in the districts of Jhang and Shahpur. His services were recognised and during the Third Afghan War he was appointed Aide-de-Camp to General Beynon and awarded the Afghan Medal. He earned the N.W.F. 1930-31 Clasp, and was awarded O.B.E. (Military) in 1931. He attended the Silver Jubilee celebrations of His Majesty King George V, and was awarded Silver Jubilee and Coronation Medals in 1935. In 1946 he went as the Chief Indian Delegate to the Paris Peace Conference when he extensively travelled in Europe. In that year also he was awarded K.C.S.I.

He was a member of the Selection Board of the Ministry of Education, Punjab, and that of the Committee of Selection of Candidates for the Royal Indian Military College, Dehra Dun. He remained an active member of the Council and Committee of Management of the Aitchison College, Lahore.

His main work, however, lay in politics which he entered as a member of the Unionist Party in 1937 on the inauguration of the Provincial Autonomy under the Government of India Act,

1935, when he joined the Punjab Cabinet headed by Sir Sikandar Hayat Khan, as Minister for Public Works. Sir Sikandar, a nationalist and leader of the Unionist Party, who had entered into a coalition with the Hindu and Sikh members, such as Sir Chhotu Ram and Sardar Baldev Singh, had also not been able to escape the rising influence of the Muslim League under Jinnah, with whom he entered into a strange compromise under which the Muslim members of his Party became also members of the Muslim League and agreed to become Leaguers only in the All India Politics, but not in the Punjab Politics. When, however, Sir Sikandar died in 1942, he was succeeded as the Punjab Premier by Khizer Hayat who refused to be dictated to by Jinnah who now wanted the Unionist Party to be renamed as the Muslim League Coalition Party. In 1944 Khizer was expelled from the League. In the elections of 1946 the League won 75 seats out of 175 and formed the largest party in the Punjab Legislature. The Unionists secured only 20, including 13 Muslims. Yet Khizer Hayat formed a ministry supported by the Congress and the Akalis. The active opposition of the League and the British declaration of 20 February 1947 to transfer power, however, made his position untenable, and in March 1947 his ministry resigned.

Aristocratic in tastes, Khizer Hayat was a true Muslim in his beliefs. Yet he loved other communities and worked for the welfare of all, so much so that the staunch Muslims dubbed him as a heretic. Uplift of the untouchable and other backward classes was his passion. He did not like regionalism and fought against the creation of Pakistan till the end. He was always anxious to develop primary education in the Punjab. He opposed profiteering and did much to improve the conditions of the agriculturists. Long before the official birth of the village welfare movement, he had introduced new methods of agriculture and other reforms in his own villages which earned him the appreciation of the Viceroy. He favoured private enterprise, wanted to industrialise the Punjab and develop canal irrigation. He believed that no real progress was possible without electrification.

Khizer Hayat was a staunch nationalist who favoured complete independence through constitutional means, though he wanted India to remain a member of the Commonwealth. He had faith in the British sense of justice, helped them in their war efforts and opposed Satyagraha. He was liberal in his international outlook, and not only fought in India for communal harmnoy, but also at the Paris Peace Conference for a lasting peace in the world.

[Proceedings of the Punjab Legislative Assembly, 1937-46; E.W.R. Lumby—The Transfer of Power in India, 1945-47, London, 1954; V. P. Menon—The Transfer of Power, New Delhi, 1962; Ram Gopal—Indian Muslims : A Political History (1858-1947), Delhi, 1959; A. B. Rajput—Muslim League : Yesterday and Today, Lahore, 1948; G. D. Khosla—Stern Reckoning; Penderal Moon—Divide and Quit, London, 1961; Pattabhi Sitaramayya—The History of the Indian National Congress, Vol. II, Bombay, 1947; Lepel H. Griffin—Chiefs and Families of Note in the Punjab, Lahore, 1940; Azim Hussain—Fazl-i-Hussain, Bombay, 1946; Abul Kalam Azad—India Wins Freedom; The Times of India, 1942-47; The Free Press Journal, 1942-47; The Hindu, 1942-47.]

(T. R. Sareen) G. S. Chhabra

KHUDA BUKHSH (1842-1908)

Khuda Buksh, son of Muhammad Bukhsh, was born at Chapra, District Saran (Bihar), on 2 August 1842. He came of an educated Hanafi Muslim family, originally belonging to Delhi but settled since long in Okhi, a village near Chapra. His father was a distinguished pleader and a bibliophile. Khuda Bukhsh studied in the Patna High School till 1859 but after its closure owing to the Rising of 1857-58 he moved over to Calcutta where he lived with Nawab Amir Ali Khan. He passed the Entrance examination from the Calcutta University in 1861. Returning to Patna, he served for some time as *Peshkar* to the District Judge and as a Sub-Inspector of Schools.

Khuda Bukhsh's first wife died childless; he married twice thereafter. One of his wives, Razia Khatoon, daughter of Shamsul Ulama Kabir-uddin Ahmad, was a poetess (pen-name, Jamila) and an unpublished *Diwan* of her Urdu verses in seven volumes is preserved. He had five sons and one daughter; the eldest son, Salahuddin, made his mark as an Orientalist.

In 1868 Khuda Bukhsh passed the Pleadership examination and started practice at Patna. He soon built up a high professional reputation and a lucrative practice. He was appointed Government Pleader in 1881, and received the title of Khan Bahadur the same year. He was the first Vice-Chairman of the Patna Municipality and of the Patna District Board. He was also a Fellow of the Calcutta University. In 1903 the title of C.I.E. was conferred on him. He was appointed Chief Justice of the Hyderabad High Court (1895-98). After retirement he returned to Patna and resumed practice. He died on 3 August 1908 and was buried in the premises of the library built by him.

Khuda Bukhsh's title to fame rests mainly on the formation of the famous Khuda Bukhsh Oriental Public Library. Located at Patna, it is one of the most valuable, largest collections of manuscripts and printed books on Islamic culture. Khuda Bukhsh began the work as a 'pious trust' from his father who bequeathed to him a modest collection of 1,400 manuscripts, and asked him to continue the work and build a library. The collection increased steadily and in 1888 Khuda Bukhsh got the present library building constructed and transferred the collection there. By a Trust Deed dated 14 January 1891, Khuda Bukhsh made over the Library to the Government of Bengal with a stipulation that the collection should never be moved out of Patna. The Library was formally opened by Sir Charles Elliott, Lieutenant-Governor of Bengal, in 1891. In 1903 the Government of India appointed Khuda Bukhsh as a salaried Secretary of the Library and also extended him some financial help. In 1969, by an Act of Parliament the Library was declared an 'institution of national importance'. At the time of its inauguration the Library had 4,000 mss., now it contains about 10,000 mss., and about 50,000 printed books and journals.

Khuda Bukhsh built up the library with a rare, life-long devotion, and has rightly been called 'the Indian Bodley' by Professor Jadunath Sarkar, who has also recorded many of the 'romances' connected with the growth of the library in his 'Studies in Mughal India' (1919). In spite of his comparatively modest means, Khuda Bukhsh spared no expenditure or effort to acquire a good manuscript. He employed an experienced Arab book-hunter on remuneration plus commission basis to acquire mss. for him from Egypt, Arabia and Iran. He paid handsomely all those who brought him a manuscript and soon his fame spread all over the country, and it often enabled him to outwit people with greater resources.

There are 32 volumes of the *catalogue raisonné* of the library, besides handlists. Khuda Bukhsh himself prepared a descriptive catalogue of some Arabic and Persian mss. of the Library. Some of the more important and artistic works have been described by S. Khuda Bukhsh in 'Khuda Bukhsh: Founder of the Bankipore Oriental Public Library', by J. N. Sarkar in 'Studies in Mughal India', and by Scott O'Connor in 'An Eastern Library' (Glasgow, 1920).

Khuda Bukhsh knew English and was a good scholar of Persian and Arabic. He was a poet and left behind four unpublished volumes of poems composed during the last five years of his life. He was also working on an autobiography but it remained incomplete and was lost. He wrote an article on Islamic bibliography in the *Nineteenth Century*.

Khuda Bukhsh was well-acquainted with some of the contemporary Orientalists and English officers. He admired some of the 'unqualified blessings' of the English rule, but also considered that the Western influence was responsible for the growth of religious scepticism among the educated classes and for the break-up of the traditional joint family system. He believed that 'social reform and intellectual advancement' deserved prior attention than political agitation.

Of average height and thin build, Khuda

Bukhsh was fair-complexioned and bearded. He lived and dressed in Indian style.

[S. Khuda Bukhsh—Khuda Bukhsh : Founder of the Bankipore Oriental Public Library, Calcutta, 1909; J. N. Sarkar—Studies in Mughal India, Calcutta, 1919 (article entitled 'Khuda Bakhsh, the Indian Bodley'); The Nadim (Urdu monthly, Gaya), 'Behar Number', 1935 (article on Khuda Bukhsh by Muinuddin Nadwi).]

QEYAMUDDIN AHMAD

KHUHRO, MOHAMED AYUB (1901-)

Mohamed Ayub Khuhro was born in 1901 in Akil, a village in Larkana district, Sind. Present-day Sind has produced few men as able and ambitious and yet as retrograde and reactionary as he.

His father, Wadera Shah Mohamed Khan, was a landlord and owned large agricultural property. He was frugal and hard-working. He improved and expanded his property and left to his children a lot more than he had inherited.

Mohamed Ayub, the eldest of his father's four sons, received his primary education in Akil. He joined the Madressa in Larkana but passed the Matriculation examination from the Sind Madressa, Karachi. After passing the First Year Arts examination from the D. J. Sind College, Karachi, Khuhro left studies to look after his lands.

In 1923 Khuhro was elected to the Bombay Legislative Council. He was returned to the Council in every subsequent election until 1936 when Sind was separated from the Bombay Presidency.

In 1926 Khuhro joined the Sind Mohamedan Association. In 1928 he opened the Zamindari Bank in Larkana and was elected its Chairman. He was the Managing Director of the *Sind Zamindar*, a newspaper which he founded to defend the interests of the Muslims in Sind.

While he was a member of the Bombay Legislative Council, Khuhro gained valuable experience as a member of several Committees and Select Committees on which he was appointed. He was elected a member of the Senate of the Bombay University. He was, likewise, appointed a member of the Sind Madressa Board and of the Sind Collegiate Board. These public activities enabled Khuhro to train himself as a parliamentarian, an administrator and a public speaker.

In 1929 Khuhro argued for the separation of Sind both before the Simon Commission and before the Sind Financial Inquiry Commission. He wrote a book under the title 'The Story of the Suffering of Sind'.

Sind was conquered by Sir Charles Napier in 1843. Five years later, the province was made a part of the Bombay Presidency and was therefore administered from Bombay for 87 years until its separation.

In 1933 Khan Bahadur M. A. Khuhro, as he was then known, went to England on behalf of the Sind Mohamedan Association to plead the case for Sind's separation before the Parliamentary Committee. In 1936, when Sind was separated, Khuhro was appointed a member of the Governor's Advisory Council. He was elected a member of the Sind Legislative Assembly in 1937 and was returned to the Assembly in every subsequent election.

In March 1940 Khuhro was appointed Minister for P.W.D. In 1942 he was nominated as a member of the All India Muslim League Working Committee. In September 1942, when Khan Bahadur Allah Bux Soomro, the then Chief Minister of Sind, surrendered his title in protest against the policy of persecution of the freedom fighters, the Governor dismissed Allah Bux's ministry and asked Sir Ghulam Hussain Hidayatullah to form the Government. Khuhro joined the ministery as Revenue Minister in October 1942.

On 14 May 1943, Allah Bux was assassinated. There were allegations of Khuhro's hand in the murder. Khuhro was arrested on 26 September 1944. He was let off for want of evidence on 3 August 1945 and was given a rousing reception by the Muslims both in Larkana and in Karachi.

Khuhro was Deputy Chief Minister of the Muslim League Ministry of Sind from February

1946 to July 1947. After Pakistan came into being and Sir Francis Mudie, erstwhile Governor of Sind, was appointed Governor of the Punjab, and was replaced by Ghulam Hussain Hidayatullah, Khuhro became the Chief Minister in August 1947.

During the riots on 6 January 1948, allegedly engineered by the Muslim League High Command to compel the Hindus to leave Sind, Khuhro, as Chief Minister, took steps to suppress the anti-social elements. This earned him the ire of Liaqat Ali Khan and the Government of Pakistan. In April 1948 he was dismissed by the Central Government on account of his opposition to the move to separate the city of Karachi from the Province of Sind. He was tried under the PRODA Act and disqualified for holding any office or even standing for elections for a period.

Resourceful Khuhro managed to stage a comeback and in 1951 became the Chief Minister again. The Ministry was dismissed in 1953 and for a few months Khuhro found himself in the cold. But he was not the man to stay out. He allied himself with the ruling clique in the Pakistan Government and agreed to barter Sind's separate identity for his own personal advancement. He was made Chief Minister again in 1954 to get the one-unit scheme of West Pakistan passed by the Sind Legislature.

Khuhro who had argued, pleaded and fought for the separation of Sind from Bombay and for opposing the separation of Karachi from Sind, let himself be used by the Central Government of Pakistan for effecting a merger of Sind in one unit, called the Western Zone. After this service he was taken as a minister in the Central Government, but was soon thrown out. He licked his wounds in compulsory retirement till Pakistan politics took an entirely different turn in 1958 with the establishment of a military dictatorship.

Khuhro later realized his irretrievable blunder and his inglorious role, the more so when he found his fellow Sindhi brethren suffering for a whole decade following the imposition of martial law in 1958.

It is a glowing and fitting tribute to Khuhro's ability and experience that when the 'Anti-One-Unit Front' was set up, consisting of well-known and well-tried leaders of Sind, Khuhro was unanimously elected its Chairman.

[G. M. Sayed—Jimba Guzarium Jin Seen, Vol. II; Proceedings of the Bombay Legislative Council, 1923-36; Sind Legislative Assembly Debates, 1937-47; Personal knowledge of the Research Fellow and of the Contributor.]

(P. V. Tahilramani) P. M. KEWALRAMANI

KHUNTIA, CHAKHI (1785-1870)

Chakhi Khuntia, also known as Chandan Hajuri, was born in 1785 at Puri (Orissa) in an orthodox Brahmin family. The members of this family were traditionally *Pundas* in the Jagannath Temple at Puri. Chakhi Khuntia's father, Raghunath Khuntia *alias* Bhimsen, and mother Kamalabati were deeply religious. Bhimsen had contacts with the pilgrims from Bithur (home of the last Peshwa, now in U.P.). At the age of twelve, Chakhi was married to Saudamini.

As a child he distinguished himself by his courage, intelligence and daring spirit. He studied Sanskrit and Oriya and became well-versed in Indian mythology. He learnt Hindi under Pandit Ramdayal Thakur who inspired him profoundly by his tales of heroism and gallantry.

He took to the family profession and made frequent visits to Bithur and other places in North India, establishing contacts with the Sepoys of the military stations and inducing them to come on pilgrimage to Puri. But these were not enough for his dynamic personality. He had a burning patriotism and took great interest in the training of young men of his locality in wrestling, fencing, etc. and infused in them a love for the country. A man of unusual physical strength, he was fearless and uncompromising and a forceful speaker. He organised a volunteers corps for selfless social service at the time of natural calamities like epidemics, famines, etc.

But it was for his revolutionary activities that Chakhi Khuntia became famous, becoming almost a legendary figure in course of time. It is now almost impossible to separate the facts from

legends and traditions. He came early into the picture of the anti-British movements of the time. The Paik Rebellion of Orissa (1817) provided him a training ground and destined him to play a part in the first Indian Revolt against the British (1857-58). It is said that his father was the *Tirtha-Guru* of Moropant Tambe, the Maratha Commander-in-Chief, and thus Chakhi Khuntia was well-acquainted with Moropant Tambe and his daughter, the future Rani Lakshmibai of Jhansi. This relationship grew up into an enduring friendship during their sojourn with Peshwa Baji Rao and his adopted son Nana Saheb at Bithur.

This formed the background to Chakhi Khuntia's role in the Revolt of 1857. A letter purportedly written by Rani Lakshmibai to him shows the esteem in which he was held and the eagerness with which his presence and support was solicited shortly before her historic plunge into the fight against the British. Responding to the call, Chakhi Khuntia threw himself heart and soul into the struggle on the side of the Rani. He helped in effecting a league between her and Nana Saheb, spread the fire of rebellion and mobilised people in several places in North India. After the Rani's heroic death in battle, Chakhi Khuntia went into hiding. According to official records, he was arrested in Bihar and detained on a charge of rebellion, particularly in connection with the mutiny of the Sepoys in Lucknow. His property at Puri was sold away and in spite of insufficient evidence he was released only after the proclamation of the Royal Clemency. But he was still forbidden to resume his profession as a Sepoy *Punda*.

He returned home, tired but undaunted, to lead a peaceful life, but had to pass his days under the constant vigil of the police. He devoted his last years to religious and literary pursuits and had to his credit a number of beautiful songs on Lord Jagannath and an exquisite long poem entitled 'Manu Bai' dealing with the Revolt of 1857 with special reference to the Rani of Jhansi.

Chakhi Khuntia was of the heroic mould. His militant patriotism knew no parochialism. A conservative Hindu, he was deeply devoted to Lord Jagannath and had a social conscience that was ever prepared to help others in distress. He has earned a place in the saga of India's early struggle for emancipation.

[P. Mukherjee—History of Orissa, Vol. VI, Bhubaneswar, 1964; S. N. Sen—Eighteen Fifty-Seven, Delhi, 1957; G. C. Praharaj—Purna Chandra Oriya Bhashakosha, Vol. III, Cuttack, 1933; Mihir Kumar Rao—Chandan Hajuri, Cuttack, 1952; Pandit Sadashiva Ratha Sharma —Chakhi Khuntia (an article in the Jhankar, Vol. I, Nos. 7, 8 and 12); Written statement left by the late Bishnuchit Ramanuja Das, one of the colleagues of Chakhi Khuntia.]

(J. C. Rath) P. K. RATH

KHWAJA ABDUL MAJID (1885-1962)

Khwaja Abdul Majid was born in 1885 in a wealthy landlord family of Aligarh. His father, Khwaja Muhammad Yusuf, was an influential member of the society in the District and was closely associated with Sir Syed Ahmad Khan. Abdul Majid was, at first, educated traditionally and then joined the M.A.O. College, Aligarh. Later he went for higher studies to Cambridge, where he was a contemporary of Jawaharlal Nehru. He was called to the Bar before World War I.

Abdul Majid married the granddaughter of Nawab Samiullah Khan of Aligarh. During the thirties he practised Law at the Allahabad High Court. He built a house for himself at Allahabad and settled there. Later he shifted to Aligarh, his home-district, where he engaged himself in local and national politics. He died there on 2 December 1962.

His political career started as early as 1920, when he associated himself with the inception of the 'Jamiat-i-Ulama-i-Hind', a body of devout but national-minded Muslims. The same year he took keen interest in the Khilafat Movement, the area of his activity being confined to the United Provinces. He joined the Khilafat Delegation, which went to England to acquaint

Englishmen of their genuine demands, not as a member but, probably, as an observer.

Among public figures with whom he developed close friendship were Jawaharlal Nehru and Tasadduq Ahmad Khan Sherwani. Both of them were known to him since his Cambridge days. Among others, with whom he came in contact during his political career and developed some sort of intimacy, were Hakim Ajmal Khan, the Ali Brothers, Dr. Mukhtar Ahmad Ansari, Dr. Syed Mahmud, Maulana Abul Kalam Azad and Dr. Zakir Husain.

His political activity was inspired by a peculiar combination of the Khilafat Movement and the National Struggle led by the Indian National Congress. He utilised the public platform to express his opinions since the days of the Khilafat agitation.

Like many of his contemporaries he was influenced by Mahatma Gandhi, whom he admired for his plain living, non-violent methods of struggle and austere habits.

Abdul Majid was a great advocate of Hindu-Muslim unity, but in a conservative way. Like a devout Muslim, he was willing to go to any length in political matters, but not in matters religious. He believed that there was a sharp line of distinction between spiritual and temporal laws. He considered that on the spiritual level a Muslim should follow the tenets of Islam alone. At the Independent Muslim Conference (Delhi, 1940) he affirmed his belief in favour of India attaining independence but wanted protection for communal and religious rights of the community in preference to a separate Homeland for the Muslims. At the U.P. Azad Muslim Conference (Lucknow, 1940) he ridiculed the idea of Pakistan by saying, "The folly and absurdity of Pakistan has been so thoroughly exposed that I do not want to dilate upon it." Opposed to the creation of Pakistan, he could not reconcile himself to it being a reality, even after its inception.

Abdul Majid advised Indian Muslims "to find out solutions for problems directly concerning their own religion and community". "The sooner the Muslims leave their minority complex," asserted he, "the better for them and the country. No power on earth can deprive the Muslims of their religious, cultural and other rights if they themselves are determined to stand on their own legs." He is the author of a book entitled 'Communalism in India, its Origin and Growth'. In it he adopts a balanced view of the communal problems in India.

He considered that the economic welfare of India was closely related with the question of her Independence. In his opinion "the economic prosperity of the people did not depend on differences of religious convictions but was determined by the vagaries of the present economic system, for the elimination of which Indian Muslims had to make common cause with their own brothers." He considered that the development of small and cottage industry was very necessary for the future prosperity of India. Like many of his contemporaries, his attitude towards Indian economy was quite subjective. He failed to realise that even after independence no economic prosperity could be enjoyed by the people as long as the middle class played its dominant role.

He became an educationist by chance. From the beginning he was associated with the activity and growth of the Jamia Millia Islamia. Since the death of Dr. M. A. Ansari (1936), he acted as the Chancellor of the Jamia up to his own death (1962).

Khwaja Abdul Majid was a lawyer by profession, a politician by choice and an educationist by accident.

[Jamia (in Urdu), January 1963; M. H. Abbas —All About the Khilafat; Jawaharlal Nehru—Autobiography; Jag Parvesh Chander—India Steps Forward: The Story of the Cabinet Mission in India; The Indian Annual Register, 1920-23, 1930, 1940.]

(L. Dewani) M. A. Ansari

KHWAJA HASAN NIZAMI (1878-1955)

A direct descendant of Hazrat Nizamuddin Aulia, the famous Sufi Saint of medieval India, Khwaja Hasan Nizami was born in Delhi in

1878 in a poor Muslim family belonging to the Saiyad sect. His father, Hafiz Saiyad Ashiq Ali, was the custodian of the *Darga* of Nizamuddin Aulia in Delhi and was also a book-binder. He was unlettered and lived in great penury. Khwaja Hasan Nizami married at the age of 18, and after the death of his wife married again at the age of 40.

Khwaja Hasan Nizami received traditional Islamic education at various centres and studied under noted theologians of the time. He completed his education at the age of 24 and shortly after took charge of the *Darga* of Nizamuddin Aulia in Delhi. On account of his learning, piety and mode of living he soon won wide recognition as a 'Pir' (Saint and religious teacher). He was a noted theologian and a scholar in Urdu, Arabic and Persian. He wrote about 500 books in Urdu on various theological and philosophical subjects. He had a delicacy of style which carried appeal to the hearts of his readers. Khwaja carried on his work of educating the Muslim masses in the teachings of Islam through an Urdu monthly journal, the *Munadi*. Besides, he also contributed to several other Urdu journals.

As a part of his religious work he led an effective campaign against the 'Shuddhi Movement' in the years 1923-24 and as the leader of the 'Tabligh Movement' he was involved in bitter controversy with the Arya Samajists and the nationalist leaders including Gandhiji. In his efforts to stop the reconversion to Hinduism of the Malkana Rajputs in northern India, he was more successful than some of the most famous *Ulemas* of the early twenties.

Though an active protagonist of Hindu-Muslim Unity, Khwaja sought statutory recognition of the majority community status of the Muslims in the Punjab and Bengal and was disappointed when Lord Attlee while announcing the appointment of the Cabinet Mission on 15 March 1946 declared that a minority could not be allowed to place a veto on the advance of the majority. He was, however, opposed to the demand for an independent homeland for the Muslims and was therefore quite satisfied with the proposals made by the Cabinet Mission Plan.

With a view to mobilise public opinion against the partition of India, he started the All India Chishti Party in 1946. He was quite unhappy with the turn of events in India and Pakistan after independence and felt concerned over the neglect and decline of Islamic institutions and religious faith in both the countries.

[Khwaja Hasan Nizami—Aap Beeti (Autobiography), Delhi, 1922; The Naqoosh (Urdu paper of Lahore), Shaksiaat Number, January 1955 (biographical sketch); See Parah Dal (Collection of Khwaja Hasan Nizami's essays and writings), Delhi, 1965; Mulla Wahidi Dehlvi—Sawanah Umri (biography of Khwaja Hasan Nizami), New Delhi, 1957; Azim Husain—Fazl-i-Hussain: A Political Biography, Bombay, 1946; The Munadi (Urdu monthly from Delhi), August-September 1956.]

L. DEWANI

KHWAJA NAZIMUDDIN (1894-1964)

One of the prominent figures in the Muslim community of Bengal in the pre-Independence period, Khwaja Nazimuddin was born at Dacca on 19 July 1894 in an aristocratic family. His father, Khwaja Nizamuddin, was a rich landlord and connected with the famous Nawab family of Dacca. Nazimuddin had his early education at Dacca and then he was sent to the M.A.O. College at Aligarh where he studied for a few years. Thereafter he went to England for further studies, but the details of his academic career are not known.

Although in public life in Bengal from the twenties Nazimuddin does not seem to have been closely associated with the other prominent public figures of Bengal at the time. His interest from the beginning was centred on the Muslim community in Bengal and being a rich zamindar he kept himself in the good books of the Government. In the thirties he came to be greatly influenced by Mohammad Ali Zinnah and from 1937 onwards he was one of Jinnah's trusted lieutenants in politics.

Khwaja Nazimuddin entered public life in

1922 when he became the Chairman of the Dacca Municipality. In the next year he became a member of the Executive Committee of the Dacca University. His first rise to prominence in politics was in 1929, when he was appointed the Education Minister under the Dyarchy. His greatest achievement as the Education Minister was the passing of the Primary Education Bill in 1930. Till the early thirties his position in public life was that of a Muslim aristocrat with moderate views in politics and enjoying the support of the British bureaucracy for his aloofness from the nationalist movement. From the middle of the thirties, however, he started taking a keener interest in active politics and associated himself closely with the Muslim League then being rejuvenated under the able leadership of Jinnah. He became the leader of the Muslim League Party in Bengal and became also a member of the Working Committee of the All India Muslim League during the decisive decade from 1937 to 1947.

When the Government of India Act of 1935 was introduced and the first General Elections held in 1937, the Muslim League was in a very weak position in Bengal and commanded little influence over even the Muslim leaders in the province. The topmost Muslim leader at the time was A. K. Fazlul Haq, who led his own non-communal party known as the Krishak Praja Party. In the elections of 1937, so far as the Muslim voters were concerned, Fazlul Haq, the man of the masses, gained much larger support than the communal-minded aristocrat, Nazimuddin. When the question of forming the Provincial Ministry came, Fazlul Haq, as the leader of the largest group in the legislature, sought a coalition with the Congress. The Congress High Command most unwisely turned down the proposal, thus giving an opportunity to the Muslim League to strengthen its position in Bengal. Fazlul Haq turned to the Muslim League for a coalition and for four years the Coalition Government remained in office. Nazimuddin became the Home Minister in the Coalition Government and exerted his influence to consolidate the League strength in the province. Unlike other Bengal Muslim leaders he wholly sided with the extreme communal group in the Muslim League and the separationist forces in all-India politics. In 1941 when Fazlul Haq refused to toe the line, the Muslim League withdrew from the Coalition and for two years, 1942-43, Nazimuddin remained the Leader of the Opposition in the Bengal Legislature. The British bureaucrats did not like the independent and nationalist views of Fazlul Haq and contrived to bring about a fall of the Ministry in 1943. Then Nazimuddin became the Chief Minister of Bengal and remained in office for two years.

Nazimuddin was a strong supporter of the demand for Pakistan. He played a key role, along with Jinnah, in the constitutional negotiations of 1946-47. He was in a sense one of the makers of Pakistan, because few other Muslim leaders of Bengal initially shared his views about the division of the country. In the elections of 1946 the Muslim League gained a decisive majority in Bengal and thereby settled the question of partition.

After partition, Khwaja Nazimuddin became the first Chief Minister of East Bengal. In September 1948 he became the Governor-General of Pakistan after the death of Jinnah. It was a recognition of his high stature in Muslim League circles and in the Pakistan politics. In October 1951 Nazimuddin became the Prime Minister of Pakistan. He remained in office only for eighteen months, being dismissed by the Governor-General Ghulam Mohammad on 17 April 1953. That virtually ended his active political career. He retired to his home in East Bengal and did not take any part in the kaleidoscopic changes in Pakistan before the establishment of a military dictatorship in 1958. He died on 22 October 1964, as a completely disillusioned politician.

Khwaja Nazimuddin lived an ostentatious life. He was short and bulky in appearance. He was a conservative in his social outlook and did not share the progressive views of the younger Bengali Muslims of the day.

[Kalipada Biswas—Yukta Banglar Shesh Adhyaya; Sachin Sen—Birth of Pakistan, Calcutta, 1955; Lal Bahadur—The Muslim League, Agra, 1954; A. H. Alberuni—Makers

of Pakistan, Lahore, 1950; The Ananda Bazar Patrika, 23 October 1964; The Desh (Bengali weekly), 31 October 1964.]

(P. N. Banerjee) VIVEKANANDA MUKHERJEE

KIANG NONGBAH, U. (? -1862)

U Kiang Nongbah, the hero of the Jaintia rebellion was born at Jowai, the headquarters of Jowai subdivision in the United Khasi and Jaintia Hills, now comprised in Meghalaya. The date of his birth is not known; according to tradition, he was 35 or 40 years old at the time of his death in 1862. 'U Kiang' in Jaintia stands for the title of 'Knighthood', as if his very name suggested that he was destined to accomplish great things for his country.

Following their age-old matrilineal system, the Khasi-Jaintia people adopt their respective mothers' clans. U Kiang Nongbah's mother's clan was Challam, a renowned clan. This clan was allied with Iong Nongbah, Siangbud, Syngkon and Lyngdoh clans following an ancient treaty by which the parties agreed to consider one other as belonging to one *Kur* (clan). Moreover, the Lyngdoh and Syngkon clans held priestly powers during the performance of the Jowai festivals. Curiously enough, in contrast to the practice of his fellow-clansmen, U Kiang adopted the title of his father, Nongbah. He had brothers, if not sisters. He was married later on and had children. He was not so poor, considering his position as belonging to an enterprising family.

No schools had yet been started in that area, although some educational facilities were provided at Jowai by the Presbyterian Mission from Cherrapunji, then the headquarters of the Khasi and Jaintia Hills District. U Kiang had grown up in the traditions of his countrymen. He must have received training in the indigenous way from his family elders and local veterans in matters relating to warfare, public affairs, administration and festivals.

Born a patriot, his young mind was deeply stirred by the British annexation of Jaintia in 1835 and deposal of Rajendra Nripa, the last of the Jaintia *Syiems* (Kings) with his headquarters at Jaintiapur. The system of control imposed upon the Dalois of Jaintia Hills and the enforcement of new rules and regulations provoked discontent among the people, which also developed nationalist feelings in the mind of Kiang Nongbah.

Kiang Nongbah had a hardy constitution and could travel long distances without fatigue. He was a gifted orator, a good organiser and a skilled horseman. Besides, he was a good swimmer and diver and an enchanting flute-player.

The Jaintias were never reconciled to the new administration established in 1835. The Mutiny of 1857 had its impact at Chittagong from where the mutineers advanced to Sylhet and Cachar and, if the tradition is to be relied on, made secret contacts with U Rajendra as also with the Senapati of Manipur and his commander, Thangkhal Menjor. The popular discontent in Jaintia was aggravated by the imposition of new taxes, setting up of a police station at Jowai, seizure of indigenous weapons, interference in the traditional cremation ceremony, etc. All these resulted in the outbreak of the Jaintia rebellion in March-April 1860. U Kiang took the leadership in the uprising. He convened many tribal councils and instigated an armed revolt against the British.

Early in 1862, U Kiang urged the people to refuse to pay taxes and to take up arms. His appeal had a tremendous effect and the people prepared to meet the British challenge by building stockades, *panjis* and pallisades around the villages; weapons were manufactured locally and fire-arms smuggled; grains were stocked in granaries; thousands of volunteers readily joined the rebel force.

The movement commenced on 20 January 1862, when U Kiang attacked the police station at Jowai and destroyed it completely. He next laid siege to the small military garrison guarding Jowai which was lifted only after the arrival of heavy reinforcements. The rebellion then spread all over Jaintia. The rebels followed guerrilla tactics, and had an efficient intelligence service. Many of the fighters were bowmen and archers,

but there were musketeers also who used indigenous weapons. U Kiang Nongbah moved from village to village to inspire the people. He was armed with a pistol, a rifle and a sword and wore the traditional fighter's uniform. He had many guards and messengers.

During February and March 1862, the Jaintias intensified their attacks. In April 1862 the Government appointed General B.G. Showers with a force of 2,000 Sikh soldiers to cope with the situation, and further reinforcements also were brought from the neighbouring plains. Search and combing operations were intensified by the British but the insurgents held themselves in strong fortified stockades. At one time they numbered 50,000 men. Under U Kiang's direction, they fought bravely despite wanton destruction of their villages by the British forces. The resistance continued for the whole year. It was difficult for the Government forces to consolidate their position owing to continuous harassment by the guerrillas.

But the end came with a dramatic suddenness. U Kiang fell ill during the last part of December 1862 when he retreated to a village called Umkarai near Nartiang. Here he was betrayed by some of the deserters from his force and captured by the British on 27 December 1862. Kiang was taken prisoner to Jowai through Nonglakat village for a night halt. On 30 December 1862, he was tried and sentenced to death. At sunset of the same day he was hanged near Iaw Musiang (market) in the presence of a large crowd. Before breathing his last, U Kiang condemned the Government for its repressive acts. Mounting the gallows, he uttered the prophetic words : "Countrymen behold ! if my face turns towards the East when I die, my country will become free; but the reverse will happen if it turns towards the West." When he died, his face turned towards the east. This story was handed down from generation to generation.

The anti-British agitation continued till November 1863, and had the desirable effect of persuading the Government to follow a more considerate policy in order to conciliate the people.

U Kiang Nongbah was not tall and stalwart but he had great physical strength. He was always dressed as a warrior with a war cap on his head, a sleeveless coat on his body and a dhoti which covered up to the knee. He was at times whimsical and at times ostentatious but in all quite amiable and charming. He was a true patriot, and had no other ambition than redeeming his country from foreign yoke. The Khasi-Jaintia Hills produced none equal to him.

[Shakespear, L. W.—History of the Assam Rifles, London, 1929; Bareh, H.—Khasi Democracy, Shillong, 1964; —History and Culture of the Khasi People, Calcutta, 1967; Papers relating to the disturbances in the Cosseal and Jynteah Hills, Part II, No. VI.]

HAMLET BAREH

KIDWAI, RAFI AHMAD (1894-1954)

Rafi Ahmad Kidwai was born on 18 February 1894 in village Masauli of Barabanki district (U.P.), and died at the age of sixty on 24 October 1954 in New Delhi. His family history went back to about a thousand years, when his ancestor Qazi Kidwa is reputed to have come in the retinue of Mohammad Ghazni. The Kidwais were middle-class zamindars. Rafi's parents, Sheikh Imtiaz Ali and Begum Rashid-ul-Nisa, were devout Muslims. Imtiaz Ali entered Government Service, serving as a Tehsildar and later on as Manager, Court of Wards. The Government rewarded Ali's honest and good services by conferring on him the title of Khan Saheb. Imtiaz Ali's only younger brother, Vilayat Ali, was a lawyer of some standing at Barabanki; and after his mother's death Rafi Ahmad was shifted, at the age of eight, for schooling to his uncle's house, where he matriculated. Rafi Ahmad had three brothers, one of whom died of a knife-stab during the pre-Independence communal holocaust and the other two survived him. He was married in 1919 to Begum Majid-ul-Nisa, a lady of considerable beauty, highly orthodox, and who never forsook *Pardah*. About one year after the marriage a son, the only issue,

was born to the couple, who died at the age of seven.

Rafi Ahmad started studies in the village school under Moulvi Imam Ali. At home he was put under the charge of one Haji Chhotak, a strict disciplinarian who would not allow boy Rafi to mix with commoner's children. It was not the father but the uncle who cast the future of Rafi Ahmad. Vilayat Ali was an active member of both the Congress and the Muslim League (the two had not developed hostility at the time), would host national leaders including the famous Ali brothers and Raja Ghazanfar Ali and contribute voluminously to the *Comrade* and the *New Age*.

Rafi Ahmad graduated from the M.A.O. College at Aligarh in 1918, but before completing the LL.B. course he fell under the spell of Gandhiji and left the College. Rafi Ahmad did not join any national college or university, but fell headlong into the non-cooperation movement. His radical politics soon attracted the attention of the local authorities, who lodged him in jail for one year. Jail became a second home to him thereafter. On release Rafi Ahmad went to Anand Bhavan, started work as Private Secretary to Motilal Nehru and virtually became a member of the Nehru family. In 1926 he was elected to the Central Legislative Assembly on Swaraj Party ticket and resigned membership in 1930 at the call of the Congress.

By late 'twenties he had gained sufficient stature to be the Chief Whip of the Congress Party in the Central Legislature, which gave him an opportunity to display his organising capacity and skill in political manoeuvring. Among the offices held by him in the 'twenties an important one was the Secretaryship of the Reception Committee of the Kanpur session of the Indian National Congress (1925).

After the suspension of the Salt Satyagraha Movement (1931) Rafi Ahmad came to his own, and as Secretary of the U.P. Congress Committee, he spear-headed the agrarian movement. With inimitable skill and ingenuity he organised the no-rent campaign to protect the Oudh peasantry against the economic depression of the thirties. Rafi's bold lead won the confidence of Congressmen and he was elected to the key office of the President of the U.P.C.C. in the crucial year of the first General Elections under the Government of India Act of 1935. His stewardship of the Congress and victory of Congressmen at the poll carved out for him a permanent place in the party hierarchy. He was a continuous member of the Congress Working Committee, except for the brief interval during Nehru-Tandon controversy.

In the first Cabinet of U.P. formed after the 1935 reforms, Rafi Ahmad was appointed Minister of the key portfolio of Land Revenue, when he got an opportunity to give practical shape to his agrarian programme. Rafi Ahmad's economic outlook was radical, and in the Presidential Address to the Unnao Session of the U.P. Congress (1936) he sponsored the theory that complete assurance to the starved and the naked, especially the peasant, would win more support for the battle for freedom than all talks of close-up in the Congress. Rafi Ahmad's virtual enactment of the U.P. Tenancy Act (it received the Governor's Assent after the Congress Ministry's resignation in 1939) created a firm base for the Congress among the rural masses and created conditions for the abolition of the Zamindari system. He sponsored the resolution accepting the principle of the abolition of landlordism in the U.P. Assembly. In the U.P. Cabinet formed after the second General Elections (1946) Rafi Ahmad became the Home Minister.

In 1947 Rafi Ahmad's field of activity was shifted to New Delhi, where as the Minister for Communications in the Central Cabinet he distinguished himself by sponsoring the schemes of night-air-mail, own-your-telephone, and paid holiday for postmen. Rafi developed differences on organisational matters and in 1951 resigned membership of the Congress and the Government. Before the 1952 General Elections there was, however, a reconciliation and Rafi Ahmad won a seat in Parliament from Bahraich as a Congress candidate. In the new Union Cabinet, he was put in charge of the most difficult portfolios—Food and Agriculture. Rafi had reached

his apex and feeding the nation without food-aid and controls made him a national hero.

On religion Rafi Ahmad's views were highly unorthodox. He shared Chesterton's belief that organised religion had lost its real contents, and reduced his participation in community prayers on every Friday, to the two annual occasions of *Id* and *Bakr-Id.* Rafi Ahmad opposed the orthodox Muslims who wanted to exclude Muslims from the application of the Sarda Act, prescribing the age of consent for girls, on the ground that it would be a violation of the Shariat Law. He stood for the equality of sexes and freedom of women. Rafi Ahmad's approach to communal matters was non-religious, that is, he would settle them through far-reaching agreements on fundamental rights, adult suffrage and common electorate. Rafi believed in mass action and mass programmes. Both the Hindu and the Muslim masses suffered equally at the hands of their exploiters, the landlord and the capitalist. Hindu-Muslim unity could thus be achieved through a common struggle to end exploitation. He stood for complete Independence though by way of compromise he agreed to join the U.P. Cabinet after the 1935 Reforms.

Rafi Ahmad was rather short and stoutly built with a protruding paunch, which did not tend to agility. His loosely fit *achkan* and baggy *paijama* would not add to smartness. He was quiet by nature and austere in living. Undaunted by nature, he would take extreme risks. Highly personal and affectionate, he built numerous lasting friendships. Generous to the core, he was something like a persuasive, non-violent Robin Hood, who would squeeze money out of the rich for the benefit of the poor. As a fund-raiser for the party he was equalled by few. He had no love for worldly possessions, and when he died all the legacy he left was a heavy overdraft and a dilapidated ancestral house, bereft of roofings and doorflaps.

[Ajit Prasad Jain—Rafi Ahmad; P. N. Chopra—Rafi Ahmad Kidwai: His Life and Work; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan; A Bunch of Old Letters (Jawaharlal Nehru's Collection); All Parties Convention (a brochure), Calcutta, December 1928; U.P. Legislative Assembly Debates, 1938, Vol. IX; Sampurnanand—Memories and Reflections; Abul Kalam Azad—India Wins Freedom; Rajendra Prasad—India Divided; R. M. Lohia—Guilty Men of India's Partition; Jawaharlal Nehru—Autobiography; The Modern Review, 1938; The Indian Annual Register, 1936, 1938 and 1939; The Hindi Times (a weekly), 25 February 1965; Personal knowledge of the Contributor.]

(L. Dewani) AJIT PRASAD JAIN

KIFAYATULLAH, MUFTI (1872-1952)

Mufti Kifayatullah was born in 1872 in Shahjahanpur (U.P.). His father, Inayatullah, was the chief cook of a British Officer. He belonged to the poorest strata of the Muslim society. His family lived from hand to mouth. Kifayatullah married the daughter of Mian Shariffuddin, a goldsmith's servant.

At first, Kifayatullah was educated in a *Madrasah* at Shahjahanpur, where he was profoundly influenced by his teacher Maulana Ubaidul Haq. Later, he went for higher studies to Deoband. Here he attended the lectures delivered by Maulana Mahmudul Hasan, the Shaikh-al-Hind, who created an ever-lasting impression upon his young mind and moulded it for future activities. Together with Maulana Hasan Ahmad Madani, a class-mate of his, he launched upon a political career, which lasted till India gained her freedom.

He came to Delhi attracted by the 'Anjuman-i-Hidayat-al-Islam' and became the soul behind the *Madrasah* run by the Anjuman. In collaboration with Moulvi Hafiz Abdul Ghani he became the founder of a firm 'Kitab Khanah-i-Rahimiyyah', which published religious books in Delhi.

Kifayatullah started a *tabligh* (propagation) movement from Delhi (1924), and was the founder of the 'Jamiat-i-Ulama-i-Hind' (1919), remaining its president for twenty-one years (1919-42). He led a delegation of Indian *Ulama*

to the Conference of Ulama in Egypt (1938). He also wrote a book, 'Talim-al-Islam' in Urdu, describing the fundamental principles underlying the *Shariat*.

Kifayatullah took an active part in the national movement sponsored by the Indian National Congress. He was a member of the AICC (1930) and was placed in sole charge of the Civil Disobedience Movement in Delhi in 1931. He was arrested for taking part in the Salt Satyagraha Movement (1930) and for leading the Civil Disobedience Movement in Delhi (1932). He spent two years and a half in British jails for participation in the nationalist movements.

Profoundly religious, he was very meticulous and careful in the observance of Islamic principles and laws. He considered it not only a personal duty but the duty of a leader, setting personal example before his followers. He would not get himself photographed as it was against the Islamic Law, an aot which raised a controversy at the Ulama Conference in Egypt.

He believed that since the freedom of religion was closely linked with the freedom of the country, it was his first and foremost duty to take part in the national movement. A theologian as he was, he could not reconcile himself to any changes in the Muslim Law. "As far as Muslims are concerned," he said, "they want that the sanctity of their religion is preserved and that no changes are effected in their religious customs and traditions."

Kifayatullah wanted traditional centres of learning to be established for Muslims in the country so that the Muslim youth be insulated from the pernicious effects of Western Education. He favoured the education of women but not in mixed institutions. He was not attracted towards the basic education scheme as it did not include religious instruction in its curricula. In spite of his orthodox thinking, the Mufti had no prejudices against untouchability. He was of opinion that food could be taken with all classes of people in their utensils (even if they be non-Muslims) provided proper hygienic rules were observed.

Kifayatullah considered fighting for freedom a religious duty, and as circumstances did not favour a violent struggle, he thought non-violence to be the only alternative. He called the Lucknow Conference of all Parties (1928) a hoax. "No success can be achieved in our effort till all communities have sunken their differences and had become one to wage a fight against the alien domination. In any arrangement or political settlement the majority need not entertain any doubts or fears about its superior position. Most essential is that the majority should satisfy the demands of minorities by every possible means as this will assure enduring peace and amicable settlement of all political issues."

Mufti Sahab was of opinion that there was no chance of establishing an Islamic type of government in India, where a democratic set-up was the only way out. At the Azad Muslim Conference (1940) he declared: "India with its geographical and political boundaries, is an indivisible whole and as such it is the common homeland of all the citizens, irrespective of race and religion, who are the joint owners of its resources. . . . From the national point of view every Muslim is an Indian. The common rights of all the inhabitants in every walk of life and in every sphere of activity are the same."

His approach towards the creation of Pakistan was influenced by a peculiar philosophy connected with Pan-Islamic ideas. Muslims were to preach salvation to the whole world, how then could they restrict themselves to a particular zone?

Mufti Kifayatullah was not willing at any cost to sell his patriotism. He refused bluntly the offer of the British Indian Government to extend the control of the Mufti over the Safdarjung *Madrasah* in case he withdrew from the Civil Disobedience Movement. In 1930 when the Jamiat-i-Ulama-i-Hind was faced with a financial crisis he was willing to close the organisation rather than seek financial aid from other quarters. "We have taken our position in the battleground for winning independence, not on relying on somebody else's support," remarked he. "To wage the country's independence is our religious duty and if we are not able to run the Jamiat then we shall close down its office but would not seek help from any outsider."

After independence Mufti Kifayatullah gave

up politics and returned to his post as the Rector of the *Madrasah* Aminia in Delhi, to perform his religious task of educating the faithful. He neither ran after fame nor political power. He was not willing to cash his patriotism at any cost.

He died in Delhi on 31 December 1952 and was buried there.

[The Aljamiat (Urdu paper of Delhi), Mufti Azam Number, February 1953 and also Files of 1927-29; Mufti Kifayatullah—Kitab-E-Al Siyasat Ghair Musalmanon Ke Sath Maam Laat (in MS.); —Taalim Zaman (Urdu MS.); —Musalmanon Ke Mazhabi Aur Qaumi Aghraz Ki Hifaazat (Urdu MS.); The Indian Annual Register, 1924, 1940; The Akhbar Muslim (Urdu paper of Delhi) Files of 1921-22; The Akhbar Payam-E-Mashriq (Urdu weekly, Delhi), 1953; Maulana Mohammad Miyan—Jamiat Ulema Kiya Hay; Madrasa Aminia Islamia (a brief history in Urdu).]

(L. Dewani) M. A. ANSARI

KIRLOSKAR, LAXMAN KASHINATH
(1869-1956)

Born on 20 June 1869 at Guslahosur in Belgaum district, now in Mysore State, in a poor Maharashtrian Karhada Brahmin family, Laxman Kashinath Kirloskar was the youngest of three brothers. The family originally came from Ratnagiri district (Maharashtra). Laxman lost his mother when he was four years old. His father, Kashinath Vasudeo, a former Government land surveyor, gave up his job to look after his children and served as a clerk in a private firm at Dharwar on eight rupees a month. With growing children, the small salary could hardly support his family.

Laxmanrao, as a schoolboy, was bored with his school books. He loved arithmetic but was indifferent to most of the other subjects. While he was studying in his 4th High School standard, he left his school and went to Bombay to study painting at the J. J. School of Art, Bombay.

Young Laxmanrao had his first taste of disappointment when he found that he suffered from partial colour blindness which disabled him to distinguish different shades in some colours. He gave up painting, studied mechanical drawing and when he learned of a vacancy of a mechanical drawing teacher at the Victoria Jubilee Technical Institute, Matunga, Bombay, promptly applied for and presented himself before the British Principal, one Pithian.

Surprised at the tender age of Laxmanrao, the Principal asked him whether he could draw well. "Try me and find out," was Laxmanrao's confident reply. The Principal tried, was happy to see the good quality of the young man's work and promptly employed him (1887).

Laxmanrao worked as a teacher for about ten years. While he was working at the Institute, between and after his lectures he used to go to the workshop of the Institute and work there. In a short time he got used to the machines, mastered them and along with the skill earned the wrath of his colleagues who did not like his 'ungentlemanly' habit of 'soiling his hands and getting his clothes dirty'.

Laxmanrao started accepting jobs of installing and repairing machines to earn additional income, as he was, by then, married to Radhabai (1895) and had settled down to a family life. His ambitious mind was looking for an opportunity to start his own business. He made two unsuccessful attempts, once by making shirt buttons which were then imported and the second by making paper containers for ointment which the medical practitioners used. The profits he earned were too small for him to continue.

One day, in Bombay, Laxmanrao saw the spectacle of a Parsi gentleman, riding majestically a new two-wheeled contraception, to the awe of the bystanders. He asked what it was and when he was told it was a bicycle, he decided to set up a bicycle shop. He consulted his brother Ramuanna who gave his enthusiastic support and hung a board 'Kirloskar Brothers' on a small bicycle shop at Belgaum (Mysore State) in 1888.

Laxmanrao was passed over for his promotion in favour of an Anglo-Indian. He promptly resigned his job at the Institute and joined

his brother (1897) and the shop expanded. Along with selling the bicycles, he taught purchasers how to ride them, and undertook to repair them. The business soon branched out to installing windmills and Laxmanrao even undertook building construction work to earn more. He needed money because, for him, trading was a way to start manufacturing.

He made a fodder-cutter and succeeded and then made plough-shares and ploughs. With limited formal education but with rich practical experience, Laxmanrao overcame the technical difficulties in setting up his foundry and workshop. His teacher-brother Ramuanna helped him. Both were enthusiastic readers of the *Scientific American* and the *American Machinist*. In their meticulous habit of searching for useful material, the magazines proved to be useful teachers.

With four young men, ambitious and industrious like him, Laxmanrao started making ploughs but selling them was so difficult that it took him nearly two years to sell his first six ploughs. A rich, sympathetic farmer saw them, bought them all and when he was satisfied of their good quality, talked with others (1904). Kirloskar ploughs sold well, and while Laxmanrao was planning to expand his business, the Municipality of Belgaum gave him a quit notice under the town planning scheme (1909).

One of his friends, the young Raja of Aundh, a small Princely State in South Maharashtra, offered Laxmanrao a 32-acre piece of waste land which he accepted and shifted his factory there (1910). The new location lacked everything, no water, no buildings, no roads. It, however, enjoyed the benefit of having a railway station where trains stopped twice a day. On this land he lived the rest of his life, on its barren surface he built a township, with a large factory, paved roads, dug wells and generated electric power for his factory and houses. As it developed into a throbbing industrial township, it was named after him, Kirloskarvadi.

The heart of his township was a new community of men and women who lived together and spent their days in doing productive labour. He banished untouchability in his township (1910). When his men were reluctant to work with untouchables, he set an example by eating and working with them, digging wells and running machines. He had faith in the goodness of men and proved it by employing former convicts, as watchmen and guards, for his factory and the township. He was a father to them and loved them but, when necessary, disciplined them.

When the Aundh State introduced democratic rule under its progressive ruler, the Pant Pratinidhi, Laxmanrao was elected a minister. On his own he took keen interest in the development of industries, education and village reconstruction. He adopted a village, Ramapur, where he spent money in the improvement of agriculture, introduced poultry keeping and organised the villagers to build a dam for farm irrigation.

Laxmanrao was a patriot who believed in the transformation of the traditional society. He made his contribution by enthusing villagers to take to productive work. Laxmanrao trained even untouchables in productive skills, paid them good wages and socially mixed with them. The villagers around Kirloskarvadi came to work, learned skills, earned steady income and prospered.

Laxmanrao never allowed his enterprising spirit to dampen and encouraged those who had it. The growth of industries between Poona and Bangalore is a living monument to his encouragement to the skilled and the ambitious. Many of his former workers now own enterprises in this area.

He helped the freedom struggle with money, sheltered freedom-fighters when they were wanted by the police and encouraged his family members to actively take part in the struggle. He suffered the consequences. In the political turmoil of 1942, his factory was raided and searched by the police.

He wore Khadi all his life but did not give up his belief in the industrialisation of our country. He once argued with Gandhiji on the use of modern machines. When he found he could not budge the Mahatma from his stand, he apologised to him for arguing but followed his own faith and succeeded.

He expanded his factory and diversified. In

his lifetime Kirloskar factories were established in Mysore State (Harihar and Bangalore), Poona and Madhya Pradesh (Devas). Kirloskar products included ploughs, pumps, machine tools, electric motors and transformers and several other items for industrial and agricultural applicative.

Among those who paid him rich tributes were, Lokamanya Tilak, Jawaharlal Nehru, Shyama Prasad Mookerjee, Sir Vishweshwarayya and the first Indian Governor-General, C. Rajagopalachari.

Laxmanrao's wife Radhabai died in 1935. They had four sons and a daughter. The eldest, Shanturao, is now a prominent businessman and has won his own place of honour in India and abroad. Prabhakar and Ravindra are running factories. Rajaram, an expert in Machine Tools, died in 1962.

Laxmanrao died at Poona on 26 September 1956.

On 20 June 1969 the country celebrated his Birth Centenary. Newspapers published special supplements, meetings were held all over the country and the Government of India issued a special commemoration stamp in his memory.

[S. V. Kirloskar—Yantrikachi Yatra (a biography in Marathi of Laxmanrao Kirloskar), Poona, 1958; The Kirloskar Magazine, June 1969 (Birth Centenary Volume); Personal knowledge of the Contributor.]

(C. B. Khairmoday) NARAYAN PURANIK

KISHAN SINGH (SARDAR) (? -1951)

Sardar Kishan Singh was born in a family of revolutionaries in Khatkar Kalan village in the District of Jullundur (Punjab). The date of his birth is not known. He was one of the three sons of his parents, Sardar Arjan Singh and Jai Kaur. The other two brothers, Sardar Ajit Singh and Sardar Swaran Singh, were also noted revolutionaries. Sardar Kishan Singh was the father of the famous martyr, Sardar Bhagat Singh. His other four sons, Sardar Kulbir Singh, Sardar Kultar Singh, Sardar Ranbir Singh and Sardar Rajinder Singh also played an illustrious role in the national struggle. Sardar Kishan Singh belonged to a Jat-Sikh family. His father, Sardar Arjan Singh, owned considerable landed property and enjoyed a high social status. He was inclined towards the Arya Samaj, which influenced his son Sardar Kishan Singh. Sardar Arjan Singh was also a staunch nationalist and a member of the Indian National Congress. Naturally, all his sons grew up in a nationalist atmosphere. Sardar Kishan Singh was married to Vidyawati, daughter of Sardar Waryam Singh of Hoshiarpur district.

Sardar Kishan Singh had his education in the Sain Dass Anglo-Sanskrit High School at Jullundur, but the details of his academic career are not known. He did not possibly have any college education, as he started working for the Arya Samaj in co-operation with Mahatma Hans Raj soon after his school education.

In his early career Sardar Kishan Singh was deeply influenced by Mahatma Hans Raj, Lala Bishamber Dass, Lala Shiv Ram Dass, and Lala Lajpat Rai. In the revolutionery phase of his career he was associated with Soofi Amba Prasad, Sardar Kartar Singh Kesargarhia, Mahashe Ghaseeta Ram, Mehta Nand Kishore, Kartar Singh Sarabha, Rashbehari Bose, Bhai Bal Mukund, Avadh Bihari and Dr. Saif-ud-din Kitchlew.

Sardar Kishan Singh started his public career as an Arya Samaj worker and took up social service as his main mission in life. In 1898 during a severe famine in Berar (C.P.) he rendered great service to the suffering people. He brought back with him about two hundred orphans and got them admitted in the Orphanage of the Arya Samaj. He was equally active during the Ahmedabad famine. He helped Lala Lajpat Rai to open a new orphanage at Ferozepur. In 1904 there was an earthquake in Kangra. Kishan Singh, as the Secretary of the Relief Committee, organised relief for the suffering people. In 1905 there was a flood in the river Jhelum which brought havoc and destruction to the city of Srinagar. On this occasion also Sardar Kishan Singh moved forward to offer relief to the people.

It was from about 1906 that Sardar Kishan Singh took an active part in politics. In political work he was a close associate of his brother Sardar Ajit Singh and of Lala Lajpat Rai. He was one of the founders of the Bharat Mata Society. He took an active part in the agrarian agitation in Panjab in 1906-07. He opposed the Government on the Canal Act and organised the farmers against the Government. When in 1907 Ajit Singh and Lala Lajpat Rai were arrested and deported to Mandalay, Sardar Kishan Singh, along with Soofi Amba Prasad and Mehta Nand Kishore, escaped to Nepal. Later Kishan Singh was detected and handed over to the British Government. He was tried and sentenced to two years' rigorous imprisonment.

He was released in 1909 and immediately after he resumed his political activities. In co-operation with his brother, Sardar Ajit Singh, he published and distributed revolutionary literature. For his political activities he was again arrested along with his brother Sardar Swaran Singh and Lal Chand Falak. While in prison he organised an agitation for jail reforms and better treatment to political prisoners. It was due to his efforts that Sikh prisoners were allowed to wear the turban instead of the customary jail cap. On his release he rendered help to the leaders of the Ghadar Party who used to visit him. He also united the farmers under the Zamindara League. Later from the thirties he took an active part in the Congress movements. He addressed a public meeting at Ludhiana on 22 April 1930 during the Civil Disobedience Movement. He was severely beaten by the police until he fell down unconscious. In 1938 he was elected to the Panjab Legislative Assembly.

Sardar Kishan Singh was one of the founders of the daily paper, the *Sahaik*. He was a fiery speaker who could sway the audience. Born in a family of nationalists, he dedicated his entire life to the service of the nation and specially to the freedom struggle.

[Gurmit Rahber and Krishan Chander Azad (Eds.)—Shaheed-i-Azam Bhagat Singh Aur Unka Khandan (in Urdu), Phagwara, 1950; Maulana Hafiz-ul-Rehman—Rais-ul-Ahrar Maulana Habib-ul-Rehman (in Urdu), Delhi; V. C. Joshi (Ed.)—Lajpat Rai: Autobiographical Writings, Delhi, 1965.]

(D. L. Datta) BAKSHISH SINGH NIJJAR

KISHORLAL G. MASHRUWALA
—See under Mashruwala, Kishorlal Ghanashyam

KITCHLEW, SAIFUDDIN
—See under Saifuddin Kitchlew

KOLHATKAR, ACHYUT BALVANT
(1879-1931)

Achyut Balvant Kolhatkar, known among his close associates as 'Saheb', was born on 1 August 1879 at Wai in the Satara district (Maharashtra). He sprang from a family of Chitpavan Brahmins known for the study of ancient Sanskrit lore of various branches. Wai is a well-known seat of Sanskrit learning and is called the Benares of the Deccan. Achyut Balvant's grandfather, Mahadeo Shastri Kolhatkar, was well-versed in the six *Darshans*, and having learnt English while in middle age, became a copious and considerable writer of Marathi prose among which is a rendering of Shakespeare's 'Othello'. Kolhatkar's natural father Wamanrao was a Sub-Judge at Nagpur. He was an active social reformer, having married a widow after the demise of his first wife, Janakibai, mother of Kolhatkar, when the child was two and a half years old. Achyut was adopted by his uncle Balvantrao and aunt Rakhmabai and that is how he became Achyut Balvant Kolhatkar. His father by adoption was also a writer and a journalist and Kolhatkar was initiated in journalism by him. He was also a Sub-Judge in Sangli State. Kolhatkar thus belonged to a family that ranked well above the lower middle-class in Maharashtra. He was married to Annapoornabai, daughter of Annasaheb Dandekar of Satara, a wealthy person.

Educated at Wai, Satara, Poona and Bombay,

he was an Arts (1900) and Law graduate (1904) of the Bombay University. Well-read in Sanskrit, Marathi and English literature, he broke the tradition of entering Government Service for three generations and took to public life as a patriot of the Tilak School of thought. As a child he was pious and religious, but as a young man he became a supporter of social reform and the militant school of politics, ultimately aiming at full political freedom for India. He was in favour of western education only so far as it promoted love of the country and modern way of life.

While in Nagpur, as a young man, Kolhatkar opposed his own father's moderate politics in a vehement manner in a weekly journal called the *Deshasevak*. For seditious writings in this paper he was convicted and sentenced to two and a half years' rigorous imprisonment. After that he lived for some time in Madras *incognito*, adopted a pseudonym and contributed to several Marathi periodicals. In 1912 he came to Bombay and started the *Shrutibodh*, containing translation of the *Rigveda*. His colleagues in this venture were D. A. Tuljapurkar and R. V. Patwardhan. They also ran a monthly periodical called the *Usha*. But the triumph of his journalistic career was the starting of the Marathi daily *Sandesh* which was closed and revived half a dozen times during his life. This was started in 1914. In 1917 came its English companion, the *Message*, whose first editor was B. M. Niyogi, who later became a High Court Judge at Nagpur.

In all, Kolhatkar started or served and closed 27 dailies and weeklies. There are 12 plays to his credit; also 17 novels. He was a prodigious writer and did not believe in keeping count of his writings. He revolutionised Marathi journalism by his humorous, ironical, playful and bantering tone and made newspapers a means of mass entertainment and instruction on public questions, political, economic, educational, international, cultural and what not. He was also a fascinating poet. He went to jail thrice, being a follower of Gandhiji in his last years. A scholarship in journalism has been instituted at the University of Poona, by his only son Kusumakar, who has been living in East Africa for many years.

[Vidyanidhi Siddheshwarshastri Chitrav—Arvacheena Charitrakosha, Poona, 1946; Shankar Ganesh Datar—Marathi Granth Soochi, Poona, 1961; Anant Hari Gadre—Achyutrao Kolhatkar Smarak Grantha, Bombay; Ramchandra Govind Kanade—Marathi Niyatkalikacha Itihas, Bombay, 1938; Gangadhar Devrav Khanolkar—Arvacheena Marathi Wangmaya Sevak, Bombay, 1931; Balkrishna Sridhar Kolhatkar—Kolhatkar Kula Vrittanta, Poona, 1936; Chintaman Ganesh Kolhatkar—Bahuroopi, Bombay, 1957.]

(C. B. Khairmoday) T. V. PARVATE

KONDA VENKATAPPAYYA

—See under Venkatappayya, Konda

KONDA VENKATA RANGA REDDY

—See under Venkata Ranga Reddy, Konda

KOPALLI HANUMANTHARAO

—See under Hanumantha Rao, Kopalli

KORADKAR KESAVA RAO

—See under Kesavarao, Koradkar

KOTAGIRI VENKATA KRISHNA RAO

—See under Venkata Krishna Rao, Kotagiri

KOZHIPPILLY MADHAVA MENON

—See under Menon, K. Madhava

KRIPALANI, J. B. (ACHARYA) (1888-)

J. B. Kripalani, popularly known as Acharya Kripalani, was born at Hyderabad (Sind) in 1888 in an upper middle-class Hindu Kshatriya Amil family. His father, Kaka Bhagwandas, was a Tahsildar (Revenue and Judicial officer) in Government service. He was a staunch Vaishnava, who lived an austere life in his cottage built in front of the main family house. He was respected by his family and his neighbours, but there was a large element of fear in that respect. For, with a venerable figure he had a quick tem-

per that spared no one. He had seven sons and one daughter, J. B. Kripalani being the sixth among the children. The second and the third brother of Kripalani became converts to Islam. One died as an absconder during the Khilafat movement and was believed to have intrigued with Afghanistan for the invasion of India. The other died in Turkey while defending it against the Greeks before the First Great War. The eldest brother was the first Amil Hindu to open a Swadeshi shop and later a leather shop. The seventh brother put on the robe of a *Sanyasi*, with so much fire in it that Kripalani feared him if he feared anybody. Kripalani's sister Kikiben devoted herself to the national cause. It was a family of highstrung individuals, with thin lips, pinched faces, but alert eyes and warm hearts. All of them slept very little, had sharp tongues, but strong likes along with dislikes. It was fundamentally a religious-minded family in a community which had little value for religion.

Having passed the Matriculation examination in Sind, Kripalani joined the Wilson College, Bombay, for higher studies. He was, however, not very serious about his studies (the present Contributor was his class-mate at the time) and detested all subjects of study except English poetry. He doted on English poets as much as he later hated the English rulers. Those were days of the Bengal partition when there was a ferment among students. Kripalani also caught the spirit and raised enough trouble for the authorities of the Wilson College to be forced to migrate to the quieter atmosphere of the D. J. Sind College at Karachi. Here too he got himself involved in trouble. It was in 1907 and Kripalani was then in the B.A. Class. The Principal of the College made an indiscreet remark about Indians being liars. Immediately there was a strike in which Kripalani and his fellow students got their first lesson in political agitation. Kripalani was rusticated, and since he could not get admitted in any of the Colleges in Bombay, he went to Poona and joined the Fergusson College run by a group of nationalists. Kripalani was warned by the authorities of the College not to get involved in agitations. In 1908 he graduated from the Fergusson College. Later he took his M.A. in History and Economics.

Although he was not a bookish person, Kripalani chose teaching as his career. From 1912 to 1917 he worked as a Professor of English and History at Muzaffarpur College in Bihar. For a short period, he taught at the Benares Hindu University (1919-20) and from 1920 to 1927 he served as the Principal of the Gujarat Vidyapeeth founded by Mahatma Gandhi. From 1927 he became fully engrossed in the Ashram work and in the political movements of the Indian National Congress. It was during his days at the Gujarat Vidyapeeth that he came to be called as Acharya which stuck to his name ever since. Among his political co-workers he is known as 'Dada' or elder brother.

Kripalani first came into contact with Gandhiji in 1917 during the Champaran Satyagraha and that proved to be a turning point in his life. He had met Gandhi earlier at Santiniketan in 1915 but did not think much of his ideas. It was the Champaran Satyagraha which completely converted him to Gandhian ideology. Since then Kripalani has been an ardent and devoted follower of Gandhi and an exponent of Gandhian philosophy. He is, however, not a Gandhite in the ordinary sense. Probably he loved the man Gandhi more than the creed known as Gandhism. Gandhiji had many followers who had adopted his creed. Generally the followers of a great man soon reduce the living master to a dead idol. Kripalani is live enough to keep the master living even after his death.

Another turning point in his life was his marriage with Sucheta in 1936. She was then teaching in the Women's College at the Benares Hindu University. Her cousin was the Secretary of the Gandhi Ashram at Benares started by Kripalani, and it was through him that he came to know his wife-to-be. The marriage was celebrated with the blessings of Gandhiji and there was also a special ceremony at the Anand Bhavan of the Nehru family. It turned out to be the happiest partnership in life. For nearly four decades there has been the closest understanding between the husband and the wife; and although in the post-Independence period the two differed in their

political ideas and party affiliations, it did not in the least touch their home life.

From the late twenties Kripalani devoted himself wholly to Congress work. He steadily built up his position in the organisation, and from 1934 to 1945 he served as the General Secretary. He, however, always kept himself in the background and never tried to push himself into prominence like many others in the Congress. As Bapuji's disciple, he was content with being a silent worker. During the Congress rift in 1938 over the election of Subhas Chandra Bose as President, Kripalani sided with Gandhi. He took part in all the Congress movements since 1921 and had his quota of jail-life on different occasions. During the Quit India movement in 1942 he was arrested and was released along with the other Congress leaders in 1945. He was elected President of the Indian National Congress in November 1946 and steered the organisation through the critical days of the transfer of power. In November 1947 he presided over a very crucial meeting of the A.I.C.C. where he different sharply from many of his former colleagues. Kripalani insisted on retaining the supremacy of the organisational wing of the Congress over the parliamentary wing, which was resisted by Nehru, Patel and others who were now in the Government. To prevent disharmony and rift within the Congress Kripalani finally tendered his resignation as President, being succeeded by Dr. Rajendra Prasad.

Though he remained a member of the Constituent Assembly, Kripalani gradually drifted away from his old comrades until he resigned from the Congress Party itself in 1951. He then started a weekly called the *Vigil* and a new political party known as the Krishak Mazdoor Praja Party which subsequently merged into the Praja Socialist Party. But in 1954 he resigned from the P.S.P. and became an independent for the rest of his parliamentary life. Really he is an 'Independent' not only in politics but in his very nature, for he dislikes the rules and the obligations of party life which irk him.

He has now grown into an old experienced parliamentarian who is a distinguished opposition leader without being a member of any opposition party. His parliamentary career came to an end in 1971 as no party wanted to support him during elections.

Kripalani has written a number of books on Gandhian philosophy, the more important being: 'Non-Violent Revolution', 'The Gandhian Way', 'The Indian National Congress', 'The Fateful Years', 'The Politics of Charka', 'The Future of the Congress' and 'The Gandhian Critique'.

[J. B. Kripalani's own works; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan; M. V. Raman Rao—A Short History of the Indian National Congress; Pattabhi Sitaramayya—History of the Indian National Congress; Lok Sabha Who's Who; The Times of India Year Book, 1963-64; Personal interview of the Research Fellow with Acharya Kripalani.]

(Mantosh Singh) N. R. MALKANI

KRIPALANI, SUCHETA (1908-)

Sucheta Kripalani was born at Ambala, Punjab, on 25 June 1908, in an upper middle-class Bengali family. Her father, Dr. S. N. Mazumdar, was a medical officer in the Punjab Medical Service. He belonged to the Brahmo sect, and had very liberal and progressive views on social reform. He was also a staunch nationalist and an independent spirited man. He wore Khadi at home and kept his home open to all freedom-fighters. His open nationalist leanings were disapproved by the Government of the day, but he cared little for it. It was from her father that Sucheta imbibed her nationalist feelings.

As her father was constantly transferred from place to place, Sucheta had her school education at ten different places including the Loreto Convent at Simla and the Queen Mary's School at Delhi from where she matriculated. She graduated from the Government Women's College, Lahore, and did her M.A. in History and Political Science at the St. Stephen's College, Delhi. She stood first in the second division at the M.A. examination.

Sucheta started life as a teacher and worked at many institutions. Among these she particularly recalls her days at the Sir Gangaram High School at Lahore where at her own choice she was assigned teaching in the primary classes. Much later in life she still felt that it was more difficult to deal with the children than with grown-up students. Her longest tenure of teaching work was at the Benares Hindu University where she worked till 1939, that is 3 years after her marriage to Acharya Kripalani. As a teacher she was successful and popular and many of her old students still remember her as Sucheta Didi.

It was while she was teaching at the Benares Hindu University that she first came into contact with her future husband, Acharya J. B. Kripalani. Acharya Kripalani had established a Gandhi Ashram at Benares. Sucheta's cousin Dhirendra Mazumdar was devoted to Acharya Kripalani and was connected with the Gandhi Ashram. It was through him that Sucheta and Acharya Kripalani first met in 1929. They married in April 1936 despite the initial opposition from both the families. Acharya Kripalani was regarded by Jawaharlal Nehru's mother as her own son, and after the formal marriage at Benares there was another ceremony at Anand Bhavan, Allahabad, the home of the Nehrus. The marriage turned out to be the happiest partnership in life. There was the closest of understanding between the two, and despite their preoccupations with public life for nearly four decades they always maintained the happiest family life. In the post-independence period they differed in their political views and party affiliations, but it did not affect in the least the harmony and peace in their home life.

In her early days Sucheta's mind was influenced by the Russian Revolution and the extremist political thought in India. She was inspired by Bankim Chandra's 'Ananda Math'. But since 1935 she came to be profoundly influenced by Gandhian ideology and she still remains a staunch Gandhian in her social, economic and political views. Coming from a progressive Brahmo family she is naturally opposed to caste distinction and is in favour of equality of sexes, widow-marriage and other liberal social reforms. But she is not one of those radicals who would like to cut off the society from its traditional moorings. In religion she is opposed to conventional rituals, but she has deep faith in the Divine Being and is particularly fond of the Gita which she regularly reads out to her husband.

It was from 1939 when she left Benares and came to settle at Allahabad that she began to take an active part in the nationalist movement. Earlier she had worked under Dr. Rajendra Prasad during the Bihar earthquake relief operations. In 1939 when she started working in the Congress office at Allahabad, she started a Women's Section of the Congress of which she became the Secretary. She was also in charge of the Foreign Department of the Congress as Secretary. In 1940 she joined the Individual Satyagraha Movement and offered Satyagraha at Faizabad. She was sentenced to 2 years' imprisonment and kept in Faizabad and Lucknow jails. During the Quit India Movement (1942) she went underground, and in co-operation with Jai Prakash Narayan, Ram Manohar Lohia and Aruna Asaf Ali she was active in Bombay, Calcutta, Delhi and other places in organising anti-British resistance. She was arrested at Patna in 1944 and kept in solitary confinement in jail for more than a year. After her release in 1945 she became the Secretary of the Kasturba Trust. In 1946 she was elected to the Constituent Assembly from the U.P. Legislature. During the Noakhali riots (East Bengal) she accompanied Gandhiji to Noakhali in his efforts to bring about peace and communal harmony.

After Independence she became a member of the Congress Working Committee in 1947. She accepted this position at Gandhiji's request after her husband Acharya Kripalani resigned the Congress Presidentship. She remained a member of the Working Committee for many years and became the General Secretary of the Congress in 1959. In 1962 she became a Minister in the U.P. Cabinet and held the portfolio of Labour. When the Chief Minister C. B. Gupta resigned under the Kamaraj plan, Sucheta became the Chief Minister of U.P. in October 1963. Her choice as Chief Minister in the faction-ridden politics of Uttar Pradesh was a tribute to her personality.

Sucheta is more devoted to social service work in the post-independence period. After the Chinese invasion of Tibet and the mass migration of Tibetans to India, she was instrumental in founding the Tibetan Relief Committee which has been doing splendid work in offering relief to the Tibetan refugees. Later she also established the Lok Kalyan Samiti for social work in and around Delhi among women, children and untouchables.

Sucheta had travelled widely in Europe and America. She was a member of the Indian Delegation at the U.N. in 1949. In 1952 she went to Germany to attend a Peace Conference. She also visited Russia as a member of a cultural delegation. She had been to several countries in Asia too.

Sucheta is a devoted disciple of Mahatma Gandhi and is an exponent of Gandhian ideology not in words but in silent constructive work. She is in favour of cottage industries and would approve of big industries only in certain basic sectors. She is an advocate of basic education.

Since 1971 she has retired from political life but is still active in the field of social service.

[Pattabhi Sitaramayya—History of the Indian National Congress; Personal interview of the Research Fellow with Sucheta and Acharya J. B. Kripalani; Personal knowledge of the Contributor.]

(Mantosh Singh) AKHILESH MISRA

KRISHAN GOPAL DUTT

—See under Dutt, Krishan Gopal (Choudhuri)

KRISHAN, MAHASHE (1881-1963)

Radha Krishan (popularly known as Mahashe Krishan) was born in 1881 at Wazirabad, District Gujranwala, West Punjab. His father Tara Chand belonged to the Vohra sub-caste of the Khatris. His mother's name was Mehtab Kaur (also known as Pratap Kaur). Mahashe Krishan had one brother and four sisters. The family was fairly well-to-do. He was married at the age of ten to Chaman Devi who came from Eimenabad in Gujranwala district.

Radha Krishan had his early education in the Mission High School at Wazirabad from where he matriculated in 1898. He took his Intermediate examination from the Islamia College, Lahore, in 1900, and two years later he qualified for the B.A. degree from the Foreman Christian College.

While still a student Mahashe Krishan was attracted towards the Arya Samaj; the teachings of its founder Swami Dayanand left a deep impress on his religious and political thought. Swami Shraddhanand also influenced his ideas. Mahashe Krishan joined the Gurukul Section of the Arya Samaj at Lahore when he was a College student and became its Assistant Secretary in 1907. In 1911, he was elected Assistant Secretary of the Punjab Arya Pratinidhi Sabha and rose to the position of its Secretary in 1914. He was again Secretary of the Pratinidhi Sabha in 1917-18, 1922-27, 1933-34 and 1945-46 and was its President from 1947 to 1955. He actively participated in the Satyagraha launched by the Arya Samaj in 1938 against the Government of the Nizam of Hyderabad. In the post-partition period he rendered great service to the Samaj in reorganising its work which had suffered because of partition.

Mahashe Krishan was attracted towards journalism from his young age and this remained his chief interest all through his life. When he was a student in College he contributed articles on the Arya Samaj to the *Amrita Bazar Patrika* of Calcutta. In 1903 he was appointed editor of the *Arya Patrika*, the organ of the Punjab Arya Pratinidhi Sabha. He also worked for some time in the *Paisa Akhbar*, the well-known Urdu newspaper of Lahore. In 1906 he started the *Prakash*, an Urdu weekly, which continued to be published until 1940. He wielded a vigorous pen and came to be known as the 'fiery editor of Lahore'.

On 30 March 1919 Mahashe Krishan started his well-known Urdu newspaper, the *Pratap*, of which he himself was the Editor. From the very beginning the *Pratap* was critical of the policies of the Punjab Government. On 11 April 1919 the

paper was placed under censorship and the Editor was arrested. The *Pratap* reappeared in February 1920. Through the medium of this paper Mahashe Krishan continued to serve the cause of the Arya Samaj and the country.

Mahashe Krishan was not very active in politics, but he was occasionally involved in it in pre-independence India. As a young man he was connected with the Bharat Mata group in Lahore. In 1919 he strongly criticized the government of Sir Michael O'Dwyer. He lent whole-hearted support to the Satyagraha movement started by Gandhiji, and in 1921 he was charged with creating hatred and enmity against the British.

The *Pratap* under his editorship supported the 'complete Independence' resolution passed at the Lahore session of the Indian National Congress in 1929 and the civil disobedience movement. The security of the *Pratap* was forfeited for its anti-Government writings. Mahashe Krishan also supported the 'Quit India' movement in 1942 and was arrested along with his two sons.

Although the *Pratap* and Mahashe Krishan supported the Congress in the struggle against the British Government, he consistently adopted a pro-Hindu policy in regard to the Hindu-Muslim conflict. He laboured for the solidarity of the Hindu community through the Arya Samaj. He also gave support to organisations like the Hindu Mahasabha, the R.S.S. and the Jan Sangh, but he did not formally join any of them.

Mahashe Krishan vehemently criticized the policies of the Unionist Party in the Punjab and its discriminating measures against the non-agriculturists. He also opposed Sir Chhotu Ram's movement against non-agriculturists and founded the Non-Agriculturist Association and became its President.

Under the influence of the Arya Samaj Mahashe Krishan revolted against Hindu orthodoxy. His ideas on social and religious reform were based on the tenets of the Arya Samaj. He believed in Vedic religion and social system as interpreted by Swami Dayanand. He was against caste-system and untouchability and was actively engaged in the movement of bringing untouchables back into the fold of Hindusim. He was an ardent supporter of the 'Shuddhi' and 'Sangathan' movements aimed at the promotion of Hindu solidarity. In regard to education, he believed in the Gurukul system of education as most suited to Indian conditions.

Mahashe Krishan's most significant contribution was in the field of journalism. Through the columns of the *Prakash* and the *Pratap* he made a valuable contribution to the growth of national consciousness. He was an all-India leader of the Arya Samaj and a prominent Hindu leader in the Punjab during the pre-1947 period. He was a gifted speaker but he did not appear frequently on public platform outside the Arya Samaj.

Mahashe Krishan died on 22 February 1963.

[Satyadev Vidyalankar—Jeevan Sangharsh (Hindi), Delhi, 1964; The Tribune Files; The Pratap Files; Who is Who File in the Punjab State Archives, Patiala.]

(D. L. Datta) V. C. JOSHI

KRISHNA PILLAI, P.
—See under Pillai, P. Krishna

KRISHNA RAO, MUTNURI (1879-1945)

Mutnuri Krishna Rao was born in 1879 at Amalapuram, West Godavari district (modern Andhra Pradesh), in a middle-class Brahmin family. The family originally came from Mutluru, a village in Divi taluk, in Krishna district, and later shifted to Masulipatnam. Krishna Rao's father, Nagabhushanam, worked as a District Munsiff at Masulipatnam.

Krishna Rao passed his Matriculation examination from the Hindu High School, Masulipatnam, and joined F.A. class in the Noble College in the same town in 1896. He failed twice in the F.A. examination. He continued his studies in Madras from 1898 to 1902, but was not successful there too.

After his return to Masulipatnam he came to be deeply interested in the national movement. He was also influenced by the reformist zeal of the Brahmo Samaj. When the *Krishna Patrika* was started at Masulipatnam in 1903 by Konda Venkatappayya, Krishna Rao was appointed its sub-editor. In 1905 he became the editor. This post he held for the rest of his life. Under his able guidance the paper became the leading nationalist daily in Andhra.

M. Krihsna Rao was a great votary of Khadi and cottage industries. To encourage the sale of Khadi he established the 'Swadeshi Vastralayam' (National Cloth Store) at Masulipatnam in 1905 at a cost of Rupees ten thousand. In association with his friends, Kopalle Hanumantha Rao and Pattabhi Sitaramayya—the three always worked together as a team—he founded in 1907 the 'Andhra Jatiya Kalasala' (National College), in which handicrafts were taught. In 1914 carpet-weaving was introduced in this institution and in 1916 Frame-Looms were acquired. Khadi spinning and weaving gained importance from 1921.

Following the wave of nationalism stirred up by the partition of Bengal (1905), Krishna Rao toured Bengal in the company of Bepin Chandra Pal and spoke in several gatherings on social reform, swadeshi, prohibition, untouchability, etc. After a year of hectic activity he returned to Masulipatnam as a disciple of Bepin Chandra Pal.

Krishna Rao was a member of the Home Rule League and an admirer of Bal Gangadhar Tilak. Following the latter's imprisonment (1908) he wrote fiery editorials in his paper and roused so much sentiment against the British Government that the latter proceeded to prosecute him. As a result Krishna Rao ceased to be the editor of the *Krishna Patrika* from 1908 to 1912. When he resumed in the latter year he continued to write with even greater zest and power.

When Gandhiji began to lead the nationalist movement, Krishna Rao threw his heart and soul into the non-cooperation movement. He toured Andhra as a *Pracharak* and by his speeches and writings gave much publicity to Gandhian philosophy. He was an active member of the Congress Party. In 1920-21 he was President of the East Krishna District Congress Committee. In 1930 he was imprisoned for his participation in the Salt Satyagraha and released only in 1932. He spent another term of about two years in the Vellore Jail (1933-34).

Krishna Rao is best remembered as the editor of a popular nationalist Telugu daily in the most formative period of Indian nationalism, which he shaped to some extent in Andhra by his editorials.

[Gottipati Brahmayya—Jativelugulu, Masulipatnam; Avutapalli Narayana Rao—Visalandhramu, 1940; Vignana Sarvaswamu, Vol. 4 (Published by the Telugu Bhasha Samithi, Madras); The Andhra Patrika (Telugu daily), dated 1 July 1945.]

(R. Nageswara Rao) V. N. HARI RAO

KRISHNAMURTHI, R. (KALKI)
(1899-1954)

Krishnamurthi was born on 9 September 1899 in a small village called Buddhamangalam near Mayavaram in the Tanjore district. His father, who was a *Karnam* (village accountant) of the village, was Ramaswami Iyer and his mother was Thaiyal Nayaki. He came of a poor but respectable Hindu Brahmin family. His wife, Rukmini Ammal, whom he married at the age of 26, had the same family background as himself.

He had his early education in the primary school at Buddhamangalam. From an early age he evinced keen interest in the pursuit and enjoyment of the fine arts like Harikatha (musical discourses on religious themes), Bhajans and music in general. He had his middle and high school education in the National College High School, Tiruchirappalli. He was quite above the average among his classmates and was deemed a bright student. He studied, however, only up to the Intermediate standard in the National College.

But then in 1921 when Mahatma Gandhi started his non-cooperation movement, Krishna-

murthi was one of those many students who gave up their studies to join the nationalist movement. He became a member of the Congress Party and for some time worked as a clerk in the Tiruchirappalli Congress office. He was arrested and imprisoned at Karur (Tiruchy district) in the same year. He also participated in the later Congress movements and in 1940 again courted imprisonment having joined the Individual Satyagraha movement.

He was an ardent journalist and writer almost by instinct and he had his apprenticeship in journalism from 1930 with V. Kalyanasundaram Mudaliar, the editor of the then famous *Navasakti*, a paper in Tamil. Later he had his training under Rajaji when he was associated for some time with him in editing the journal *Vimochanam* which tried to popularise the prohibition programme of the Indian National Congress. He was for some time in the Gandhi Asram, Tiruchengode, Salem district, where he became an ardent disciple of Rajaji. Krishnamurthi's main and mature journalistic activities started when he joined, as an assistant editor, the *Ananda Vikatan*, a humorous Madras weekly edited by S. S. Vasan. That journal soon became a household word and a must for the middle -class families. Krishnamurthi read much in English too, and Guy de Maupassant, Tolstoy and O'Henry were some of his favourite authors. Krishnamurthi's witty but always incisive and purposeful comments and criticisms on music, letters and politics were looked forward to week after week with unceasing interest by the Tamil reading public of those times. He was a great and constructive art critic. He assumed the pseudonym 'Kalki' then, and subscribed himself occasionally as 'Karnatakam', 'Tamil Teni', 'Ra.Ki.', etc. In 1941 he resigned from the *Ananda Vikatan* and started on 15 August 1941 his own journal, the *Kalki*, of which he was the editor till he passed away on 5 December 1954.

'Kalki' was an essayist, writer of long novels and short stories, reviews and humorous skits, but he was a pioneer in the field of the historical novel in Tamil. In his 'Sivakamiyin Sabatham' and 'Parthipan Kanavu' which may be considered to be his masterpieces in this direction, his love for the Tamil land is more than evident. His other novels were 'Saradaiyin Tandhiram', 'Kanaiyaliyin Kanavu', 'Vinai Bhavani', 'Alaiyosai', 'Kalvanin Kadali', 'Ponniyin Selvan', etc. He wrote also a very interesting travelogue 'Illangaeppirayanam' (Travels in Ceylon). He translated Gandhi's autobiography into Tamil. He was an admirer of the Tamil poet Bharathiar whom he interpreted to the Tamil public in a very competent way. He was duly recognised as a leader by his contemporary men of letters and he was elected President of the Tamil Writers' Association also. He was for some time Secretary of the Tamil Valarchi Kalagam.

He was a close associate of Rajaji in politics, M. S. Subbalakshmi in the field of music, and T. K. Chidambaranatha Mudaliar in the realm of literature; and he functioned as a link between these stalwarts and the public in their respective fields. He helped commemorate the memories of great men like Bharathi, Gandhi and Vi. Kalyanasundara Mudaliar by putting up 'Mandapas' for them on public subscription, and provided much needed financial assistance to scholars like Va. Ramaswami Iyengar, Namakkal Ramalingam Pillai and Parali Nellaiyappar. He also organised the institution of the V.O.C. College at Tuticorin.

He lived a simple life, and consistent with the Gandhian ideology shunned ostentation. He was a social reformer by temperament, and strongly objected to casteism and untouchability. He was also a staunch nationalist. His writings greatly contributed to the national awakening of the masses in Tamilnad and his place in Tamil literature as a great prose writer and an effective journalist is assured. He was a man of affable nature and integrity; and he held consistent and progressive views which he projected through his writings.

[The Tamil Encyclopaedia, Vol. III (Sri Mi. Pa. Somasundaram); The Kalki Files; The Ananda Vikatan Files; Kalki's own numerous publications.]

(Emmanuel Divien) N. SUBRAHMANIAN

KRISHNAN, CHANGARAMKUMARATH (1867-1938)

Krishnan was born on 11 June 1867 in Mullasserry village of South Malabar district in the well-known aristocratic Hindu Thiyya family named 'Changaramkumarath'. The family had martial traditions as providing military officers for the service of the Zamorin of Calicut; and the head of the family bore the hereditary title of 'Thandan', conferred by the Zamorin.

Krishnan's father, Paran, lost his father in his 13th year and was not in affluent circumstances; but by his own initiative and courage he carved out a career for himself by taking to cultivation and money-lending. By the time his eldest son Krishnan came of age, Paran became a rich man. His wife belonged to a rich and ancient family.

While studying in College, Krishnan married in April 1894 Madhavi, belonging to the highly-connected and ancient 'Odukkathil' family of Calicut town. Though ignorant of English, Madhavi was well versed in the Hindu Puranas.

Krishnan received his High School education at Calicut and Arts and Law College education in Madras. He was then a voracious reader of books and newspapers and used to contribute articles to Malayalam and English newspapers. The book 'Gospel of Buddha' made a profound impression on him. While studying law, he undertook a trip to Ceylon and wrote articles on 'Ceylon Malayalees' in a Calicut Malayalam weekly.

In Madras he cultivated the friendship of a medical student, who later, as Dr. P. Palpu, became a famous leader of the Thiyya community.

From 1903, the year in which he established practice as a lawyer at Calicut, till his death in 1938, Krishnan remained in the forefront of all public activities in Kerala, including social reforms.

In 1908 he started the Calicut Bank Ltd., and was its Managing Director for about 30 years, till it went into liquidation in 1938. He published the Malayalam journal *Mitavadi* for 25 years, from 1913 to 1938, for 7 years as a monthly and as a weekly for the remaining period. The journal maintained a high standard and was held in much esteem by the public. Krishnan took a leading part in getting the Malabar Tenancy Bill, giving fixity of tenure to cultivating tenants, passed in 1930.

Along with Dr. P. Palpu, Krishnan lent support to Sri Narayana Guru to establish temples for the use of the 'Avarnas' throughout Kerala and to start the S.N.D.P. Yogam in 1903 for the uplift of the backward communities. He presided over the annual sessions of the Yogam seven times. Sri Narayana Guru appointed him for some time as the 'Dharma Kartha' of all his institutions, including the Sanskrit High School at Alwaye.

Krishnan was a nominated member of the Madras Legislative Council for a term from 1930 and was an active member of the Justice Party of Madras.

Krishnan won abiding success in the field of social reforms. When the Zamorin Raja in 1917 caused to be put up a notice board on the Tali public road adjoining his temple at Calicut, prohibiting the use of the road by the 'polluting castes', Krishnan boldly challenged the Raja's right to do so, by walking along the road and giving notice of his action to the concerned authorities. This ended in the opening of the road for the use of all.

Krishnan shared Dr. B. R. Ambedkar's opinion that the salvation of non-caste Hindus lay in renouncing Hinduism and in embracing Buddhism. He became a Buddhist, built a Buddhist temple near his residence at Calicut, invited in 1935 a Buddhist delegation from Ceylon to Kerala and gave it a building at Calicut for opening a Buddhist ashram there. These steps made him a controversial figure in his community.

He hated caste Hindu nationalism and was a staunch supporter of the British administration. At the time of the Mopla rising in Malabar in 1921 he and his paper gave unstinted support to the Government.

Krishnan was an aristocrat by temperament. He was a tall man with a fair complexion and a Roman nose. He dressed neatly, but not ostentatiously. He loved moderation in everything and was a complete teetotaller.

After Krishnan's death in his 72nd year, on 29 November 1938, almost all the Malayalam newspapers and the English Buddhist journal, the *Maha Bodhi* of Calcutta, published long editorials on him, eulogising his services to the people of Kerala in the fields of banking, journalism and social service. Condolence messages were also received from prominent leaders, including Mahatma Gandhi.

[A short life of C. Krishnan in Malayalam written and published by his son Changaramkumarath Sankaran in 1967 on the occasion of the celebration of the deceased's birth centenary; C. Krishnan's private diary kept from 1895 to 1938; Personal knowledge of the Contributor, a son-in-law of C. Krishnan.]

K. R. ACHUTHAN

KRISHNASWAMI IYER, V.
—See under Iyer, V. Krishnaswamy

KROVVIDI LINGARAJU
—See under Lingaraju, Krovvidi

KULKARNI, TRIMBAK APPAJI (1882-1967)

Trimbak Appaji Kulkarni was born on 5 September 1882 at Thana (Maharashtra) where his father, Appaji, was a Sub-Registrar. His mother's name was Annapoornabai. The family belonged to the Chandrashreneeya Kayastha Prabhu caste. Their ancestral village was Pali (Kolaba district) where they owned big landed and forest properties, and as such were also known as Deshpande. They were held in high esteem at Pali for their good economic status, culture and generosity. T. A. Kulkarni had five uncles, five brothers and three sisters.

Kulkarni married twice, first Ramabai in 1903 and, after her death, Chandubai of the Shringarpure family of Thana in 1909. Ramabai had one daughter who died very young. Kulkarni encouraged his second wife Chandubai to prosecute her studies. She became the first woman medical graduate in the Chandrashreneeya Kayastha Prabhu community. She conducted a free medical clinic at the Damodar Hall, Parel, for the workers and the poor. She died on 27 January 1938, leaving no issue.

As his father was transferred from place to place, Kulkarni had to complete his Marathi education in four schools by 1894. After completing his High School education in 1900 in Dhulia he joined the Wilson College, Bombay, from where he graduated in 1906. He won scholarships in the competitive examinations during 1900 and 1906. Rev. Dr. Scott and Professor Robertson of the Wilson College gave him special coaching in English and he mastered that language. He passed the Secondary Teachers Course Diploma examination in 1908. He was a voracious reader and was fond of Marathi and English literature and also religious books.

Soon after completing his studies, Kulkarni joined the Servants of India Society and launched several schemes for spreading education and rendering social service among the masses. He started the New English School on 5 December 1912 at Thakurdwar, Bombay. On 19 February 1918 he founded the Gokhale Education Society and converted the New English School into the Dharamsi Govindji Thakarsi High School and accommodated it in the Society's own building near the Congress House, Girgaum, in June 1918. He started a High School of the Gokhale Education Society at Byculla in June 1919 which was shifted to Parel and was renamed as the R. M. Bhat High School. He also established a High School for girls in Girgaum, four High Schools in Parel, five High Schools in Thana district, and two Colleges in Nasik on behalf of the Society.

His second important field of activity was social service. He contributed articles, off and on, to weeklies and monthlies in Marathi and English on the burning social topics of the day. He became Secretary of the Social Service League, Damodar Hall, Parel, and started a charitable dispensary for the poor. His wife worked as an honorary doctor for over 20 years.

He organised a public meeting in the Prarthana Samaj Hall in 1918 to support the Patel

Bill for inter-caste marriages among the Hindus, which created a great stir in Bombay. He also organised and captained the Congress volunteers for the Congress Session in Bombay in 1915.

Another field of his activity was agrarian reform (1921-22). Hiroji Mahadeo Mhatre, popularly known as Hiru Mhatre, of Washi, Taluka Pen, District Kolaba, belonging to the most backward 'Agri' community in Maharashtra, had organised his community people, mostly agricultural tenants, and formed Panchayats among them (1920) to protect their interests against the landlords and moneylenders. Hiroji Mhatre held a series of meetings in the villages of the Talukas of Pen and Roha of the Kolaba district and declared a strike of tenants against the Khots (landlords). This was a novel movement and its reports appeared in the newspapers. It attracted the attention of T. A. Kulkarni, the Maharashtra Congress Committee and the Revenue Department. Kulkarni saw Mhatre at Washi and joined forces with him. They held a big meeting of the tenants and agriculturists on 20 February 1922 at Pen when prominent Khots and moneylenders also attended it. This meeting led the Maharashtra Congress Committee to hold another meeting on 17 April 1922 at Pen when N. C. Kelkar, President of the Committee, presided and supported the demands of the strikers. Kelkar, however, twisted the facts of the case in his editorial in the *Kesari*, dated 23 May 1922. Kulkarni issued a Marathi leaflet, refuting Kelkar's misstatements. Kulkarni and Mhatre toured the villages when they found that a majority of the strikers were victims to the false propaganda of the Khots and moneylenders. The strike ended after only some of the demands of the tenants were met by the Khots and moneylenders. The partial failure of the agrarian movement made both Kulkarni and Mhatre unhappy. K. S. Gupte has referred to this strike in the preface to his book on 'The Bombay Tenancy and Agricultural Lands Act with Rules, 1948', as laying down the foundation of the later legislations, from 1937, by the Congress Government to grant relief to the tenants.

Kulkarni was more interested in social, religious and educational progress than in politics. He advocated economic welfare of the masses. His achievement in the educational field was unique as he started many educational institutions in parts of Bombay, Nasik, Thana and Ahmednagar districts, and trained thousands of students of all classes and castes. This was his greatest service to the society.

Kulkarni was tall, well-built and handsome. He put on dresses as G. K. Gokhale used to put on. His manners were cultured and mode of life was quite but heroic.

[The Niyatkalik (Annual magazine of the Gokhale Education Society's D.G.T. High School, Bombay), April 1966; The Dainik Maratha (Bombay), 28 June 1967; The Samaj Sevak (Bombay), July-August 1967; The Kayastha Prabhu Samachar (Bombay), 15 July 1967; The Maharashtra Times (Bombay), 3 July 1967; The Kesari (Poona), 18 April 1922; The Nirdhar (Alibag), 11 August 1967; The Loksatta (Bombay), 2 July 1967; The Kulaba Samachar (Pen), 29 September 1951; Kedarnathji-Vivek Ani Sadhana, 1951; —Amache Shankar Dada Ani Vahini, Poona, 1966; K. S. Gupte—The Bombay Tenancy and Agricultural Lands Act with Rules, Bombay, 1959; Information supplied by T. A. Kulkarni's brother, Kedarnathji, his nephew, B. M. Kulkarni, T. H. Mhatre of Washi and Bala Nago Patil of Thana.]

C. B. Khairmoday

KUMAR TIKENDRAJIT

—See under Singh, Tikendrajit Kumar

KUMARAN ASAN

—See under Asan, N. Kumaran

KUMARAN, I. K. (1903-)

I. K. Kumaran, the hero of the struggle against French Colonialism, was born in Mahé

in a middle-class family belonging to the Thiyya caste. His father was a merchant by profession. Kumaran is a life-long bachelor.

Kumaran studied up to the Intermediate standard at a College in Tellicherry. Although belonging to a French Settlement, he took an active interest in the Indian national movement and was greatly influenced by Gandhi and other national leaders like Jawaharlal Nehru, Dr. M. K. Menon and K. I. Damodaran.

A prominent nationalist leader in French India, and in particular Mahé which was for a major part the sphere of his activity, Kumaran held several public offices: President, Mahé Youth League (1937), President Mahé Mahajana Sabha (1938-54), member, Kurumbranad Congress Committee (1944), member, Indian National Congress (from 1930), Municipal Councillor, Mahé (1946-48), President, Administrative Council of Mahé (1948), Convener, Kerala Bhoodan Samithi (1954-64), and member, Pondicherry Assembly as an Independent (1969).

After joining the Indian National Congress in 1930 he worked for some time as schoolmaster. He first contested the Municipal elections in Mahé in 1933 on the Youth Party ticket but was defeated by the Franco-Hindu Party. As President of the Youth League from 1937 he started contacting the masses with a political objective. During his tenure as President of the Mahajana Sabha, newspapers were started at Tellicherry which influenced political thinking in Mahé. To start with, the demands of their organization were many, short of liberation. They also campaigned for British withdrawal from India. Kumaran served five months in jail in 1938, and in 1940 offered individual satyagraha. His chief work during this period was to organize the Congress in Kottayam and other taluks of British India. He was again imprisoned by the British for two years, in 1942-44.

On release, Kumaran devoted all his efforts towards organising the Congress volunteer corps at Kurumbranad and Mahé. It was in 1946 that he formed the Assembly Congress Party at Pondicherry. His role in the freedom struggle of Mahé reached its climax with the formation of the Administrative Council of Mahé in October 1948. As President, he had the officials imprisoned and during 1948-50 organized the second phase of the movement. The French Government convicted him 'in absentia' for twenty years. It was under Kumaran's direction that the economic blockade of Mahé was rigidly enforced. From July 1954 he led the final phase of the movement, offered individual satyagraha, leading to the French withdrawal. With this he quit politics temporarily and took to Sarvodaya work. In the Assembly elections of 1964 he was defeated, but won in 1969 as an independent candidate.

Kumaran stood for a free and united India. In the fight against colonial rule he advocated constitutional methods, though at times he felt the need for violent means. He condemned vehemently the British and the French for their repressive measures. He attacked the 'electoral list', a peculiar feature of French rule in India and wanted equal representation for Indians.

It was given to few Indian patriots to play the heroic role of I. K. Kumaran in the liberation of French India. His bold decision to paralyse the French administrative machinery in Mahé (1948) by having the French officials temporarily imprisoned, hoisting the Indian National flag and proclaiming the independence of Mahé, at least for a few days, will go into the annals of the struggle for Indian independence. This political *tour de force* proved to be the *côup de grace* to the French Colonial regime. After the achievement of the liberation of the French Settlement, as a disciple of Gandhi, he realised the absolute necessity to work for the socio-economic emancipation of his compatriots in Mahé and the rest of his life is dedicated to this end.

[The Hindu Files, 1948-54; The Jeunesse Files, 1945-49; The Libération Files, 1949-50; Personal interview of the Research Fellow with I. K. Kumaran in December 1967.]

(Emmanuel Divien) E. Divien

KUMARAN, TIRUPPUR (1904-1932)

N. Kumaraswami, *alias* Kumaran, was born in October 1904, at Chennimalai, Coimbatore district, Tamilnadu, in a poor weaver family of the Mudaliar community, to Nachimuthu Mudaliar and Karuppayi Ammal. The poverty of the family prevented the boy's education beyond the fifth standard. Kumaran learnt the family profession of weaving under his maternal uncles Chockalinga Mudaliar and Kaliappa Mudaliar of Pallipalayam in the same district, and very soon became an expert in silk weaving. After returning to his native place, he started independent business. In 1923 he married a beautiful and intelligent girl, Ramayi, who was then fourteen years old.

As his income became insufficient for family expenses, Kumaran went to Erode in search of a more paying job, but in vain. Finally in 1925 at Tiruppur (Coimbatore district) he joined duty as a tally clerk in a cotton factory called O.K.S. and E.R.R. Company under two proprietors, Chenniappa Mudaliar and Rangasamy Kaundar, and conscientiously worked there for six years. Though he was not blessed with a child, his family life at Tiruppur was simple and happy. Singing devotional songs was his hobby. He was keenly interested in Tamil literary works like Tirukkural, Tiruvasakam, etc. and found much similarity between the fundamental principles of the great Tamil works and the doctrines of Mahatma Gandhi. This made him develop greater and greater interest in the Satyagraha movement started by Gandhiji.

Following the Mahatma's advice, he always wore khadi and along with his wife was engaged in spinning daily during leisure hours. Induced by his own natural inclinations he associated himself with the national movement. He was desirous of joining the Salt Satyagraha movement in 1930 at Vedaranyam under the leadership of C. Rajagopalachariar, whose speeches and actions had very much influenced him. But his parents and employers stood in his way. Disappointed, Kumaran consoled himself by observing one day's fast. The imprisonment of Gandhiji in January 1932 had its repercussions at Tiruppur as in other places of India. The patriotic youth organisation of Tiruppur chalked out a programme of non-violent Satyagraha in token of condemning the British atrocities in India. Kumaran decided to join it. His father had passed away about six months earlier. All the efforts to dissuade him from joining the Satyagraha procession became futile. After settling his accounts with his dhoby, barber, hotels, etc. he sought the blessings of his friends and relations who could not but admire his patriotic fervour. The leader of the Youth Satyagraha Procession, B.S. Sundaram, at first hesitated to include Kumaran in the group. But after realising his boldness and perseverance he changed his mind. Ten volunteers including Kumaran, clad in Khadi and holding National flags, started in a procession in the direction of the Railway station on 10 January 1932. As there was already an official announcement that going in a procession with the Congress flag was unlawful, the police surrounded the volunteers and dispersed them after a lathi charge. Kumaran, being more enthusiastic than others, refused to give up the flag which he was holding and became the target of concentrated police blows which severely injured his skull. The policemen were able to remove the national flag from his hand only after he became completely unconscious. Kumaran along with two others was taken to hospital where he died after a few hours.

Kumaran was a religious-minded young man and he associated his religious doctrines with the nationalist principles of Gandhiji. Nobody directly taught him heroism and spirit of sacrifice which were steadily growing in him due to the existing political condition of the country. His is an example of silent but spirited patriotism.

[Pulavar Chendurai Muthu—Thiruppur Kumaran (in Tamil), Madras, 1970; B.S. Sundaram—Tiruppur Kumaran (in Tamil), Coimbatore, 1959; Personal interview of the Contributor with Raman Nayar, M.L.C., Rokeby, Nilgiris, who participated in the Satyagraha along with Kumaran.]

(Emmanuel Divien) D. BALASUBRAMANIAN

KUMARAPPA, J. C. (1892-1957)

Joseph Chelladurai Kumarappa was born on 4 January 1892 at Thanjavur (in Madras), in an orthodox Christian middle-class family of Madurai. He was the ninth child of S. D. Cornelius, an officer of the Madras Public Works Department. He owed his moral and spiritual upbringing to his mother and his educational and social outlook to his father, a strict disciplinarian.

Kumarappa was a bright student and appeared at the Matriculation examination before the prescribed minimum age. He took up history at the College level and later on qualified himself as an Incorporated Accountant in London (1919). He took his B.Sc. degree in Business Administration from the Syracuse University (U.S.A.) in 1928 and M.A. from Columbia University (U.S.A.) in 1929. At Columbia University he came into very close contact with Dr. H. J. Davenport, Professor of Public Finance, who deeply influenced Kumarappa's economic thinking. The Professor inspired him to move away from the study of capitalistic economic ideas and organizations and to concentrate on a study of his own country's economic problems. Kumarappa's scholarly thesis on the economic exploitation of India by the British through their taxation policy won the admiration of Mahatma Gandhi who published it in a series in his *Young India.*

After his return to India in 1929, Kumarappa practised for some time as an auditor in Bombay. But his intense dislike for the capitalistic economic structure led him to sacrifice his professional career and personal comforts and to associate himself with Gandhiji. He undertook the laborious tasks of conducting a rural survey in Gujarat and an industrial survey in the Central Provinces. He edited the *Young India* off and on during the absence of Gandhiji, and also taught at the Gujarat Vidyapith (1929-31). Deeply interested in the plight of the villagers, he exposed the evils of foreign rule in strong and provocative words for which he had to go to jail more than once. Undaunted by the confiscation of the press, he continued to publish the *Young India* in a cyclostyled form. For his writings in the *Young India* he was arrested in February 1931 and sent to jail. After release, he served as the Convener of a Committee appointed by the Indian National Congress to go into the details of the financial relations between Great Britain and India. In 1934 he became the organiser and Secretary of the All India Village Industries Association and became its president after the death of Gandhiji. Deeply devoted to the cause of village improvement he even declined the offer of Provincial ministership after the introduction of the Act of 1935.

Kumarappa was a prolific writer and produced not less than eighteen books and several articles. His writings won the appreciation of Gandhiji who wrote Forewords to many of his works. The most important of Kumarappa's works are: 'Why the Village Movement ?'; 'Economy of Permanence'; 'Gandhian Economic Thought'; 'Unitary Basis for a Non-violent Democracy'; 'Stone Walls and Iron Bars'; 'A Plan for the Economic Development of North-West Frontier Province'; 'An Overall Plan for Rural Development'; 'Practice and Precepts of Jesus'; and 'Lessons from Europe'.

Due to overwork in many fields of activity Kumarappa developed high blood pressure and on the strong advice of physicians he had to take complete rest after 1945 in Gandhi Niketan Ashram at Kallupatti (Madurai district), where he later died at the age of sixty-five.

Though his early background was highly westernised and capitalistic and till 1929 he was living in western style in dress and food, his association with Gandhiji changed him completely. He became very simple in dress, food and habits and fully imbibed the Gandhian way of life.

He was opposed to religion as it was practised in India and considered it as largely institutional and ritualistic, losing its grip over the every-day actions of men. The true worship of God, according to him, was a life consecrated to the living service of those in need. As a supporter of basic education, he played a leading part at the Conference of Educationists at Wardha in 1938. In his economic views he

advocated national self-sufficiency. He said that nations should be contented in producing the prime necessities of life and international trade should confine itself mainly to surpluses and luxuries. He was opposed to the policy of industrialising India after the American and British model. He favoured cottage industries against large-scale enterprises; and pleaded for self-sufficiency and for the union and co-operation of the producer, the middle-man and the consumer as partners in a business. He pointed out in his works that as a natural consequence excluding religion from life, economics has been divorced from moral considerations.

Kumarappa was a man of rare gifts, a faithful follower of Gandhi, not only in words but also in deeds. He gave a scientific interpretation to Gandhian economic ideas in a manner acceptable to the educated community. Though many came to regard him as an extremist and impractical theorist, he had a living faith in non-violence and the Gandhian way of life. The outcome of his efforts was the rise of a new School of Economics of Non-violence, inspired by Gandhiji and brilliantly elucidated by Kumarappa. He could have chosen the easy way of life and distinguished himself in the profession for which he had been trained. But its patriotism and high ideals led him to place his services at the feet of the Mahatma.

[M. Vinaik—J.C. Kumarappa and his Quest for World Peace, Ahmedabad, 1956; Letters from M. K. Gandhi; Sixtieth Birth Anniversary Souvenir (The Economics of Peace: The Cause and the Man), 1952; The Young India, 30 June 1930; The Gram Udyog Patrika, December 1942; Viswanath Tandon—The Social and Political Philosophy of Sarvodaya after Gandhi; J.C. Kumarappa—Why the Village Movement?, 1934; —Stone Walls and Iron Bars; —Unitary Basis for a Non-violent Democracy.]

(Emmanuel Divien) D. BALASUBRAMANIAN

KUMARASWAMI RAJA

—See under Raja, P. S. Kumaraswami

KUMBALATH SANKU PILLAI

—See under Pillai, Kumbalath Sanku

KUNJU KURUP

—See under Kurup, Guru Kunchu

KUNZRU, HIRDAY NATH (PANDIT) (1887-)

Pandit Hirday Nath Kunzru was born at Agra on 1 October 1887 in an upper-class Kashmiri Brahmin family which had settled there for several generations. His father Pandit Ajudhia Nath was a top-ranking lawyer of the time and one of the leading figures in the early days of the Indian National Congress. It was a wealthy family held in high esteem for uprightness, piety and philanthropy. Pandit Kunzru is thus the inheritor of a great tradition which he has enriched by the nobility of his life and dedicated service to the nation.

Pandit Kunzru was educated at Agra from where he took his B.Sc. in 1905. Later he studied at the London School of Economics and got his B.Sc. degree in Economics. He was also awarded the LL.D. degree by the Agra University.

He entered public life at an early age. Among his close associates were C. Y. Chintamani, Tej Bahadur Sapru, Srinivasa Shastri, Pandit Jagat Narayan and Pandit Gokaran Nath Misra. He joined the Servants of India Society under the inspiration of Gokhale. Although he was a member of the Indian National Congress also till 1920, his main work in public life was through the Servants of India Society. In 1936 he was elected the Life President of the Society. Guided all along by the inspiring ideas of the Servants of India Society, Kunzru has fought against the caste-system, untouchability and other evils of society. At the National Social Conference held at Lucknow in December 1924 he supported the resolution on divorce in Hindu society. In 1943 he supported the Hindu Succession Bill in the Council of States for securing justice to Hindu women.

Pandit Kunzru is vitally interested in education. He was a member of the Executive Councils

of the Allahabad and Benares Hindu Universities. He was a member of the Select Committee appointed in 1921 to consider the reconstitution of the Allahabad University. He was also a member of the Intermediate Education Committee appointed by the U.P. Government in 1926. He was highly critical of the system of education in pre-Independence days. In his Convocation address at the Benares Hindu University in 1943 he said: "Education has scarcely even been viewed as a whole in this country. It has developed haphazardly under the pressure of events. It is soulless in the sense that it is inspired by no ideal.... It is designed to maintain the status quo. Its hallmark is, therefore, conformity to the existing political order which requires subservience to authority. ....We have, therefore, to view our educational problem from a new standpoint and to devise a system which will provide for the rearing up of a race of free men." He was in favour of the mother tongue as medium of instruction, but at the same time he wanted the retention of English as a compulsory subject. He was an advocate of vocational education and emphasized the need for the expansion of primary education. One of the most important contributions of Kunzru in the field of education was the establishment of the Indian Council of World Affairs (Sapru House, New Delhi) which ran a research institute known as the School of International Studies which was later taken over by the Jawaharlal Nehru University.

In politics Kunzru essentially belonged to the Liberal school. He stood for self-government within the Commonwealth to be achieved by constitutional means and not by mass action, violent or non-violent. He was a member of the Indian National Congress till it adopted the technique of Satyagraha and non-cooperation under Gandhi's leadership. At the Lucknow session of the Congress in 1916 he seconded the famous resolution on self-government moved by S. N. Banerjea. In 1919 he went to England as a member of the National Liberal Party's Delegation in connection with the Montagu-Chelmsford Reforms. In 1920 he left the Congress, along with other moderates, and formed the National Liberal Federation. He soon achieved prominence in the Party and presided over two of its annual sessions. He gave evidence, as the spokesman of the Party in U.P., before the Muddiman Enquiry Committee on Reforms. He was a member of the U.P. Legislative Council from 1921 to 1923 and of the Indian Legislative Assembly from 1927 to 1930. After the introduction of the Act of 1935 he was again elected to the Central Legislature in 1937 and remained a member even after independence. As a Parliamentarian, he achieved great distinction and was listened to with respect and attention. In the legislature in pre-independence days he was most concerned about the Indianisation of the Civil Service and of the Armed Services. Another subject on which he spoke vigorously was the treatment of Indian settlers abroad. He had visited Kenya, Fiji, Hawaii, Ceylon, Malaya and other countries to study the condition of Indian settlers there. He presided over the East African Indian Congress held in Nairobi in April 1929. In 1933 he moved a resolution at the U.P. Liberal Conference on the Indian settlers abroad. In January 1939 he spoke in Malaya about the injustice done to Indian settlers there. At the Calcutta session of the National Liberal Federation in 1940 Kunzru urged the transfer of the Defence portfolio to an Indian member and reorganisation of the Defence forces on a national basis. In the Council of States, between 1941 and 1943, Kunzru criticised the war aims of the Allies and the unwillingness of the British to grant full self-government to India at the end of the war. He was also in favour of industrialisation and in 1944 he introduced a resolution in the Council of State recommending the appointment of an Industrial Commission with a majority of non-official Indian members. He wanted the basic industries to be controlled by the State.

Kunzru has often contributed articles on topical problems in *The Servant of India*, the organ of the Servants of India Society. He is also the author of a remarkable book 'Public

Services in India' in which he criticised the imperialistic policies of the British Government in India.

Kunzru has held many important positions in public life. He was the General Secretary of the Seva Samiti, Allahabad, which has many branches affiliated to it in U.P. and Punjab. He was also Chairman of the Indian Delegation to the British Commonwealth Relations Conference, Australia (1938), and member of the Indian Delegation to the Pacific Relations Conference, U.S.A. (1945). In the post-independence period, he was Chairman of the Railway Enquiry Committee and a member of the States Reorganisation Commission. He was President of the U.P. Harijan Sevak Sangh which has done much commendable work to remove the social disabilities of the Harijans. He was also associated with the Boy Scouts' Association in U.P.

Kunzru has been a parliamentarian of very great distinction. He was one of the most formidable speakers in the pre-independence legislature as also in the post-independence Rajya Sabha. In the post-independence period he has taken great interest in foreign affairs. On occasions he was critical of the policy of non-alignment as practised by the Government of India. His view is that non-alignment should be real non-alignment and not a cover for alignment. As a liberal, he has respect for human personality and dislikes repressive legislation. He has a firm belief in the integrity of India but he is of opinion that the integrity cannot be imposed from above but should be based on the willing co-operation of the units, specially co-operation between the North and the South. As a member of the States Reorganisation Commission he made valuable suggestions for safeguarding the interests of linguistic minorities. Even in the post-independence period, as in the past, Kunzru is very much concerned about building up a strong defensive force. It would be wrong to describe him as a chauvinist but he holds that if India is to play its proper role in the world, it must build up military strength. He had strongly criticized the appeasement policy pursued in respect of China.

Temperamentally Kunzru is a liberal and he derives his inspiration from the liberal sources of the nineteenth and twentieth centuries. His philosophy of life does not permit him to seek recognition for the meritorious services that he had rendered in various fields of activity. No wonder that he declined the title of Bharat Ratna and also refused nomination to the Rajya Sabha by the President. Kunzru has never held any ministerial office and he never aspired for it. Those who have studied his public life know that he would have made a most competent and dynamic Minister who could not be guided or misguided by his Secretariat.

Kunzru has never cared to assume the role of a mass leader. He is far too much an intellectual to say or do things which will attract crowds round him. He does not know the art of political manipulation and believes that what is ethically wrong cannot be politically right. Kunzru belongs to a generation which is fast disappearing.

[The Servant of India (Organ of the Servants of India Society), 1927, 1934, 1936-39; H. N. Kunzru—Public Services in India; Trilochan Singh—Indian Parliament; B. D. Shukla—A History of the Indian Liberal Party; The Indian National Congress Proceedings, 1916; Report of the U.P. Liberal Conference, Allahabad, October 1933; U.P. Legislative Council Debates, 1921-23; The Indian Legislative Assembly Debates, 1927-30, 1937-44; Council of States Who's Who (1952); Muddiman Enquiry Committee Report, 1928; The Indian Annual Register, 1924, 1927, 1940-43; The Indian Review, 1929, Vol. XXX; Personal interview of the Research Fellow with Pandit H. N. Kunzru.]

(L. Dewani) P. N. SAPRU

KURMA VENKATA REDDI NAIDU
—See under Naidu, Kurma Venkatta Reddy (Sir)

KURUP, GURU KUNCHU (1881-)

Guru Kunchu Kurup, though no longer active on the stage because of old age, is the greatest of the living Kathakali actors, who could easily win the hearts of all Kathakali-lovers. This veteran actor was born in 1881 in Takazhi, a village in the former Princely State of Travancore. He is the sixth and the youngest son of Velikkakathu Parameswara Kaimal and Poippullil Kalathil Lakshmi Amma. A born artist, his great ambition even as a child was to become a Kathakali actor. He went to school and had his formal education till the age of 12, but all the time he cherishing in his mind a passion for Kathakali. The parents, however, soon discovered the artistic gifts of the son and decided to send him for Kathakali training. Thus in his thirteenth year Kurup started to learn the art of Kathakali under two famous actors by name Kochappi Panicker and Rama Panicker who were also his maternal uncles. After two years his training was entrusted to Champakkulam Sanku Pillai who became his principal teacher in Kathakali. This training continued until 1901. Gradually he began to attract the art lovers by his performances as a young actor of great promise.

In 1902 he visited Malabar as a member of a Kathakali troupe from the South. His coming to Malabar area might be said to have opened the way to the bright future that lay before him. The aesthetes and men of taste were struck with joy and wonder seeing his grace and good looks on the stage and his extraordinary skill in the art of acting. The greatest among the patrons he found in Malabar was one Manthredathu Nambudiripad belonging to the village of Lakkidi. Nambudiripad was a good counoisseur of arts. At his instance Kurup became a permanent resident of Malabar from the age of 22. In 1901 Kurup married Sreedevi Amma of Palakkal House in the village of Tholanur in the then Palghat Taluk. In the period between 1902 and 1930 he had hundreds of performances as member of as many as eighteen different touring Kathakali troupes organised and maintained by feudal patrons. It was during this period that he had the rare privilege to perform before high dignitaries and men of arts like the Maharaja of Cochin, Poet Rabindranath Tagore and Pandit Jawaharlal Nehru and to receive honours and presents from them. Recognition of his achievements and services to the art came galore even from the highest echelons of society and the State. In 1956 he was given the Presidential Award, the first Kathakali actor ever to receive it. In 1969 he was made a Fellow of the Sangeet Natak Akademi. In 1971 the President of the Indian Republic conferred on him the title of Padmabhusan.

As a teacher Kurup had many disciples who later rose to fame in the world of art. As soon as Mahakavi Vallathol founded the now world famous Kerala Kalamandalam, he appointed Kurup as its first Chief Instructor. Kurup continued to hold that position till 1936 when he left the institution. The famous dancer Ram Gopal had training in Kathakali under him in 1942 at Bangalore. Kurup also taught the art to Mrinalini Sarabhai, another famous exponent of classical dances, at Madras in 1943. From 1947 he accepted for a time the position of a teacher in the Chambakasseri Natanakalalayam at Ambalapuzha. Some of his other famous disciples are Guru Gopinath, Anand Sivaram, Kalamandalam Krishnan Nair, Kelu Nair of Santiniketan, Kalamandalam Madhavan and Sunithi Raja.

In 1940 he bought a house (Lakshmi Vilas) at Kottai near Palghat and moved there with his family. He has three sons and three daughters. Haridas, one of the sons, is now a teacher of Kathakali at Santiniketan.

The present Contributor's acquaintance with this doyen of Kathakali actors began some 45 years ago. Some of the favourite roles of Kurup, for the superb portrayal of which he is singled out for lavish praise, are Nala, Rugmangada, Kuchela and Ravana, in stories like Karthaveeryarjunajayam, Ravana Vijayam, Bali Vijayam, etc. and Keechaka. There were many occasions when the Contributor had co-starred with him, Kurup in the role of Kuchela and the Contributor as Krishna. Kurup's last performance was at Palghat on 2 May 1965.

[Personal knowledge of the Contributor, Principal of the Kerala Kalamandalam, Trivandrum, and very closely associated with Guru Kunchu Kurup.]

VAZHENKADA KUNCHU NAIR

KURUP, G. SANKARA (MAHAKAVI)
(1901-)

G. Sankara Kurup, popularly known as 'G', was born on 3 June 1901. Nellikkappilli Sankara Warrier was his father and Vadakkani Lakshmikutty Amma was his mother. Both belonged to respectable but low-income Hindu families in Nayathode village near Kalady, in Central Kerala, the birth place of Sri Sankaracharya, the renowned philosopher and religious reformer. G's uncle was a good Sanksrit scholar and astrologer. In 1931 G married Subhadra Amma from Purathu Veedu in Thiruvanchikulam, capital of the old Chera empire.

Losing his father at an early age, the boy Sankaran was extremely anxious about his education. His uncle Govinda Kurup and mother were, however, able to give him both home and school education in Sanskrit and Malayalam only. Subsequently, he passed the Malayalam Pundits' examination which brought him a teacher's post. Later in 1926, he passed simultaneously the Preliminary and Final Vidwan examinations of the Madras University, winning a first class and the first rank. By self-study he mastered English, Bengali and Hindi and so got direct access to the literature in these languages. Tolstoy's 'What is Art?' was an eye-opener for him. Among his poetical compositions, some will suggest the influence of Mahakavi Vallathol, some others of Tagore. Some will show acquaintance with English poets like Shelley and Wordsworth, and also with Persian poets. The writings of Tagore and Gandhi shaped his ideas of comprehensive humanism, and at the same time fired his spirit of nationalism. Nevertheless, in everything that G said and wrote his individuality was clearly evident.

His career began in 1921 as a Government School teacher. In 1936 he entered Collegiate service and retired as a Professor in 1956. Then for two years he was Producer in the All India Radio Station, Trivandrum. From 1958 to 1960 he was 'Sahitya Salak' in the same station. A member of the Samasta Kerala Sahitya Parishad, he was also editor of its journal from 1944 to 1959. He was its President from 1956 to 1957 and of the Kerala Sahitya Academy from 1966 to 1968. He was editor of the *Kairali* and is founder-editor of the *Thilakam*. He is an honorary member of the PEN and of the National Book Trust of India, and currently is President of the Bharatiya Sahitya Parishad.

During all these years, poems, dramas and essays—mostly poems—poured abundantly from his pen. There are about forty publications to his credit. Four phases, somewhat mixed, may be observed in the course of his poetic evolution, namely romanticism, mysticism or symbolism, nationalism, internationalism or humanism. All these stages are seen in 'Odakkuzhal' (The Flute), a collection of poems which won the Bharatiya Gnanapeetha Award. His interpretation of nature which is unique in Malayalam literature, may be seen in 'Sandhya Taram' (Twilight Star) or 'Suryakanti' (Sunflower). Tagore's influence is seen in poems like 'Ente Veli' (My Marriage) and 'Pushpa Geethi' (Song of Flower). 'Azhimukham' (Harbour Mouth), 'Rakta Bindu' (Drop of Blood) and the like express G's intense nationalist spirit. 'Eka Lokam' (One World) and the drama 'Irittinu Mumpu' (Before Darkness) show his international interest. In 'Pathikante Pattu' (Song of the Wayfarer) his universal humanism finds expression. In 'Nimisham' (Moment) and 'Viswa Darshan' (Vision of the Universe) G has very felicitously interwoven the explanations of cosmic phenomena according to ancient Indian culture and modern science. Many poems are lyrics, while 'Moonnaruviyum Oru Puzhayum' (Three Streams and a River), his longest poem, is a ballad, a simple story of the poor, in one hundred and seventy-two quatrains. Besides original compositions, he has translated into Malayalam, 'Meghadoot', 'Rubayyat' and 'Gitanjali'. His 'Muthum Chippiyum' (Pearl

and Oyster) is a collection of essays on the Persian poets. In the midst of all these G has given to children also books of simple verses like 'Ilam Chundukal' (Young Lips) and 'Katte Va Kadale Va' (Come Wind, Come Sea). G's speeches are famous for their fluency, substance and rich imagery, like his poetry.

Honours have come to him in recognition of his talents and achievements. The Samskrita Sadas and the Maharaja of the erstwhile Cochin State awarded him the titles of Sahitya Nipunan and Kavithilakan respectively. He got the Krishna Kalyani Award from the Kerala Writers' Co-Operative Society, and in 1963 the Sahitya Academy Award from the President of India. In 1965, for the first time, the Bharateeya Gnanapeetha Prize was given to G. The President conferred on him the title of Padmabhushan and nominated him as a member of the Rajya Sabha. The Soviet Land Nehru Award came to him in 1967. In 1968 he was invited to Russia by the Award Committee and the Soviet Writers' Association and to Germany by German writers. His poems have been translated into other Indian languages, English and Russian.

He believes in socialism, but by evolution. His attitude towards religious and social conventions is Gandhian and unorthodox. But he is no atheist, as is shown by the name Guruvayoorappan Trust which he gave to his endowment for encouraging young writers. He thinks that while our educational system closed the doors on our old culture and talents, it did not open adequately the way for us for the new scientific and technical progress. He has very simple habits and pleasant social manners. With his words and deeds he has inspired many promising writers, and brought home to the public the beauties of nature, the joy and pride of being an Indian. He sang of the glory of freedom, of the sanctity of the struggle for it. In Malayalam poetry he experimented boldly and successfully with new forms and gave the lead to the rising generations to cast away crippling conventions. In the history of Malayalam poetry these years will be known as the Age of G.

[P. K. Parameswaran Nair—Malayala Sahitya Charitram; A. D. Hari Sarma—Malayala Sahityam; G-eeyum Sahithyavum (published by Sahitya Pravarthaka Co-operative Society Ltd.); Collections of the writings of G. Sankara Kurup; Personal knowledge of the Contributor and talks with G.]

(P. K. K. Menon) T. C. Sankara Menon

KURU NILAKANTAN NAMBUDIRIPAD

—See under Namboothiripad, Karur Nilakantan

KUTTIMALLU AMMA, A. V.

—See under Amma, A. V. Kuttimallu

LABHU RAM (1897-)

Labhu Ram was born at Jullundur, Punjab, in 1897. Basant Ram was his father, and he was the only son of his parents. Mahashe Rattan Chand, a noted freedom-fighter, is Labhu Ram's cousin brother. Labhu Ram came of a poor family. He is Kshatriya by caste and his sub-caste is Malhotra. He was married to Ishar Devi.

Labhu Ram had his school education at Jullundur, and passed the Matriculation examination in 1913. His father who was a strong supporter of the Indian National Congress used to relate stories about the leaders of the Congress which greatly influenced his thoughts. He was also much influenced by the speeches of Saif-ud-din Kitchlew delivered during the Martial Law days of 1919. The 'Komagatamaru' incident (1914) had also left a deep impress on

his young mind. Mahashe Rattan Chand, Raizada Hans Raj, Maulvi Habibur Rehman Ludhianvi, Daulat Ram Khanna and Lala Sunam Rai were his close associates.

Labhu Ram started a general stores in 1915 and a factory known as the Upper India Soap Company and Perfumery House at Jullundur in 1916. In 1918 when the influenza epidemic broke out, he and his wife worked for the sufferers and arranged a number of social service camps. In 1938 he took an active part in fighting out the great fire at Haridwar and saved many lives.

Labhu Ram became a member of the Congress party in 1919 and was elected a delegate from Jullundur to attend the Nagpur Session of the Congress (1920). There he recited a banned poem and was arrested. In 1921 during the non-cooperation movement he picketed the wine shops and was arrested again. He was Secretary of the District Congress Committee, Jullundur, at the time. In 1928 he became a member of the Naujawan Bharat Sabha and acted as its Secretary. In the Lahore Session of the Congress in 1929, Labhu Ram was elected a delegate from the Naujawan Bharat Sabha. In 1932 he was unanimously elected as the President of the City Congress Committee, Jullundur. He participated in all the political movements in Punjab since the twenties. He joined the demonstration against the Simon Commission. He took an active part in the Civil Disobedience Movement, the Babbar Akali Movement and the Guru ka Bagh Morcha. He was also involved in the Bhagat Singh Case (Saunders' murder) and was detained for three months. Belonging to the extremist group in the Congress, he sided with Subhas Chandra Bose during the split in 1938 and joined the Forward Bloc. In 1942 he took an active part in the Quit India Movement and made his house at Jullundur the centre of political activities.

Labhu Ram always opposed the caste-system and untouchability. He favoured widow-marriage and always evinced a liberal attitude towards social reforms. His role as an active social worker is illustrated from the part he played in 1918 during the influenza epidemic and in 1938 during the great fire at Haridwar. His attitude towards religion has always been liberal and modern.

In his political views he was a staunch nationalist, leaning to the extremist section. 'Freedom or death' was his slogan even as early as 1919. He always considered slavery as a curse and felt that the more the Britishers "crushed and persecuted us, the stronger we became, and the fire of nationalism burnt in our hearts." In the beginning he believed in revolutionary means to achieve independence, but later on, he adopted the policy of non-violence. He, however, belonged to the extremist group in the Congress. He wanted a total severance of connection between India and Britain. Though so much anti-British in his attitude, he was in favour of the British form of government as it existed in Britain. Throughout his public career, from 1919 to the achievement of independence, he showed himself opposed to regionalism and had an all-India outlook.

After independence Labhu Ram virtually retired from politics. He has written a booklet in Urdu, 'Amrit Varsha', in which he has related his life story.

[Who's Who File in the Punjab State Archives, Patiala; Labhu Ram—Amrit Varsha (an autobiography); Personal interview of the Research Fellow with Labhu Ram.]

(D. L. Datta) D. AWASTHI

LAD, RAMKRISHNA VITHAL (BHAU DAJI) (DR.) (1822-1874)

Dr. Ramkrishna Vithal Lad, better known as Bhau Daji, was born in 1822 at Manjre, a village in Goa. His father, Vithal Lad, was known as Daji. Ramkrishna had a brother, Dr. Narayan Daji. The Lads were Hindu by religion and belonged to the Saraswat Brahmin Caste. They came from a lower middle-class. In his early days, Vithal Lad worked on his farm in Goa. Later he shifted to Bombay where he maintained himself and his family by making and selling clay figures.

Bhau Daji had his primary education in a Marathi school conducted by Narayan Shastri Puranik. He also attended a private class of Govind Narayan Madgaonkar in Bombay. Then he joined the Elphinstone Institution where he distinguished himself as a scholar. In 1843-45 he won a prize of Rs. 600/- for his essay on 'Female Infanticide'. In November 1845 he joined the Grant Medical College, from where he graduated in April 1851.

He was highly influenced by the leading figures of the time like Jugannath Sunkersett, Naorojee Furdunjee and others. He had close personal relationship with Dadabhai Naoroji and K. T. Telang. Dr. Bhagawanlal Indraji, the famous Orientalist, claimed himself to be Bhau Daji's pupil. Bhau Daji had also friendly relations with Governors like Earl of Clare and Sir Bartle Frere, and with Sir Erskine Perry, the Chief Justice of the Supreme Court.

Dr. Bhau Daji played a prominent part in the social, educational and political movements in Bombay. As a young man he wanted to join the Paramhamsa Sabha which aimed at removing the caste barriers, but before he could join the Sabha ceased to exist. He actively supported the movement for the marriage of widows, and attended the first widow-marriage held on 15 July 1869. He also fought the religious ban on foreign travel.

He supported the cause of female education. He was the President of the Students' Literary and Scientific Society which conducted a girls' school. In 1852-56 he was a member of the Board of Education. He was one of the first Fellows of the University of Bombay and was a member of the Faculties of Arts and Medicine. He was for some time a member of the managing committee of the Bombay Branch of the Royal Asiatic Society. From 1865 to 1873 he was the Vice-President of the Society. He also worked as the Secretary of the Geographical Society and of the Victoria and Albert Museum.

At the instance of Jugannath Sunkersett, the people of Bombay met at the Elphinstone Institution on 26 August 1852 and established the Bombay Association, with the object "of ascertaining the wants of Indian people and the measures calculated to advance their welfare and for representing them to the authorities in India and England". Bhau Daji was elected its Secretary. He drafted a petition on behalf of the Association asking for "administrative reforms, introduction of Indians to the government of their country, curtailment of excessive expenditure and the establishment of a university at Bombay." This petition was submitted to the British Paraliament (1852). It was supported by John Bright, Sir Edward Ryan and Sir Erskine Perry. Sometime later Bhau Daji resigned his Secretaryship of the Association. But when it was revived in 1867 by V. N. Mandlik, he again played a prominent part in it.

He was also a leading member of another political organisation, the East India Association, founded by Dadabhai Naoroji.

In 1871, as a spokesman of the people of Bombay, he attacked the costly and reckless administration of the Municipal Commissioner, Arthur Crawford. His service in this field was so great that while congratulating Mandlik on his election as President of the Bombay Municipality, Ranade reminded him of the leadership of Dr. Bhau Daji.

Bhau Daji gave his active support to a Marathi dramatic company and translated a play, 'Raja Gopichand', into Hindi. He founded the Kalidas Elphinstone Society which staged an English version of Kalidas's 'Shakuntala'.

His greatest service, however, was in the field of Indological research. He collected a large number of Sanskrit, Pali and Arabic manuscripts. He carried on research first in the field of Indian Medicine which took him to Indology in general. He travelled throughout the length and breadth of India, collecting manuscripts, copper plates and movable epigraphs. He visited a number of caves, temples and forts in search of ancient inscriptions. On many occasions, Sir Erskine Perry used to accompany him. He studied deep and read a number of papers at the meetings of the Bombay Branch of the Royal Asiatic Society on antiquarian subjects like Sanskrit numerals in Indian Epigraphy, the genealogy and chrono-

logy of the Guptas and elucidation of the history of other minor dynasties. He brought the Jain 'Pattavalis' to the notice of the scholars and tried to settle their chronology. Max Müller said about him: "I always look upon Dr. Bhau Daji who has done excellent work in his life and though he has written a little, the little he has written is worth thousands of pages written by others." Dr. Bhandarkar said: "No one who wished to write a paper on the antiquities of India of the last two thousand years could do so without referring to Dr. Bhau Daji." Bhau Daji entered the field of research in Indology at a time when it was considered a monopoly of the European scholars.

Bhau Daji had a progressive attitude towards social reforms. He was for eradication of the caste-system and for rooting out superstitions. He was a great champion of the emancipation of women. He encouraged female education and supported the cause of widow-marriage. He was a devout Hindu but did not believe in meaningless rituals and religious customs. He had a broad catholic attitude towards religion. As a product of the liberal western education, he was naturally in favour of the system. He does not seem to have taken part in the educational controversies, such as the place of Sanskrit in the curriculum and the medium of instruction.

He belonged to a time when the concept of nationalism was slowly coming up. In the petition which he drafted for submitting to Parliament in 1852, he requested for the participation of Indians in the administration of their country. As a leading member of the Bombay Association and of the East India Association, he took an active part in the constitutional movement for an increasing association of Indians in the government of their country. Like a large number of the people of his time, he was loyal to the British rulers, although he did not hesitate to criticise them for their costly administration. He admired the English form of government and wanted its introduction in India.

Apart from his social, educational and political work, Dr. Bhau Daji was a well-known medical practitioner and treated his poor patients without charging any fees. He led a quiet and unostentatious life. He always wore Indian dress with a Kashmiri shawl around his shoulders. By his research papers he brought to the knowledge of Indians their glorious past and thus indirectly promoted national consciousness.

[Dhananjaya Keer—Dr. Bhau Daji Lad, G.G.M.C. (in the Journal of the Asiatic Society of Bombay, Vol. XXXVIII.); S. N. Karnataki—Biography of Dr. Bhau Daji Lad (in Marathi); Ram Chandra Ghosh—The Literary Remains of Dr. Bhau Daji; —Eminent Orientalists; G. V. Panandikar—Reminiscences and Anecdotes about Dr. Bhau Daji Lad; G. R. Haraldar—Biography of V. N. Mandlik (in Marathi); P. B. Kulkarni -Biography of Nana Shankersett (in Marathi); J. V. Yajnik—Pandit Bhagwanlal Indraji (in Gujarati).]

(Kumud Prasanna) V. D. Rao

LAD, SHAMRAO GANPATRAO (1910-)

Shamrao Ganpatrao Lad was born in Chikhali, Bardesh, Goa, in October 1910, in a respectable middle-class Saraswat Brahmin family. He was the third child of his parents. His father, Ganpatrao, was one of the leading artists of India and had a number of first-class paintings to his credit. Shamrao's mother, Sunderabai, came from the famous Sardesai family of Goa. The Lad family had played an important role in the history of Goa, Sawantwadi and Gwalior, in raising the status of the Saraswats as fighters, administrators and scholars. Lakhbadada, Chief of Mahadji Sindhia's army in the 18th century, belonged to the Lad family.

Shamrao had his Marathi and Portuguese traditional education in Chikhali during 1915-16 and in Mahapse during 1917-19. He had his modern English education in Poona during 1920-23 and in Bombay in 1929-34. He passed the Diploma examination in Drawing and Painting in 1934 from the Sir J. J. School of Art, Bombay,

with a First Class First. His painting for the examination was reproduced in the Annual Report of the Education Department of the Government of Bombay for the year 1934.

He took up the painter's profession and his paintings were appreciated by artists and newspapers which reviewed the exhibition of paintings, held in Bombay and elsewhere.

Shamrao's father Ganpatrao was one of the leading educational and social workers of the Bombay Saraswat community and was connected with several institutions for cultural activities (dramas, paintings, sculpture, dancing, literature, etc.). Among the public leaders who visited his house were Sardar Madhavrao Kibe, Veer Wamanrao Joshi and Dr. B. R. Ambedkar, and famous Marathi stage actors, Bal Gandharva, Keshavrao Bhosle and Baburao Pendharkar. Their discussions on various subjects had a deep impression upon Shamrao. Shamrao, in his early years, helped his father to organize educational institutions and to reform the existing ones, as his father regarded such institutions as breeding places of patriots who would in future liberate their mother country from the political slavery of the foreign rulers.

Shamrao took a leading part in the Congress activities in Bombay from 1941 to 1946 and worked as Secretary of the Girgaon Division of the People's Volunteer Brigade started by the Bombay Provincial Congress Committee, and as Joint Secretary of the Bhatwadi Defence Committee during the Quit India Movement. He organized the secret printing of the Congress Bulletins and hand-bills on a cyclostyle machine in his own house at New Bhatwadi, Girgaon, and also arranged for their distribution. From 1946 he worked as General Secretary of the National Congress (Goa) and secretly helped the Goa freedom-fighters. In 1947 he went to Goa and took a leading part in starting a Council of Revolutionaries known as 'Azad Gomantak Dal' for organising armed revolts in parts of Goa to paralyse the administration and free Goa from the foreign rulers. The Dal carried on armed raids on Government offices, treasuries and police chowkies. Shamrao was a member of the War Council organised in July 1954 to plan the entire military movements to attack and capture the enclaves of Dadra and Nagar-Haveli. Dadra was liberated on 21 July 1954, and Nagar-Haveli on 2 August. Shamrao received a bullet in his right jaw while he was pulling the Portuguese flag and hoisting the Indian National flag in its place. He was in close contact with the freedom-fighters of the Portuguese Colonies in Asia and Africa and with the Anti-Empire Institutes in Europe and Africa, for securing their moral and material support to the Goa freedom-fighters. With that main object he attended the Goa Political Convention held in Bombay in 1959, the Anti-Colonial Conference held in Bombay and Delhi in 1961 and the International Seminar on Problems of the Portuguese Colonies held in Delhi in 1961. He continued his activities for the liberation of Goa till its surrender to the Indian military forces on 19 December 1961.

Shamrao was one of the leading organisers of the Gomantak Hindu Vidyarthi Mandal in 1935. He also organised gymnasium clubs, lathi classes and embroidery and sewing classes.

He was instrumental in starting the Marathi fortnightly, the *Navajeevan*, in June 1959 in Belgaum as a mouthpiece of the Azad Gomantak Dal. With a view to inspiring the Goan youths to join the Goa freedom-fighters, he contributed some special articles to the Marathi weekly *Vividhvritta*, Bombay, from 1946 to 1956, and later on to the *Navajeevan*, on the heroes of Goa, both Hindus and Christians, who led armed revolts against the Portuguese rulers in Goa. With the same object, he addressed many open and secret meetings organised by the Azad Gomantak Dal.

He has only one small publication of 16 pages to his credit, viz., 'Goan Priest's (Pinto's) Revolution Against Portuguese Regime', published by the Azad Gomantak Dal, Bombay, in 1955.

[Two articles by Sudhir Phadke on the Goa Freedom Fight in the Manossa (Marathi weekly), Poona, dated 15 and 20 August 1966; R. Grant—Report of the New Administration on the Conditions in Nagar-Haveli and Dadra before and after the liberation from Portuguese Colonialism (published by the Goa League, London, 1957); What We Mean by Freedom, Mani-

festo of the Azad Gomantak Dal (published by the Azad Gomantak Dal, Belgaum, 1961); Confidential: Azad Gomantak Dal's Programme for Building up a New Goa (published by the Azad Gomantak Dal, Belgaum, 1961); Personal interview of the Research Fellow with Shamrao Ganpatrao Lad.]

(C. B. Khairmoday) V. G. HATALKAR

LAHIRI, PRABHASH CHANDRA
(1893-)

Prabhash Chandra Lahiri was born on 2 November 1893 in Ataikula village of Rajshahi district (North Bengal), the home of his mother's parents. He grew up in the neighbouring village of Arani. His father, Jyotish Chandra Lahiri, worked for the Punthia estate in Rajshahi. It was a middle-class Brahmin family. Prabhash Chandra lost both his father and mother by the time he was sixteen. He was married to Mahamaya Devi in 1924.

Prabhash Chandra had his early education at the Middle English School of Arani and then at the Natore High English School. After having matriculated from there (1913), he took his Intermediate examination from the Rajshahi College (1915), and finally took up Philosophy Honours at the Metropolitan College in Calcutta. But having already joined the nationalist movement, he soon left the College.

Despite the constrictions of a formal education, young Prabhash was moved when he read of the Sepoy Mutiny, of the lives of Mazzini and Garibaldi and of the French Revolution, with his teachers at school. At the local boys' club at Arani he was taught 'lathi-play' by Sarada Charan Chakrabarty with a message: to be able to resist every kind of social oppression. The hours at the club brought discipline to his life. Durgananda Sanyal, his inspiring Headmaster at the Natore School, sent the boys out to volunteer for relief work in the town. Later in life the Ramakrishna Mission, with a tradition for social service, attracted Prabhash Chandra. The fire of Swami Vivekananda roused his spirit. Among his patrons were men like Troilokya Chakrabarty and Makhan Lal Sen, both renowned terrorists. His heroes were Subhas Chandra Bose, Chittaranjan Das and Mahatma Gandhi among others.

The years 1910 to 1947 were, for Prabhash Chandra, years of intense involvement in the nationalist movement. In 1911 he joined the Anushilan Group of the revolutionary party o Bengal. The next four years found him organizing party circles and distributing secret literature, and plotting the murder of police officials, such as that of Basanta Chatterji, the local Deputy Superintendent of Police. This phase ended with his participation in the Dharail dacoity and abscondment. During the year 1916-17 he came to Calcutta and took charge of the North Bengal branch of the Anushilan Group. He then travelled widely in Bihar and finally made for Assam. In Gauhati, in 1918, Prabhash Chandra was caught in a fight with the Police and sent to prison for three years. When released, he joined the non-cooperation movement in 1921. He started working in Rajshahi but was again arrested and jailed for a year. In 1922 he was made the Secretary of the Rajshahi District Congress Committee. Within the next two years he was caught again, this time under the Criminal Law Amendment Act and was sentenced to four years' imprisonment. Out of jail in 1928, Prabhash Chandra attended the Calcutta session of the Congress. In 1930 came the Chittagong armoury raid and as a result Prabhash Chandra was taken prisoner and sentenced to six years. But the Gandhi-Irwin Pact led to his release within a year. The freed revolutionary then joined the peasant movement. In 1932 he was arrested for his connection with the peasant movement, let out after a year, but then re-arrested at the jail gate and held as a security prisoner for five long years. Back again to work Prabhash Chandra joined the Individual Civil Disobedience Movement. In 1940 he was put back into jail, once again as a security prisoner to be released finally only in 1946.

In the 1946 elections Prabhash Chandra was returned to the Bengal Legislative Assembly. After partition in 1947 he remained in East Bengal for some years and was elected to the Pakis-

tan Parliament. In 1956 conditions in Pakistan forced him to leave and he migrated to India. He has written an interesting autobiography, 'Biplabi Jivan'.

A liberal Hindu by faith Prabhash Chandra lived simply and unostentatiously. He was against caste norms, and particularly opposed untouchability. A follower of Vidyasagar, he advocated widow-marriage. Although otherwise no admirer of the western society, he supported western education. At the same time he pressed for the teaching of nationalism in schools and colleges, and also favoured 'basic education'. The British form of government had no appeal for Prabhash Chandra. What he wanted for India was a democratic form of government with one House. Yet he was no parliamentarian, for he had set his mind on revolutionary means in obtaining complete independence for India. He was no regionalist. He thought in terms of nationalisation of industries in India. His economic views were vaguely those of a Marxist: he wanted the villages to be truly modernised and equal importance to be given to industry and agriculture. He never travelled abroad and had no foreign friends. True, he read Burke and Fox, Marx and Engels with avidity. None the less Prabhash Chandra Lahiri was an indigenous revolutionary. His inspirations were largely Indian and he worked only in local contexts. A man of action, he does not seem to have aspired to logical consistency.

[Prabhash Chandra Lahiri—Biplabi Jivan, Calcutta, 1361 B.S.; Nalini Kishore Guha—Banglay Biplabbad, Calcutta, 1945; Satish Pakrasi—Agnidiner Katha, Calcutta, 1354 B.S.; Hem Chandra Kanungo—Banglay Biplab Prachesta; Personal interview of the Research Fellow with Prabhash Chandra Lahiri.]

(Amiya Barat) ASHIN DAS GUPTA

LAHIRI, RAMTANOO (1813-1898)

One of those brilliant young boys of the Hindu College who, inspired by their prodigious teacher Henry Louis Vivian Derozio, sought to bring about a social and moral regeneration in Bengal in the thirties of the 19th century, Ramtanoo Lahiri was born at Baruidaha, Nadia, in April 1813. His father Ramakrishna Lahiri was the manager of the estate of Lala Babu, a scion of the Nadia Raj family, under whom the Lahiris had served for generations. His mother, Jagaddhatri Devi, was a daughter of the Dewan of the Krishnagar Raj family. Deeply influenced by the pious character of his parents, Ramtanoo had his primary education at the village *pathasala*. Later he entered the Hare School in Calcutta and then joined the Hindu College in 1828 with a scholarship.

After he had successfully completed his Collegiate education in 1833, he was appointed a junior teacher of the Hindu College, which post he held till 1846. He was then transferred to the newly-founded Krishnagar College where he stayed for six years. In his long teaching career he served the Burdwan Government School (1852), the Bali-Uttarpara English High School (1852), the Baraset School (1857), the Krishnagar College again (1858), the Rasapagla High School (1859) and lastly the Barisal Zilla School (1859), from where he retired as Headmaster in 1865.

Ramtanoo was married thrice. His first wife died within a short time of their marriage while he was a student of the Hindu College. His second wife was not allowed by her parents to live with her husband on account of his close association with Derozio. She also died within a few years of their marriage. Ramtanoo had three daughters and four sons by his third wife.

Ramtanoo lived a pious and humble life all along. A true follower of Derozio, Ramtanoo's love of freedom of thought and speech was exemplary. He practised what he believed and nothing could detract him from what he believed to be true. His religious conviction he set in a cryptic statement: Do what is right and leave the rest to God. He was a born teacher. His contribution to the social and national awakening was in the form of building up students, free from superstition, bold in conviction and straightforward in action. This was the moral training he had re-

ceived from his teacher. He and his celebrated College-friends, Ramgopal Ghosh, Rasik Krishna Mallik, Krishnamohan Banerjee and Pearychand Mitra, were associated with a number of social and intellectual societies, e.g. the Academic Association founded by Derozio, the Circulation Library, the Epistolary Association, and the Society for the Acquisition of General Knowledge. Sir J. B. Phear, ex-judge of the High Court, and Keshub Chandra Sen, the Brahmo reformer, were among his close friends.

The writings of Macaulay and of the French Encyclopaedists left a deep impression on his mind. He denounced the caste-system and untouchability. He discarded the Brahminical thread as early as 1851. Ramtanoo was not a converted Brahmo but he was a supporter of widow-marriage and was a source of inspiration to Vidyasagar in his reform movement. He took an active role to improve the position of women in the Bengali society. Thus he encouraged the female members of his family to attend the lectures of Keshub Chandra Sen. He admitted his own daughter to the Hindu Mahila Vidyalaya. He was a great champion of English education and yet did not lose his national identity. He presided over the inaugural meeting of the National Conference held in Calcutta on 28 December 1883.

Ramtanoo died on 18 August 1898.

[Sivnath Sastri—Ramtanoo Lahiri O Tatkalin Banga-Samaj (New Age Publication, 1957); An English translation of this valuable and authentic book giving a broad account of the social changes in Bengal in the 19th century was done by Sir Roper Lethbridge in 1907.]

(Sujata Ghosh) BHABATOSH DATTA

LAJPAT RAI, LALA (1865-1928)

Lala Lajpat Rai, popularly known as 'Punjab Kesari', was born on 28 January 1965 at village Dhundhike in Jagraon tehsil of the Ludhiana district, Punjab, in a Hindu Aggarwal (Bania) family. His mother, Gulab Devi, came from a Sikh family. Lajpat Rai's family was far from affluent; his grandfather, Lala Rala Ram, was a shopkeeper, and his father, Lala Radha Kishan, an Urdu teacher in a Government school. Lajpat Rai had three brothers, Dhanpat Rai, Ranpat Rai and Dalpat Rai. He was married to Radha Devi (1877) who came from an Aggarwal family of Hissar. He had two sons, Amrit Rai, Pyare Lal, and one daughter, Parvati.

Lajpat Rai studied first at the village school and then at the Mission High Schools at Ludhiana and Ambala. He passed the Matriculation examination at fifteen and joined the College at Lahore (1880) for his Intermediate and Law. He completed his Final Law examination in 1886. He taught for some time at the D.A.V. College, Lahore, but soon took up law as his profession, and practised it first at Hissar and later at Lahore.

Lajpat Rai's interest in politics was aroused by his father who in his early life was a great admirer of Sir Syed Ahmed Khan but whom he condemned later for his anti-Congress tirade in an open letter which appeared in the *Koh-i-Noor*, an Urdu journal (1888). Lajpat Rai too had shared his father's admiration for Sir Syed Ahmed Khan but from 1888 began to criticise in his writings the anti-Congress activities of Sir Syed. Lajpat Rai's father was well-versed in Urdu and Persian languages, had great respect for Islam, fasted and prayed like a Muslim, but did not embrace Islam largely dut to his wife's attachment to the Hindu and Sikh faiths. The Arya Samaj movement, a vital force in the Punjab in the late nineteenth and early twentieth century, had a tremendous appeal for Lajpat Rai (he had met Swami Dayanand at fourteen), who came under its influence from his student days. It was Lajpat Rai's attachment to the Arya Samaj which led his father also to veer round to Hinduism. The Arya Samaj work brought Lajpat Rai into close touch with Lala Chura Mani and Pandit Lakhpat Rai at Hissar, and Lala Sain Dass, Mahatma Hans Raj and Pandit Guru Datt at Lahore.

Lajpat Rai's political activity began from 1888 when he joined the Congress session at Allahabad. In the early part of his political career, his

interest was confined to social and educational reforms, but his views on politics changed radically as a result of the hasty and ill-conceived measures thrust on the country by the Viceroy, Lord Curzon, who was in the habit of driving his reforming plough onward a little too roughly. He criticised Curzon's system of government as despotic, and also disliked the moderate policy of the Congress in the face of Government high-handedness. He regarded the practice of passing long-winded pious resolutions and making petitions as 'mendicancy' and totally obsolete, and shared B. G. Tilak's views about fighting the British through mass agitation, use of Swadeshi and boycott of foreign cloth. He declared, 'I am a Swadeshi.' He organised big meetings in the Punjab, travelled widely, raised funds for the national cause and exposed the poverty of the people and its causes. He brought out in his writings and speeches lurid comparisons between the economic conditions in India and those in the Western countries, and attacked the economic exploitation by the British as unjust and oppressive. His speeches, always forceful and based on authentic data, sparkled with appealing phrases and epigrams and pertinent references to the heroism of Mazzini and Garibaldi, Shri Krishna, Shivaji and Swami Dayanand Saraswati whose short biographies he produced.

In August-September 1905 Lajpat Rai and Gopal Krishna went to England as delegates of the Congress to educate British public opinion on the Indian situation and won the support of Labour, Democratic and Socialist parties. At the Benares Congress in December 1905, Lajpat Rai seconded a resolution on the boycott of English cloth in a forceful speech. In 1907 he organised and led a massive agrarian movement in Panjab, for which he was deported, along with Ajit Singh, to Burma under Regulation III of 1818.

His confinement in Burma gave him time for solitary thought and he absorbed himself in the study of the freedom movements in India and other countries (he studied some of the primary works on the 1857 Rebellion in India at this time), and prepared copious notes which he used later for quotations in his speeches and writings. He gave in his writings elaborate figures illustrating life-expectancy, death-rate, average income, taxes, wages, illiteracy, and the frequency of famines. If there was one ingredient of which he had a grain too much, it was self-restraint; and if any element was lacking, it was the ardour for fame. When after his release from deportation in November 1907, Tilak pressed his claims for the Presidentship of the Congress, Lajpat Rai withdrew voluntarily and bent his energies to save the split in the Congress.

Lajpat Rai went to England in 1908 for the second time, delivered lectures to Indian students and returned to India in 1909. In 1913 he visited Japan, England and the United States on a lecture tour, and returned to India in 1920. He had left India in disgust. He describes his state of mind in the following words: "Then I began to suspect that I was being spied on by my own servant who lived with me in the same compound. Life became intolerable and I lost my sleep and appetite, so I decided to leave India." During his stay abroad he is believed to have supported the Ghadar Party's programme. He was very close to Lala Hardyal. He also established the Indian Home Rule League in the United States on 15 October 1916.

He resumed his political activities on his return to India in 1920. He attended the Calcutta and Nagpur sessions of the Congress in 1920 and also presided over the All India Students' Conference at Nagpur (1920). He was arrested in 1921 while presiding over the Punjab Provincial Political Conference. He visited Europe again in 1924, 1926 and 1927. He also attended the International Labour Conference held in Geneva in May-June 1926 as a delegate of the Indian Labour.

During his long stay abroad (1913-20) Lajpat Rai saw India's struggle in a wider perspective against world movements and began to realise how India could win support from other countries. He believed that outside support would hasten India's emancipation and for that purpose it was necessary to win public opinion in other countries in favour of the Indian national movement. It was this motive which inspired him to write his major works: 'Young India', 'England's

Debt to India', 'The Political Future of India' and 'Unhappy India'. In collaboration with Hardikar, he remained in close touch with British Labour and Irish organisations, expounded on social and economic democracy and planned the formation of a school for the teaching of modern political theories. He became more and more convinced that the economic salvation of India lay in reaching an equal distribution of land among the masses, such as the Soviet Government had done in Russia. He also came to think that another useful weapon would be an 'economic revolution effected by strikes, organisation of labour, boycott of British goods and Swadeshi'. He was thinking at one time of writing a book on the application of Bolshevism to Indian conditions.

Lajpat Rai worked passionately for the freedom of India from the alien rule and believed that without political freedom no improvement in economic and social conditions would ever be possible. He wrote, "Political domination leads to economic exploitation. Economic exploitation leads to dirt, disease and distress until they drive even the meekest people on earth to rebellion, passive or active and create the desire for freedom" (Unhappy India). In 1920, while presiding over the All India College Students' Conference at Nagpur, he said, "All the energies and the time and the resources at our disposal ought to be concentrated in achieving *Swaraj* and emancipating ourselves from this government." About the students' participation in the freedom movement, he said at the same Conference, "I am not one of those who believe that the students, particularly University students, ought not to meddle in politics. I think it is a most stupid theory."

On his return in 1920 Lajpat Rai was shocked that British repression was even more ruthless than before. He reacted sharply against the Jallianwala Bagh massacre for which he held responsible Sir Michael O'Dwyer and his band of lieutenants, such as Bosworth Smith, O'Brien and Doveton. He declared, in his Presidential Address at the Calcutta session of the Congress (1920), "No man in the whole history of the British rule of India has done such a great disservice to the British Empire and has brought such disgrace on the good name of the British nation as Sir Michael O'Dwyer." He added, "The shrine in our heart which shall live for ever in golden letters shall be the Jallianwala Bagh and not the Montford Reforms."

After the advent of Gandhi Lajpat Rai found a different world of politics, not really much to his liking, especially when he was called upon to preside over the Special Congress Session in Calcutta in 1920. Gandhi's politics looked to him as that of a visionary. Human nature, he thought, was what it was, and time would not change it; conscience was not the inner voice but was another name for public opinion. In the first issue of the *People* (an English weekly he had founded), he wrote: "Melodrama and excess of sentimentality have no place in politics." He added further, "A campaign of political emancipation of a nation under foreign rule imposed and maintained at the point of bayonets cannot be based on an attempt to change human nature quickly. Such attempts are bound to fail." This outlook was at variance with that of Gandhi and his followers. Lajpat Rai was not enthusiastic about the Non-Cooperation Movement and predicted its failure; civil disobedience meant to him merely passive resistance which could never be effective in the conditions then prevailing in India. But like many others who had opposed Gandhi at the Calcutta session, he agreed with Gandhi at the Nagpur Congress Session (1920) and accepted non-violent non-cooperation as an insturment of fight. He came to condemn the use of force in political action and declared, "If you do not win by the force of will and determination of three hundred and fifty millions of human beings, we do not deserve to win it by violence. If one-fifth of humanity cannot win their liberty by the force of will, by the power of their determination, they deserve to be swept off the face of the earth; and no power on earth can save them. Why think of your power ? Think of your potentiality. Think of the force in your heart. We need not talk of violence, we need not talk of force. Only cowards do that."

In 1921 Lajpat Rai presided over the Punjab Provincial Political Conference and was arres-

ted. After his release and the withdrawal of the Non-Cooperation Movement, Lajpat Rai joined the Swarajya Party founded by C. R. Das and Motilal Nehru. On 30 October 1928, Lajpat Rai led a procession at Lahore for the boycott of the Simon Commission and received baton blows on the head and the chest from an English officer. Eighteen days after this brutal assault, he died of his injuries on 17 November 1928. About the Police assault he remarked, "every blow aimed at me is a nail struck in the coffin of British Imperialism in India."

Lajpat Rai had a cosmopolitan outlook and was a staunch fighter against imperialism everywhere. He recognised the right of all the countries in Western Asia to freedom. He sympathised with the sufferings of Indians in South Africa and on one occasion sent Rs. 24,000/- for a Satyagraha there. He had no illusion about the League of Nations, which, he felt, was dominated by Imperial powers like Britain and France. He had a high sense of national self-respect. He took Miss Mayo to task for her book 'Mother India' to which he replied by his 'Unhappy India'. It was a powerful and a scathing refutation of Miss Mayo's scurrilous attacks on Indian society.

Lajpat Rai was a prolific writer. He was deeply interested in journalism and founded an Urdu daily, the *Bande Mataram* and an English weekly, the *People*. Earlier he had published the *Young India* in the U.S.A. He also wrote several short biographies to which reference has already been made. His other important works were: 'The Arya Samaj', 'Young India', 'England's Debt to India', 'Evolution of Japan', 'Great Thoughts', 'Ideals of Non-Cooperation', 'India's Will to Freedom', 'Message of the Bhagwad Gita', 'Political Future of India', 'Problem of National Education in India', 'The Depressed Classes', 'Story of My Deportation', 'United States of America', 'Call to Young India' and 'Unhappy India'.

Lajpat Rai's association with the Arya Samaj gave an orientation to his social and educational outlook. In collaboration with Mahatma Hans Raj, he founded the D.A.V. College, Lahore, and for many years was the President and Secretary of its Management Committee. He also established the National College, Lahore (of which Sardar Bhagat Singh and Sukhdev were two of the illustrious products), the Tilak School of Politics, and the Dwarka Dass Library at Lahore. Lajpat Rai was appointed Honorary Secretary of the Hissar Municipal Committee, and later elected to the Lahore Municipal Committee. He was the General Secretary of the Arya Samaj Orphanage at Ferozepur, and a member of the Committee of the Meerut Vaish Orphanage. He presided over the fourth session of the Cow Protection League at Nagpur, and also over the All India College Students' Conference in 1920. He was a Director of the Panjab National Bank and sponsored the Lakshmi Insurance Company. He had also founded the Servants of People's Society, a training centre for social workers.

Lajpat Rai was always ready to help his countrymen whenever he found them in distress. He organised relief work during the famines of 1896-97 and 1899-1900, and saved many thousands of lives in the Central Provinces, Rajputana and East Bengal. In 1901 he gave valuable evidence before the Famine Commission appointed by the Government which brought some change in the official policy regarding orphans and the helpless children left in the famine. During the Kangra earthquake in 1905, he was the Secretary of the Relief Committee. He toured all over Punjab, collected donations and helped the homeless and the needy. He established a Home for the consumptives known as the Gulabdevi Hospital at Jullundur, and also many orphanages, schools and widow-homes.

Lajpat Rai was called 'Sher-i-Punjab' (Lion of the Punjab). His appearance was rough and he was naturally wanting in the charms of Gokhale and the sheer magnetic power of Gandhiji; but his integrity, sacrifice and persuasive power gave a special dignity to his carriage. Punjab has yet to produce an all-India figure of his stature.

[National Archives of India, New Delhi, Home Political, July 1919, Deposit, No. 55; —Home Political B, August 1919, Nos. 432-35; Jyotish Chandra Ghosal—Lala Lajpat Rai, Calcutta, 1928; B. B. Majumdar and B. P. Majumdar—Congress and Congressmen in the Pre-

Gandhian Era, Calcutta, 1967; Thakur Das—Lala Lajpat Rai, Lahore; Lajpat Rai—Unhappy India, Calcutta, 1928; —The Political Future of India, New York, 1919; —Ideals of Non-Cooperation, Madras, 1924; —Autobiography (in Hindi); P. N. Kirpal—Political Thought of Lala Lajpat Rai; Presidential Address of Lala Lajpat Rai at the Calcutta Session of the Indian National Congress on 4 September, 1920; Hans Raj Vohra and Durga Dass Khanna—Great Thoughts of Lala Lajpat Rai, Lahore; V. N. Datta—Lajpat Rai as Freedom Fighter (in the Kalanidhi, Autumn, 1965, published by the University College, Kurukshetra); P. D. Saggi—Life and Work of Lal, Bal, Pal, New Delhi, 1962; N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944; Algu Rai Shastri—Life of Lala Lajpat Rai (in Hindi), New Delhi, 1957.]

(D. L. Datta) V. N. DATTA

LAKHPAT RAI, PANDIT (1865-1925)

Pandit Lakhpat Rai was born in June 1865 in a Brahmin family of village Kathgarh in the Hoshiarpur district of the Panjab. His father's name was Pandit Nihal Chand and his mother's name was Atma Devi. The family enjoyed high social status. Lakhpat Rai married twice. One of his sons, Pandit Nanak Chand, was a great nationalist leader.

As a child, Lakhpat Rai entered the village school at Kathgarh for primary education. He next joined the Middle School of village Rahon in the Jullundur district. He passed the Matriculation examination from the Gujranwala High School, and then went to Lahore for studying Law.

Lakhpat Rai's early life was influenced by close family associates and prominent contemporary Arya Samaj leaders in the Panjab. His uncles, Pandit Bhola Ram and Pandit Gauri Shankar, and his brother, Dr. Dhani Ram, were learned people and must have conditioned his thinking. The Panjab urban areas were then being deeply furrowed with Vedic thought by Swami Dayanand Saraswati. The young Lakhpat heard the fearless sage at Gujranwala, and these discourses turned him into a staunch Arya Samajist. Prominent Arya Samaj leaders like Lala Lajpat Rai and Mahatma Hans Raj were his close associates. It made the impact of this powerful movement even stronger on Lakhpat Rai's mind.

After completing his education, Lakhpat Rai set up his practice as a lawyer at Hissar. He soon became successful at the Bar and was held in high esteem by the local people.

Lakhpat Rai was distinct from many prominent Arya Samaj leaders of the time in the sense that he never joined any political party. He abstained from political activity, positions and speech making. He remained basically a genuine Arya Samaj worker. He founded Arya Samaj centres in many towns of Haryana. He was a selfless missionary, collecting funds for the Arya Samaj and its educational institutions.

It is difficult to state with exactness how many Arya Samaj centres, dispensaries, orphanages and schools were established by Pandit Lakhpat Rai. But his quiet solid work in this direction was undoubtedly creditworthy. When the Sain Dass Anglo-Sanskrit School at Jullundur was faced with a financial crisis after the death of Lala Sundar Dass and was in danger of being closed, Pandit Lakhpat Rai transferred his entire personal savings to the School. He also borrowed Rs. 1,00,000 to transform the above School into a College. The Girl's College at Hissar, a medical Mission at Kathgarh, High Schools at Hissar and Delhi, and the Orphanage near Bhiwani (1901) were directly the results of his endeavours.

In the year 1918, Pandit Lakhpat Rai gave up his legal practice to be able to work entirely for the Arya Samaj. He was chiefly instrumental in taking the message of the Arya Samaj to the Jat agriculturists of Haryana.

Lakhpat Rai was against such social evils as caste-system, untouchability and child-marriage. He advocated widow-marriage and other social reforms. He was a believer in the richness of Hindu cultural heritage, and exerted himself for its revival. But he was perhaps not against western education. He sent his own son, Nanak Chand, to Oxford. Nor was he a bigot. Accor-

ding to one writer, "He was probably the only Hindu to whom a Deputy Commissioner entrusted the task of pacifying a Hindu-Muslim mob, intent upon killing each other, on that most troublesome of questions—the cow-killing on the Id-uz-Zuha."

The Pandit was a man of simple, quiet and selfless nature. He was a fine conversationalist. About him Lala Lajpat Rai recorded, "To this day I have not come across a man whom I can put in the balance against Pandit Lakhpat Rai so far as selfless devotion, self-abnegation and self-sacrifice are concerned."

Pandit Lakhpat Rai was hardly known outside the Punjab province. The area of his activity remained limited. His services were confined to his community. He was a staunch Arya Samajist. Yet, with these limitations accounted for, the Pandit was a man of solid and constructive character whose endeavours for his society were of a really concrete nature as compared to the ephemeral claims of the politicians. Pandit Lakhpat Rai strengthened the Arya Samaj movement in the Panjab which provided the base for national consciousness in the early twentieth century in that area. He did not, however, play any direct role in the freedom-struggle.

[Mela Ram Wafa—Pandit Lakhpat Rai (Urdu), Lahore, 1939; V. C. Joshi (Ed.)—Lajpat Rai: Autobiographical Writings, Delhi, 1965; Dewan Chand—Mansik Chitrawali, Kanpur, 1960; The Arya Samaj; Sri Ram Sharma—Mahatma Hans Raj: the Maker of Modern Panjab; Articles (Manuscript) by L. Duni Chand of Ambala, L. Devi Chand of Hoshiarpur, L. Prakash Chand of Hissar, and Principal Bhagwan Dass of D.A.V. College, Sholapur.]

(D. L. Datta) M. M. AHLUWALIA

LAKSHMI BAI (RANI OF JHANSI) (1835-1858)

Rani Lakshmi Bai, daughter of Moropant Balwant Rao Tambe and Bhagirathi Bai, was born at Kashi (Benares) on 16 November 1835, according to D. B. Parasnis, or possibly in 1827, according to S. N. Sen. She came of a Karhada Brahmin family of Satara district which had migrated to Kashi in 1819 with its patron Chimnaji Appa, brother of Peshwa Baji Rao II. Her mother died during her infancy and her father shifted to Bithur after the death of his patron. There she grew up in the political atmosphere of the Peshwa's household and came in close contact with Nana Sahib, Rao Sahib and Tatya Tope. Her original name was Manikarnika, but she was affectionately called Manu by her parents and Chhabili by the Peshwa. She received traditional education and learnt horse-riding and wielding of small arms. She was beautiful, highly intelligent, energetic and courageous.

After her marriage in 1842 with Maharaja Gangadhar Rao of Jhansi, Manikarnika was named Lakshmi Bai. With her father she shifted to Jhansi where her talents blossomed fully. She developed a magnetic personality, high-spirited, resolute and domineering demeanour, generous disposition and administrative skill. Her only male child died in infancy and her husband expired prematurely on 21 November 1853, nominating her as Regent of his adopted son, Damodar Rao, aged five years.

As a widow Lakshmi Bai became deeply religious and led a very simple and austere life. By efficient administration she endeared herself to her subjects. Lord Dalhousie, however, annexed Jhansi on the plea of lapse on 27 February 1854 despite her remonstrances and resentment. The Rani's resolve not to give up her Jhansi was of no avail. She had to quit the fort palace and retire on a small annual pension of Rs. 6,000/-. Her appeals to the Governor-General and the Court of Directors to revoke the decision proved ineffective.

This unhappy treatment drove the Rani to rebellion in 1857. After the massacre of the British at Jokhan Bagh by the sepoys on 8 June and the departure of the Sepoys for Delhi, she assumed the reins of government, and met successfully by force the challenge posed to her authority by an impostor Sadashiva Rao and by the neighbouring pro-British states of Datia, Pihari and Orchha. On being attacked by Sir

Hugh Rose on 20 March 1858, she offered very stiff resistance for two weeks and ultimately escaped to Kalpi on horseback, with her son tied on her back, to prepare for another encounter in conjunction with Tatya Tope and Rao Sahib. The combined forces were, however, routed by General Rose at the battles of Poonch and Kalpi. Lakshmi Bai then reached Gwalior and established the Peshwa's authority. At last, when Rose attacked Gwalior, she fought stubbornly to the finish, swords in both hands and the reins of the horse in her mouth, and died a glorious death in the thick of the battle on 16 June. She was cremated in a nearby garden where a memorial was erected after independence in honour of her martyrdom.

By her matchless heroic deeds Rani Lakshmi Bai made a mark in history. General Rose considered her as "the bravest and the best military leader of the rebels". In the Indian freedom struggle she has been compared with the British Boadicea and the French Joan of Arc and remains immortalized in ballads.

[D. V. Tahmankar—The Ranee of Jhansi; S. N. Sen—Eighteen Fifty-seven; R. C. Majumdar—The Sepoy Mutiny and the Revolt of 1857; V. D. Savarkar—Indian War of Independence (1857); C. A. Kincaid—Lakshmi Bai Rani of Jhansi and other Essays; G. B. Malleson—Indian Mutiny of 1857; G. W. Forrest—History of the Indian Mutiny.]

(Mantosh Singh) H. L. GUPTA

LAKSHMI, N. MENON

—See under Menon, Lakshmi N.

LAKSHMIBAYAMMA, UNNAVA

(1882 - 1956)

Lakshmibayamma Unnava was born in 1882 in Ameenabad, a village in Sathenapalli taluk of Guntur district (now in Andhra Pradesh), in a middle-class Niyogi Brahmin family. She was the last and fourth child of Nadimipalli Seetharamayya and Lakshmamma. Among the other three, two were sons and one was a daughter. Seetharamayya was a Karnam (accountant or revenue officer) of the village and was very popular. Being the youngest one Lakshmibayamma was the pet child of her parents who brought her up in a liberal way. They even sent her to the village school where she completed primary education and some traditional schooling in Telugu classical books.

At the age of 10, at her own choice, she was married to Unnava Lakshminarayana. This was really an ideal marriage. She married not merely the person but also his social and political ideologies. From the day of her marriage she accepted cheerfully whatever he said and did. She acted as a mouthpiece of her husband. In her, one could see Lakshminarayana, the novelist, the writer and the philosopher. All his ideas were transformed into public speeches by her. Next to her husband Gandhiji made a deep impact on her which turned the 'rebel' in her into a 'revolutionary'. Among the others that influenced her were Duvvuri Subbayamma, Ponka Kanakamma and Yaminipurna tilakam with whom she worked in close association during the Non-Cooperation, Salt Satyagraha, and Quit India Movements.

In appearance she looked like a typical Dakshinadi woman (a colloquial term in Andhra used in reference to interior parts of Guntur district, which is to the South of the Krishna), unusually tall and sturdy and uniquely dark in complexion. The hard work done by her, the heavy responsibilities shouldered, the bitterness tasted in life, the troubles confronted, and the miseries suffered rendered her looks very rustic and rough. But by nature she was highly understanding and kind-hearted. Towards the end of her life she became stern and whimsical and even went mad when the institution 'Saradaniketanam' was threatened with a severe financial crisis. She never knew failure in life. At a time, when she and her husband were expelled from society and prohibited from all kinds of social and religious functions, she displayed unusual courage and withstood the onslaught.

She was god-fearing but not orthodox. She

zealously worked for the revival of Hindu religion and culture. But she was not opposed to other religions. She evinced keen interest in cottage industries, khadi, eradication of untouchability and uplift of Harijans, though her main fields of activity were social reforms like widow-marriage, women's education and political freedom.

The year 1910, 1911 and 1921 marked significant stages in the development of her public career; the first when she carved out a footing by undertaking social reform activity like widow-marriage; the second when she entered politics at provincial level by joining the movement for a separate Andhra Province, and the third when she rose to the level of national politics by entering the Non-Cooperation Movement. Between 1911 and 1942 she was arrested altogether six times. In 1921, 1930 and 1942, for participating in the Non-Cooperation, Salt Satyagraha and Quit India Movements, she was sentenced to long periods of imprisonment.

The public life of Lakshmibayamma began with the celebration of the first widow-marriage of Bendamudi Hanumayamma at Arandalpet, Guntur, by her husband. From that day for nearly a decade, undaunted by social expulsion, she heartily carried on her husband's activities. Many widow-marriages were celebrated by them.

By 1922 she had grown in stature by participating in the Non-Cooperation, Andhra and Forest Movements. Gandhiji left a deep impression in her mind. She quickly responded to the new trends and techniques adopted by the Congress. She wanted to realise what was conceived already by people like Konda Venkatapayya as early as 1913-14. As a social reformer, she thought of establishing a school for women so that helpless women, widows and orphans might find a better place in the society. Soon after her release from jail she found Saradaniketanam, a residential school for women, at Guntur in 1923. It was started with 10 students in the house of Kakani Purushotham. Slowly the number increased. The school was run on funds and donations collected by her. She visited village after village, and collected whatever the villagers subscribed. Not long after this, the Niketan was shifted to its present premises in Brodipet, Guntur. The land was donated by the Raja of Muthyala and the buildings were raised with the donations given by Kasinathuni Nageswararao Pantulu. The school is housed in an area of three to four acres. Admission was free to every one without any restriction on the basis of religion, caste or community. Since the idea was promotion of national and basic education, primary importance was given to the study of Sanskrit, Telugu and Hindi in the traditional methods and to the learning of crafts like weaving, tape-weaving, cane-weaving, plying of charkha and wheel, crotio, embroidery, drawing, painting and music. The school conferred its own degrees, viz., 'Sahiti' and 'Vidushi'. Though English was not introduced in the beginning, classes were opened later on to meet public demand. In the thirties the school prepared students for the Vidwan Oriental Degree of the Madras University. In 1944 it obtained affiliation from the Andhra University, Waltair.

Outside the main premises, the institution had under it an elementary school, a High School, an industrial wing, and an oriental school. It acquired a property of 25 acres of wet land and 99 acres of dry land at Repalle in the time of Prakasam's ministry. The school also brought up many orphan children. A volunteer corps also was raised in the school to help the Congress in its constructive programme. In 1948 the Silver Jubilee Celebrations of the School took place on a large scale attended by all its ex-students. Every one in the school called Lakshmibayamma 'Amma' (Mother).

Lakshmibayamma was equally active in the political field also. Her association with politics began in 1911 when she attended the first Andhra Rastra Sabha held at Bapatla. In 1921 she participated in the Forest Movement started in Palnad region and worked for it in the absence of her husband. In 1922, 1930 and 1942, she toured the whole of Andhra region and gave hundreds of public lectures exhorting the people to join the freedom struggle. At the time of the Quit India Movement, she made a memorable speech in the Nellore Town Hall. After Indepen-

dence she retired from politics. She just remained a guardian and Trustee of Saradaniketan. Indisposition and old age made it physically impossible for her to work hard as in the past. For various reasons the institution was faced with a crisis. Lack of administrative talent, indifference in properly maintaining the accounts of a public institution and too much identification of her 'self' with the institution made Lakshmibayamma very unpopular in her last days. After a lot of controversy, the institution was taken over by the Government.

Nevertheless, she deserves a worthy place as a great woman leader in Andhra. The inmates of the Saradaniketan still cherish her sweet memories. She was a great patriot, wore khadi throughout and strictly adhered to Gandhian principles. She died in 1956 after a long illness.

[K. Iswara Dutt—Andhra Souvenir; G. Seetarama Sastri, V. Venkata Ramana Rao and Venkata Seetamma—Written Records of Saradaniketanam; Basavaraju Appa Rao—Sri Andhra Ratna Dutulu; The Bharati (a Telugu monthly), October 1958; The Krishna Patrika (a Telugu weekly), 26 October 1921 and 24 October 1925; Personal interviews of the Research Fellow with Lakshmibayamma's nephew, Nadimapalli Dasaradha Ramayya, and her adopted daughter, U. Katyaini.]

(R. Nageswara Rao) P. Jhansi Lakshmi

LAKSHMINARASIMHAM, CHILAKAMARTI (1867-1946)

Lakshminarasimham, better known by his family name, Chilakamarti, was born on 26 September 1867 at Khandavalli, a village in the West Godavari district (now in Andhra Pradesh), in his maternal grandfather's house. He came of a poor Brahmin family of Viravasaram village in the Bhimavaram taluk of the West Godavari district. His father, Venkayya, was a minor judicial clerk in Narasapuram of the same district. Lakshminarasimham's formal education did not progress beyond the Matriculation class (1886), but he was well-read in Telugu and Sanskrit through self-study. He was married to Venkayamma in 1893.

Like many young men of his day he was drawn towards the national movement. He attended the Indian National Congress, which met in Madras in 1894 and again in 1898, and participated in the meetings of the local Congress Committee at Rajahmundry, which became the scene of his activities. He soon made his mark as a resourceful journalist.

Chilakamarti was greatly inspired by the nationalism and zeal for social reform of the Andhra stalwarts, Viresalingam Pantulu and Nayapati Subba Rao. He was also deeply influenced by the ideals of the Brahmo Samaj. The speeches of Bepin Chandra Pal, who visited Rajahmundry in 1907, made a profound impression on his mind. He often spoke of British economic exploitation and the drain of wealth from India.

He attended the provincial and district political conferences that were held from time to time and took an active part in their deliberations. He attended the first Andhra Mahasabha, held in Bapatla in 1913, and championed the cause of a separate Andhra Province.

From 1917 to 1920 he enthusiastically supported the Home Rule Movement. From 1920 he gave his full support, by his writings and speeches, to the Non-Cooperation Movement launched by Gandhiji.

Chilakamarti worked for national uplift through social reform. He advocated education of the backward classes, female education, abolition of the dowry system, marriage of widows, etc. In 1909 he established the Ram Mohan Pathasala at Rajahmundry for the education of the low-caste children and shouldered the responsibility of its management for a period of thirteen years. He provided for the higher education of at least two young widows and arranged several widow-marriages in Rajahmundry, in association with Viresalingam Pantulu. He gave his assistance, in no small measure, in the maintenance of the 'Vitantu Saranalayam' (Widows'Home) at Rajahmundry.

Chilakamarti was a scholar and an able writer

in Telugu. He became blind at forty, but that only increased his zest for literary composition. He contributed to newspapers and magazines innumerable articles on literary subjects as well as on nationalism and social reform. He was the Associate Editor on N. Subba Rao Pantulu's monthly magazine, the *Saraswati*, and the Editor of a weekly called the *Desamata*. In 1906 he started his own press and a monthly called the *Manorama*. Besides articles and essays he is credited with nearly ninety books in Telugu, including dramas and novels, dealing with 'Puranic' and historical themes as well as social problems, e.g., 'Gayopakhyanamu', 'Parijatapaharanamu', 'Hemalata', 'Suvarnaguptudu', 'Raja Ram Mohan Rai', 'Rajasthan Kathavali', etc. Of these the first two are his best known dramas. He is counted as one among the modern Telugu poets and dramatists. He has also left an autobiography.

[Lakshminarasimham Chilakamarti—Swiyacharitramu (Autobiography), Vishakapatnam; M. Satyanarayana Sastri—Andhra Rachaitalu, Rajahmundry; Konda Venkatappayya Pantulu —Autobiography, Vijayawada.]

(R. Nageswara Rao) V. N. HARI RAO

LAKSHMINARASIMHA RAO, PANUGANTI (1865-1940)

Lakshminarasimha Rao, better known by his family name Panuganti, is well known as a prolific writer in Telugu prose. He was a carping critic of social evils. His spicy wit and racy style are much admired among the Telugu literary circles.

Panuganti was born in 1865 at Rajahmundry (now in Andhra Pradesh) in a middle-class Madhwa Brahmin family. His father was one Venkataramanacharyulu and his mother Ratnamamba. He was educated up to B. A. and was employed as a teacher in the High School in his home-town.

Panuganti soon rose to be Dewan in the Kottapalle, Lakshminarasapuram and Urlam Zamindaris. In view of his mastery in Sanskrit and Telugu his friends took him, in 1906, to the *Samasthanam* of Pithapuram in the East Godavari district, whose Raja or Chief, Surya Rao Bahadur, was well known as a patron of scholars. Panuganti soon made his mark in the Raja's court and was recognised as the chief *Asthana vidwan* (court poet). He continued to occupy this position under the next Raja, Gangadhara Rama Rao, for the rest of his life. Throughout he was paid an honorarium of Rs. 116/- per month.

Panuganti Lakshminarasimha Rao wrote about thirty works in Telugu dealing with themes from the 'Puranas' as well as fiction. Most of these are dramas dealing with contemporary social problems. In these works and particularly in his compendium of essays called 'Sakshi', modelled on the 'Spectator' of Addison, he condemned the caste differences and other forms of social injustice and advocated female education and marriage of widows. Some of his well-known works, other than 'Sakshi', are 'Vriddhavivahamu', 'Vipranarayana Charitra', 'Buddha bodha Sudha', 'Poornima', 'Hasya Vallari', 'Manjuvani', 'Jalaja', etc. His books were printed by the Raja of Pithapuram and were widely read by the elite of Andhra. He was a leading member of the Andhra Sahitya Parishad (Academy of Telugu writers). He was well known for his oratory.

[M. Satyanarayana Sastri—Andhra Rachaitalu (Telugu), Rajahmundry; Vignana Sarvasvamu (Telugu Encyclopaedia), Madras; The Andhra Prabha (Telugu daily), 3 January 1940; Special issue of the Telugu journal, the Sahiti, on the occasion of the birth centenary of Panuganti, Ellore.]

(R. Nageswara Rao) V. N. HARI RAO

LAKSHMINARASU CHETTI, GAJULA (1806-1868)

Born at Periamettapet, in Madras City, in 1806, Lakshminarasu Chetti was the son of Siddhula Chetti, a prominent indigo merchant.

He was a Hindu by religion. He had his education in a native school at Madras.

Chetti's public career began in 1844, when he started a paper named the *Crescent*, which was edited by an Englishman, one Harley. Through this paper and through his public speeches Chetti vigorously denounced the proselytising activities of the Christian Missionaries. Another weapon wielded by him for rousing public opinion and drawing the attention of the Government towards public grievances was petitions sent to the British Parliament and the East India Company. In 1845 he presented a petition opposing the Government's proposal to allow Hindu converts to Christianity to inherit their ancestral property. The proposal was ultimately dropped by the Government. He founded the Madras Native Association in 1852, and was its President for many years. He strove hard to bring public grievances to the notice of the Government through meetings and petitions. In the same year, he accompanied Danby Seymour, M.P., in his tours in the Madras districts and got a committee appointed for enquiring into the cases of torturing of ryots for non-payment of taxes. He also sent a petition urging the grant of local self-government. Next year, he submitted a petition to the British House of Commons demanding the starting of schools and public works, and another petition to the British Government urging the taking over of the Indian administration by the British Crown. In recognition of his distinguished public work, the Government nominated Chetti to the Madras Legislative Council and conferred on him the title of C.S.I. in 1863. By 1864 Chetti had spent all his money on public work and became poor. He was forced to discontinue his paper, the *Crescent*, and for the last four years lived a retired life.

Lakshminarasu Chetti was a self-educated and self-made man. He carried on his father's indigo trade along with public work of a varied nature. He was a staunch believer in Hinduism and Hindu solidarity and vigorously opposed the conversion of Hindus to Christianity. He encouraged widow-marriage and women's education. In his political views, he was in favour of a peaceful and constitutional agitation for the redress of public grievances. Chetti was also interested in scholarship and patronised many Telugu scholars like the famous Paravastu Chinnayasuri.

Lakshminarasu Chetti was a prominent leader of Madras in the pre-Mutiny days and one of the harbingers of the National movement.

[Lakshminarasimham Chilakamarti—Lives of Great Men, Vol. III, Rajahmundry, 1948; The Andhra Prabha (Telugu daily), 30 May and 6 June 1965 (an article on Gajula Lakshminarasu Chetti by Radhakrishna Sarma Challa); N. N. Mitra—The Indian Annual Register, 1936, Vol. I.]

(B. Kesavanarayana) M. RAMA RAO

LAKSHMINARAYANA, UNNAVA
(1873-1958)

Unnava Lakshminarayana was born in 1873 at a village called Unnava in the Guntur district (now in Andhra Pradesh). His parents were Sriramulu and Seshamma. The father was a village school master and belonged to a Niyogi Brahmin family. In his nineteenth year Lakshminarayana was married to Lakshmibayamma, who heartily co-operated with him in all his nationalist activities.

In 1913 Lakshminarayana went to England and then to Ireland to qualify himself for the Bar. He studied at Dublin for three years and returned to India in 1916 as a Barrister. While in Ireland he made friends with a few Indians who had come there for study, the most intimate being Tripurineni Ramaswamy Chaudhari, who became well known both as a Barrister and a poet, and V. V. Giri who later became the President of India. He was deeply interested in the Irish nationalist movement and came in close contact with Mrs. Skeffington, wife of an Irish revolutionary who was shot dead in the struggle for Irish Home Rule in 1916. She was a respected Irish lady and a German scholar.

After returning to his motherland he set himself up as a lawyer in his home town, Guntur, but was soon drawn into the nationalist movement

led by Mahatma Gandhi. He gave up his legal profession. He roused the rural folk of Poland taluk to defy the Forest Acts in the true spirit of Satyagraha. He was promptly imprisoned (1921). After his release in 1922 he turned his energies towards social reconstruction work. In the true Gandhian spirit he worked for women's education, widow-marriage, cottage industries and removal of untouchability (Harijan uplift). With the help of his nephew, Nadimpalli Sitaramayya, who was a leading lawyer at Guntur, he founded the 'Saradaniketanam', an institution dedicated to women's education and welfare. He was the chief organizer of the school, which he maintained as long as he lived by collecting donations from the public. He provided for training in crafts, and the inmates were taught weaving, mat-making, cane-work, making colours and painting. Sanskrit, Telugu, Hindi, Music and *Bharatanatyam* were also taught. The school grew rapidly and suitable buildings and equipments were acquired in due course. With the approval of his wife he adopted five orphan girls into his family and called them by his own family surname. He was deeply touched by the plight of widows, for whose welfare he organised the 'Saranalayam'. On a certain Vijayadasami day he organised the first widow-marriage. Others followed.

U. Lakshminarayana was an active member of the Congress party. His attitude towards nationalism and social reform was inspired by the great example of Viresalingam Pantulu. In his own day he was looked upon and respected as a senior leader of the Andhra Congress. He was an ardent advocate of a separate Andhra Province. He was imprisoned during the Civil Disobedience Movement of 1930 and again during the Quit India Movement of 1942. On the first occasion he organised hartals, picketings and boycott of foreign goods in Guntur.

He was keenly interested in Telugu literature. He wrote a literary criticism of Tikkana, a historical sketch of Palnad, entitled 'Palnativeeracharitra'; a work of fiction called 'Malapalli dealing with Harijan uplift and several pamphlets on women's education and widow-marriage.

[The Bharati (Telugu monthly), October 1958; The Krishna Patrika (Telugu weekly), 26 October 1921 and 24 October 1925; The Andhra Patrika (Telugu daily), 27 and 29 September 1958; K. Iswara Dutt (Ed.)—Andhra Souvenir; G. Seetarama Sastri—Written Records of Saradaniketanam; Personal interview with Lakshminarayana's nephew, Nadimpalli Dasaradha Ramayya.]

(R. Nageswara Rao) V. N. Hari Rao

LAKSHMIPATHI, ACHANTA (1880-1962)

Achanta Lakshmipathi was born on 3 March 1880 in Madhavaram, West Godavari district, Andhra Pradesh. His father Achanta Ramayya, an agriculturist, and mother Janakamma belonged to a middle-class Niyogi Brahmin family.

He had his primary education at Madhavaram and Penugonda. He passed third form from a middle school at Tanuku. Later he joined the High School in Amalapuram and passed the Matriculation examination in 1896. He joined the Arts College, Rajahmundry, in 1897 for the first year of the F.A. class. The next year he joined the F.A. Senior class in the Christian College, Madras, and passed the F.A. examination in 1899. Later he joined the Presidency College, Madras, for his B.A. and graduated in 1904. The same year he joined the Madras Medical College and took the M.B. & C.M. degree in 1909.

His first wife Seethamma died in 1908. He married Rukminiamma in 1911. He led a happy married life with her for forty years. She cooperated with him and participated actively in the nationalist movement. She predeceased him by ten years in 1951.

Lakshmipathi is well known for his services to the promotion of Ayurvedic medicine in this country. His father encouraged him to study the Vedas, the Puranas and Ayurvedic medicine at Madhavaram up to his eighteenth year. Slowly, Lakshmipathi got himself interested in Ayurvedic medicine and became a disciple of Vaidya Ratna Pandita Gopalacharyulu. He also learnt

Sanskrit in order to acquaint himself with the original Sanskrit texts on Ayurveda.

He devoted a good part of his life to the promotion of Ayurvedic medicine. He was the Principal of the Madras Ayurvedic College for several years. He was an honorary professor in the Government Ayurvedic College, Trivandrum, for two years. He started the Andhra Ayurvedic Pharmacy in Madras in 1921. He was the founder of an Ayurvedic Clinic known as 'Arogya Ashram' at Avadi, near Madras. The Government of Madras actually sanctioned a sum of Rs. 8,000/- towards half the cost of constructing buildings for the Ashram but later on refused to release the amount as Dr. Lakshmipathi was not prepared to give an assurance to remain loyal to the British Government. This shows that Lakshmipathi was not prepared to compromise his principles even for the sake of the promotion of Ayurvedic medicine which was so dear to him.

He published a Telugu monthly journal on Ayurvedic medicine, known as the *Dhanvantari*, from Madras from 1921 to 1928. He also edited the Andhra Medical Journal in English from Madras from 1925 to 1930. In recognition of his meritorious services to the cause of Ayurveda, the grateful public honoured him with the titles of 'Bhishag Ratna' and 'Ayurvedodharaka'.

He was opposed to western education. He used to say publicly that western education and western culture were not suitable to Indians. He worked for the promotion of national education. He was a member of the Theosophical Society established by Dr. Annie Besant.

Lakshmipathi early in his life started participating in the national movement following in the footsteps of Komarraju Lakshmana Rao and Ayyadevara Kaleswara Rao. He attended the public meetings of Bepin Chandra Pal at Rajahmundry in 1907 and propagated the Swadeshi movement. Later he came under the spell of Mahatma Gandhi's teachings and believed in the non-violent approach to attain freedom from foreign rule. Along with his wife Rukminiamma, he participated in the non-cooperation movement but was never imprisoned. He contributed thousands of rupees to the nationalist movement.

He was one of the staunchest supporters of the Andhra State Movement and worked for the separation of the Andhra districts from the Madras Presidency. He was an office-bearer of the Andhra Maha Sabha, Madras, for several years.

He was a student of the great social reformer of Andhra, Kandukuri Veeresalingam Pantulu, in the Government Arts College, Rajahmundry. In the classrooms he used to hear the thrilling lectures of Veeresalingam Pantulu on social reform. Later on, Lakshmipathi himself became an ardent social reformer. He encouraged inter-sect and inter-caste marriages. His second wife Rukminiamma belonged to a sect (among Brahmins) different from his own. His first daughter, Lakshmidevi, married a non-Brahmin. He also encouraged widow-marriages. Several widow-marriages were performed at the residence of Lakshmipathi himself in Madras. He contributed large sums of money to organisations promoting widow-marriages.

Though in his youth Lakshmipathi used to say that he had no belief in any particular religion, in his later life he became a firm believer in Hinduism. He was influenced by the writings of Ramana Maharshi.

Lakshmipathi died on 4 June 1962, at the ripe old age of 82.

Lakshmipathi belonged to that generation of freedom fighters and social reformers who thought very lightly of sparing their fortunes and valuable time for the cause of their countrymen. In his devotion to the promotion of the Ayurvedic system in the Madras Presidency he had no equal. By his self-sacrifice and service to society he set an example for many of his countrymen to follow.

[A. Lakshmipathi—The Lessons of My Life, Madras; —Autobiography (original manuscript available with Veturi Sankara Sastri, Muktyala, Krishna district); Vignana Sarvaswamu (Telugu Encyclopaedia), Vol. IV; Personal interview of the Research Fellow with Veturi Sankara Sastri, Muktyala, Krishna district.]

(R. Nageswara Rao) Y. SRIRAMAMURTY

LAKSHMIPATHI, RUKMANI AMMAL (1891-1951)

Rukmani Lakshmipathi was born at Madras in 1891. She came of a respectable ancient Brahmin family. She was the daughter of H. Srinivasa Rao, a landlord and a member of the Provincial Government Service, and granddaughter of T. Rama Rao, Dewan of Travancore.

She belonged to a family of social reformers deeply interested in women's education. Her father refused to marry her off at an early age and educated her. So she had the benefit of obtaining both traditional and western education, a privilege which was enjoyed by very few girls at that time. Through private tuition at home she learnt Latin and French from a Roman Catholic teacher, one Thambi. She later learnt by herself Hindi and Urdu. She did her Intermediate in the Women's Christian College and graduated from the Presidency College, Madras.

In her marriage also her family defied all conventions, for hers was an inter-sect marriage. Though a Vaishnavite Brahmin, she married Dr. Achanta Lakshmipathi, a Shaivaite Neogi Brahmin, on 10 December 1910. Her husband was a staunch nationalist and got her also interested in politics.

Before entering politics she was busy with social work and social reform. She was the Secretary of the Bharata Stri Mahamandal, Madras, and was a prominent member of the Women's Indian Association since its inception. She was also the President of the Youth League in Madras, which was dedicated to social work. She felt very keenly about the social injustice done to women and worked for the amelioration of their condition. Along with the other great social reformers of the time, she was responsible for the passing of social legislation raising the age of marriage, age of consent, etc. She tried to enrol the help of women both to carry out social reforms and in the political struggle.

She attended the 10th International Women's Suffrage Alliance Congress at Paris in June 1926, as a delegate from India. She utilised this opportunity to travel all over Europe and also to visit England where she used every opportunity to do propaganda for India.

She was also one of those few who were worried even then about the growth of population and believed in family-planning. She believed and took a great interest in the debates of the Malthusian League founded in Madras in 1931.

Her social activities coupled with the influence of her husband and the times in which she lived brought her into politics and the Congress-fold. She was connected with Congress activities much earlier, though she became a Congress member only in 1928.

In politics, Gandhiji, Sarojini Naidu and more locally C. Rajagopalachari influenced her. She did not show any interest in international affairs. She believed that it was "a mere camouflage and a delusion to think of internationalism before strengthening ourselves......from within."

Her activities were spread over the whole of Madras. A great patriot and an ardent Congresswoman, she served the Congress as an active member until her death in 1951. She gave up all her jewellery for the Harijan Welfare Fund of Gandhiji. She participated in the Salt Satyagraha in 1931 at Vedaranyam and was sentenced to one year's simple imprisonment. The Political Prisoners' Section in the Vellore Women's Jail was inaugurated by her. She was arrested in the Civil Disobedience Movement of 1932 and sentenced to six months' imprisonment. In 1935 she was elected to the Madras Legislative Council on a Congress ticket. In the same year she was made Secretary, Tamil Nadu Provincial Congress Committee, and Secretary, All India Swadeshi Exhibition. In 1935-36 she was the Vice-President of the Tamil Nadu Congress Committee. In 1936 she presided over the Tamil Nadu Provincial Conference held at Karaikudi. In 1937 she was returned to the Madras Legislative Assembly, and also became a member of the Working Committee of the Indian National Congress. She was made the Deputy Speaker of the Madras Legislative Assembly during the first Congress Ministry. At that time she visited Japan as a member of a goodwill mission (1938). In 1940 she took part in the Individual Satyagraha Movement and was sentenced to one year's im-

prisonment. After the war, when the Congress assumed office, she was elected again to the Madras Legislative Assembly and was made Minister of Health in the Ministry formed by T. Prakasam in 1946. After Independence she continued to be an M.L.A. till her death in 1951.

She served on several local bodies like the Corporation of Madras and the Chingleput District Board. She also served as an Honorary Presidency Magistrate.

She believed that agricultural prosperity depended upon the well-being of the ryots. She sympathised with the labourers and felt that their condition should be improved.

She was not very religious and was more practical minded. She defied caste rules, employed Harijan servants and encouraged interdining between different communities. She criticised the orthodox Hindus' cry 'religion in danger', and appealed to the youth to create a public opinion for the enactment and successful working of social legislation on problems like the caste-system, child marriage, drink, untouchability, devadasi system, etc.

Being intensely patriotic she was opposed to regionalism and communalism in any form. She condemned the idea of partition and appealed to the youth not to encourage separatist ideas.

She was very much concerned about education and had certain very decided opinions about it. Initially she had a lot of faith in western education but later on became more interested in primary and basic education. She pleaded for the extension of the Elementary Education Act and advocated adult education and compulsory female education. For some years she was a member of the Senate of the Madras and Annamalai Universities. During her tour of the western countries, and especially of Japan, she made a study of the educational systems there and wanted India to adopt their good aspects. She said, "India could not rest content with the old system of education......they should evolve a system which would embrace all progressive ideas." She was critical of the British education policy in India which encouraged loyalty to a foreign government and foreign ideals. She said, "Western culture, with all its merits, has produced a slave mentality among our youth." She also pleaded for the inclusion of military training in our educational curriculum.

A simple and heroic woman possessing innate courage and a magnanimous nature, she overcame the obstacles of domestic life and won the distinction of being a great social reformer and freedom fighter. An accomplished musician and a forceful speaker, she also occasionally contributed articles to magazines on the freedom struggle and on social problems.

All Congressmen regarded her with respect and affection and called her 'Mummy'. In 1942 when all the Congress leaders were arrested and the Congress was declared unlawful, she as the Acting President of the Tamil Nadu Congress Committee took the initiative to keep the organisation active. Though the Congress had resigned from office in 1939 on principle, she decided to contest and set up a Congress candidate for a bye-election to the Central Assembly and won the seat for the Congress.

She was one of the great leaders who had sacrificed their whole life to the cause of the nation, working for it unceasingly and unostentatiously and ultimately gaining satisfaction for having obtained the objective.

[T. M. Satchit—Who is Who in Madras; The Hindu Files; Proceedings of Tamilnad Congress; Proceedings of the Madras Legislative Council (1935-47); N. N. Mitra—The Indian Annual Register; Information furnished by the Madras State Political Who's Who Unit, Indira Ramamurthy (daughter), S. Narayanaswami (one-time Secretary of the Youth League, Madras) and R. Krishnaswami (a veteran Congress leader).]

(Emmanuel Divien) B. SHALINI DEVI

LAL, JAGAT NARAIN (1896-1966)

Jagat Narain Lal was born at Gorakhpur in Uttar Pradesh in July 1896. His father Bhagwat Prasad was a station master. His home was at Akhagaon in the Sahabad district, Bihar. He belonged to a respectable Kayastha family and

had some landed property. Jagat Narain's parents were deeply religious which influenced his own religious ideas and practices.

Lal married thrice and had three sons and four daughters. His second and third wives took part in political activities with him. His third wife, Rampriya Devi, courted imprisonment in the national movement and was a member of the Bihar Legislature for many years.

Jagat Narain had his education in Uttar Pradesh. He passed the Matriculation examination in 1910. He graduated in Arts in 1915 from the Irwin College, Allahabad. He also obtained his M.A. and Law degrees from the same College in 1917. Lal was drawn into the national movement in 1920. He took part in the non-cooperation movement, and Patna district was the centre of his activities. He joined the Bihar Vidyapith in 1920 where he taught for some time. In his political career he was very much attached to Dr. Rajendra Prasad and Madan Mohan Malaviya. During his first term of imprisonment (1921) he read the Gita and Swami Ramtirth's religious writings which left a deep impress on his mind.

Lal was a prominent member of the Bihar Pradesh Congress Committee and remained its Assistant Secretary from 1922 to 1928. In 1930 he became President of the Patna District Congress Committee. During the Salt Satyagraha in 1930 he was appointed Sardar of the Patna District Satyagraha Committee. For many years he remained an active member of the All India Congress Committee. He was also a member of the Patna Municipality and the Patna District Board. When there was a difference in the Congress Party over the Communal Award, he left the Congress Party to join the Nationalist Party led by Madan Mohan Malaviya and M. S. Aney to oppose the Communal Award. He later rejoined the Party, and when the Congress formed the ministry in Bihar in 1937 he became a Parliamentary Secretary. In the Individual Satyagraha and in the Quit India Movement he played a very prominent part and courted imprisonment both in 1940 and in 1942. After independence he became a Cabinet Minister in 1957.

Although a Congressman all through, Jagat Narain was also attracted to the Hindu Mahasabha and took an active interest in social reforms. He was one of the founder-members of the Bihar Seva Samiti, a voluntary service organisation, and was its General Secretary for many years. He was the first General Secretary of the Bihar Pradesh Hindu Mahasabha and became the General Secretary of the All India Hindu Mahasabha in 1926. He was a staunch Hindu who believed in Hindu religious ideals and ceremonies. He was anxious for the interest of the Hindus as a community, and that drew him closer to Madan Mohan Malaviya.

Though he was a staunch Hindu, Lal believed in religious toleration. He worked hard for Hindu-Muslim unity and offered his services wherever communal tension arose. He was an active worker for the eradication of untouchability. He was also a great champion of the rights of women and campaigned against the 'parda' system. He believed in the education of women but was anxious that their education should be such as not to alienate them from their traditional values and ideals. Though he himself had western education he was not enamoured of it. He believed in national education which would foster dedication to the national cause and strengthen faith in Indian traditions and ideals. He was in favour of Basic Education. He was not opposed to Science and Technology but did not want that the Western wind should blow off the Indian from his traditional roots.

He travelled widely all over the country. In 1959 he got an opportunity to travel abroad as the leader of an Indian Delegation. He went to Thailand, Burma and Japan. In the last country he laid the foundation of a Shanti Stupa at Hirosima.

He was a very persuasive speaker and spoke fluently in any meeting for hours both in Hindi and in English. He founded and edited for six years a Hindi weekly, the *Mahavir*, which was very popular for its patriotic tone and useful information about the national movement.

Lal was a tall, thinly-built man of very simple habits and pleasant manners. He always used to wear Khadi dress, dhoti and kurta. He never took to western dress. He was very simple in habits and was a vegetarian. He led a disciplined

life free from ostentation and used to have daily physical exercises. He developed love for Yoga and in the last years of his life he established a Yogic Centre. He died on 4 December 1966.

[Jagat Narain Lal—Autobiography (in Hindi manuscript); —Light into a Cell, Patna, 1947; K. K. Dutta—History of the Freedom Movement in Bihar, Patna, 1957; Report of the Indian National Congress, 1923; Patna Commissioner's Reports, 1930-31; Proceedings of the Bihar and Orissa Legislative Council, 1922, Vol. V; N. N. Mitra—The Indian Annual Register, 1929, Vol. II; The Searchlight (Patna) Files, 1930-39; The Indian Nation (Patna) Files, 1934-38.]

(Rameshwar Prasad) B. P. Sinha

LAL, NAND KISHORE (1866-1918).

Nand Kishore Lal was born at Tikari in the Gaya district in 1866 in a rich Kayastha family of Bihar. He was the eldest son of Munshi Jawahar Lal, the Diwan of the Tekari Raj. His younger brother was Parmeshwar Lal who, like him, played a prominent part in the public life of Bihar. His wife was a daughter of Munshi Dhrit Kundan Lal, a landlord of Shikaria. She predeceased him, and left four sons—Rajkishore Lal Nandkeoliyar, Bar-at-Law; Nawal Kishore Lal Nandkeoliyar, Engineer; Ram Kishore Lal Nandkeoliyar, Bar-at-Law; and Braj Kishore Lal Nandkeoliyar, who became the private secretary to the Maharaja Kumar of Tekari.

The family was highly respected, educated and progressive in outlook, and became well-known in the province for its philanthropic and public service. Nandkishore Lal's son, Raj Kishore Lal Nandkeoliyar, better known as Lalji Babu, was a member of the Bihar Legislative Council, and served a prison-term for nationalist activities.

Nandkishore Lal in his early years mastered Persian, Urdu and Hindi, and his proficiency in these languages was recognised by scholars. His Hindi poems were appreciated by competent critics. He graduated from the Calcutta University and was placed in the First Class at the M.A. examination in Philosophy in 1886. He passed the B.L. examination from the Calcutta University in 1889 and was enrolled as a Vakil of the Calcutta High Court. Later he transferred his practice to Gaya and was Chairman of the Gaya Bar for some time. But his heart was not in legal practice, and he devoted much of his time and energy in public activities. That is why when he was appointed a Deputy Magistrate in 1895, he declined the offer.

For more than 30 years he was a notable public figure in Bihar, and had a large share in moulding the public life in Bihar. He was drawn to the Indian National Congress from the very beginning. He attended the second session of the Congress at Calcutta in 1886. In 1891 he was elected a member of the Subjects Committee of the Indian National Congress, and continued to be so for many years. He was the Chairman of the Reception Committee of the Bihar Provincial Conference held at Gaya in 1911, and later he presided over the Conference in 1915 at Chapra. He was one of the members of the joint deputation of the Orissa Congress Committee and the Bihar Provincial Congress Committee appointed in October 1917 to submit a representation to the Secretary of State for India supporting the scheme adopted by the Indian National Congress and the All India Muslim League in October 1916.

Nand Kishore was a nationalist of the Moderate school and advocated constitutional agitation for the fulfilment of the Indian demands. He was very critical of the role of the British bureaucracy, and in his Presidential address at the Chapra session of the Bihar Provincial Conference he observed, "it could not be conducive to progress if the province was governed by three British and only one Indian Executive Councillors."

His leadership of the successful movement for the separation of Bihar from the Bengal Presidency was noteworthy. In association with Sachchidanand Sinha, Sir Ali Imam and Hasan Imam, he carried on a relentless propaganda through the press and the public platform for the creation of a separate province of Bihar. He re-

alised the importance of newspaper for the movement. In co-operation with Bisheswar Singh and Shaligram Singh of Kulharia estate, he founded the *Indian Chronicle*, the first Biharee paper in English, in the last quarter of the 19th century. But soon the paper stopped publication. Later, in association with Sachchidanand Sinha and Mahesh Narain, he started the *Bihar Times* in 1894. The policy of the paper was to secure for Bihar a separate administrative existence. Ultimately his efforts were crowned with success and a separate province of Bihar and Orissa was formed in 1912 under a Lt.-Governor. Lal was not satisfied, and in the Chapra Session of the Bihar Provincial Conference in 1915 he declared that the Province must be raised to the status of a Governor's Province as Bengal and called upon the people of Bihar to agitate for it.

Nand Kishore Lal's interests were not confined to Provincial politics. He also agitated for the Indianisation of the administration and the army. He wanted to get the Arms Act amended, and more military colleges opened for training Indians in arms. His idea was that more and more young men of India be drawn to the army and be trained in modern methods of warfare. He also wanted the Indianisation of the Civil Service and other services, so as to obtain for Indians a legitimate share in the administration of their country. The pitiable conditions of the Indians abroad also drew his attention, and in his Presidential address at the Chapra session of the Bihar Provincial Conference in 1915, he called upon the British Government to provide a satisfactory settlement of the Indian question in the British colonies after the termination of World War I.

Lal was an advocate of Western education. His sons were educated in England and he encouraged many young men of Bihar to go abroad for higher education at a time, when crossing the seas was considered a taboo among the Hindus. At the same time he was also interested in national education, and took an active part in founding the Bihar National College at Patna.

Nand Kishore was a perfect gentleman, a fine orator and a public man of the highest integrity. He was noted for clear thinking and fearless expression. His presidential address at the Chapra session of the Bihar Provincial Conference was highly appreciated by all, including even Sir Charles Bayley, the Lt.-Governor of Bihar, who referred to it in his speech at the Provincial Legislative Council. Lal was one of the oldest Congressmen of Bihar and took a prominent part in all the constitutional agitations for the betterment of the lot of Indians, although his main contribution was in the creation of the separate province of Bihar.

He died in 1918.

[Sachchidanand Sinha—Some Eminent Bihar Contemporaries; Jagannath Prasad—Bihar Ke Ratna (in Hindi); K. K. Dutta—History of the Freedom Movement in Bihar, Vol. I; V. C. P. Choudhary—The Creation of Modern Bihar; Reports of the Indian National Congress, 1886 and 1916; The Searchlight, 1 December 1918; The Hindustan Review, April 1915, November 1918 and August 1919.]

(Rameshwar Prasad) B. P. SINHA

LAL, PARAMESHWAR (1874-1919)

Parameshwar Lal was born in 1874 in a respectable Kayastha family at Tekari in the District of Gaya. His father, Jawahar Lal, was the Diwan of the Tikari Raj. It was a very well-to-do family in Bihar. Parameshwar was married to Parameshwari Devi, the daughter of Raj Bahadur Tarini Prasad of Santhal Paragana.

Parameshwar Lal received his early education at the St. Xavier's School. In 1902 he got his M.A. degree from the Calcutta University and proceeded to England to qualify for the Bar. In 1906 he was called to the Bar. His elder brother Nand Kishore Lal, who was a prominent nationalist of Bihar, greatly influenced his life and created in him a consuming passion for books. He was a great admirer of Annie Besant and became attracted towards theosophy. S. Subrahmania Aiyer, a noted theosophist, was his Guru. His association with Dadabhai Naoroji greatly influenced his political ideas and soon he became

one of Naoroji's favourite lieutenants. He was greatly impressed by Henry Cotton's book, 'New India'. He was intimately associated with all the eminent publicmen of Bihar of his time such as Deep Narain Singh of Bhagalpur, Shaligram Singh, Ali Imam, Hasan Imam and Sachchidanand Sinha.

While in England, Parameshwar Lal came into contact with Ramsay Macdonald and spoke at several places from the Labour platform on the Indian problem. He was one of the Vice-Presidents of the India Home Rule Society, London. He made his first contact with G. K. Gokhale in England and moved with him speaking on Indian constitutional problems. He went to Ireland also for studying the land problems and the working of the Irish nationalist organisation. He met the great Russian anarchist, Prince Kropotkin, in London. On coming back to India he became closely associated with the nationalist movement. From 1908 to 1919 he actively participated in the deliberations of the Indian National Congress. At the Madras Session of the Congress in 1908 he strongly supported a resolution on national education and made a fervent appeal to the delegates to work for the establishment of National Schools and Colleges. In 1909 at the Lahore Session he supported a resolution on the partition of Bengal. In 1916 he supported S. N. Banerjea's famous resolution on Self-Government for India. In 1917 he was elected Secretary of the Bihar Provincial Congress. He was also actively interested in the Bihari Students' Conference and presided over its third session in 1908 at Muzaffarpur. He was a successful Barrister, but he could not develop his practice at the Bar on account of his public activities. He attended the Subject Races Conference at the Hague as a representative of the subject people of India. He represented the moderate group in the Congress Party. At the special session of the Bihar Provincial Conference held on 4 August 1918, he tabled a resolution for the transfer of all the departments of the Government to the control of the Legislative Council except law and justice. He died on 5 August 1919. A tablet in his memory in the Sinha Library at Patna records his public services.

In his attitude towards social reforms Parameshwar Lal does not appear to have entertained modern ideas. He did not think in terms of the abolition of the caste-system. On the other hand, he emphasised its advantages. He was a Theosophist and a Vedantist. He was a great advocate of scientific education and also wanted a national system of education based on universal primary education. He had no faith in violent nationalism. He was a confirmed constitutionalist. He stood for Hindu-Muslim unity. He belonged to that band of public-spirited Biharis who laboured hard for the creation of Bihar as a separate Province.

Being one of the oldest Congress workers in Bihar, he made significant contributions towards the formation of the Bihar Provincial Congress Committee. After the Surat split of 1907 the Congress was losing its popularity in Bihar. But he was one of the small band of public men who kept alive the Congress movement in Bihar. He donated his rich collection of rare and valuable books to the Sinha Institute, Patna.

[Sachchidanand Sinha—Some Eminent Bihar Contemporaries; K. K. Dutta—History of the Freedom Movement in Bihar, Vol. I; Presidential addresses delivered at the Bihar Students' Conference, Part I (1906-23); Reports of the Indian National Congress (1908-1916); The Kayastha Samachar, 1902; The Young Bihar, August and September 1909 and March 1910; The Searchlight, August 1919; The Beharee, 1906-1910.]

(Rameshwar Prasad) S. B. Singh

LALA DUNICHAND (AMBALA)
—See under Dunichand (Lala) (Ambala)

LALA DUNI CHAND (LAHORE)
—See under Duni Chand (Lala) (Lahore)

LALA HARDAYAL
—See under Hardyal Lala

LALA HARKISHEN LAL
—See under Harkishen Lal (Lala)

LALA JAGAT NARAIN
—See under Jagat Narain (Lala)

LALA LAJPAT RAI
—See under Lajpat Rai (Lala)

LALA PINDI DAS
—See under Pindi Das (Lala)

LATIF, ABDUL (NAWAB) (1828-1893)

Nawab Abdul Latif was born in 1828 of a noble family of Faridpur district of Eastern Bengal (now in Bangladesh). His father Kazi Fakir Mohammad was a distinguished pleader at the Sadar Dewani Adalat, and a notable litterateur of his time. He was the author of a Persian work, 'Jami-ul-Tawarik' (Universal History), which was published in 1836. Abdul Latif came to Calcutta at an early age and enrolled himself as a student of the Calcutta Madrasah. It was about this time that the study of English was introduced in the Madrasah. Abdul Latif gained proficiency in English and won a Government scholarship. After the completion of his studies he served for a short period as a Professor at the Madrasah.

In 1849 he was appointed a Deputy Magistrate and gradually rose in the service to the highest grade. He even officiated as Presidency Magistrate in Calcutta for some time. During the long thirty-six years of Government service, he earned the affection and warm feelings of all the classes of people whom he came in contact with. The first public recognition which he received was in the year 1863 when Lord Elgin appointed him a Fellow of the Calcutta University. Lord Lytton conferred on him the title of Khan Bahadur in 1877 and that of Nawab in 1880. Three years later he received from Lord Ripon the Order of Companion of the Indian Empire. He was also at different times a Justice of Peace, a Municipal Commissioner and a member of the Bengal Legislative Council. The Nawab died on 10 July 1893.

Nawab Abdul Latif is, however, best remembered for his invaluable contributions to the cause of education of the Indian people, in general, and of the Muslims in particular. Through the agency of the Mohamedan Literary Society of which he was the Founder-Secretary, he devoted the best years of his life to the dissemination of learning among the members of the Muslim community, whom he wanted to join the mainstream of the contemporary cultural life and get into closer contact with the Europeans and their Hindu fellow countrymen. There was seldom a question affecting the Muslim community on which the Nawab was not consulted and his advice listened to with respect. The Nawab also played a useful part in the opening of the Anglo-Persian department of the Calcutta Madrasah. The Arabic departments of the Calcutta and Hooghly Madrasahs were reorganized through the endeavours of the Nawab. He wrote 'A Short Account of My Public Life' which was published in 1885. Among his other publications were 'A Paper on Mahomedan Education in Bengal' (1868) and 'A Minute on the Hooghly Mudrussah' (1877) written at the request of Sir J. P. Grant, Lt.-Governor of Bengal.

Another contribution of the Nawab which deserves special mention was his work in trying to maintain Hindu-Muslim communal amity which in those days seemed threatened in some other parts of the country. There was, in those days, hardly any other Muslim who had more friends among the Hindus than the Nawab, and there was none who had done more to promote good feelings between the two communities and to bring them together.

For his superb qualities of the head and the heart and for his great powers of leadership and organisation, the Nawab became a leader trusted alike by the Government and the people of all castes and creeds. "His clarion voice spoke out unmistakably and he was listened to and obeyed, to the abiding good of all that he stood for."

[Nawab Abdul Latif—A Short Account of My Public Life, Calcutta, 1885; F. B. Bradley-Birt—Twelve Men of Bengal in the Nineteenth Century, Calcutta, 1910; C. E. Buckland—Bengal

under Lt.-Governors, Calcutta, 1905; Claude Campbell—Glimpses of Bengal, Calcutta, 1908; W. W. Hunter—Mussalmans of Bengal, Calcutta, 1872; Sir Richard Temple—India, 1880.]

(P. N. Banerjee) ABDUS SUBHAN

LATTHE, ANNA BABAJI (? -1950)

The date of birth of Anna Babaji Latthe, a prominent non-Brahmin leader in Maharashtra, is not known. He was born at Kurundavad (Maharashtra) in a well-to-do family belonging to the Maratha caste. His father Babaji Latthe was a prosperous businessman. Anna Babaji Latthe was married twice. He married a second time after the death of his first wife in 1914. He had one son.

Latthe had his elementary education in his native town of Kurundavad and his secondary education at Sangli and Miraj. Later he studied at the Rajaram College, Kolhapur, and at the Deccan College, Poona. After his Bachelor's degree in Arts he took a degree in Law from the Government Law College, Bombay, in 1918.

As a young man he was deeply impressed by the writings of Justice Ranade and Agarkar. For a time he served as a Professor at the Rajaram College, Kolhapur, and then acted as constitutional advisor and the Diwan of the Maharaja of Kolhapur. He was a Jain by religion, yet he took a prominent part in the activities of the Satya Shodhak Samaj. He strongly opposed the Brahmin domination of the Hindu social institutions and worked for the uplift of the so-called backward classes. He also supported the movement for the emancipation of women in Maharashtra.

At Kolhapur he was greatly influenced by Maharaja Shahu Chhatrapati. He supported the Maharaja in his educational plans and activities. He believed in Western liberal education as a means for broadening the mind. Though he desired political independence, he believed that real independence was not possible unless the Hindus got rid of the obnoxious custom of the caste-system. He admired the British system of administration, and hoped that one day the Indians would achieve equal partnership after attaining a free and open society.

As the constitutional advisor of the Kolhapur State, he attended the Round Table Conferences in an advisory capacity. There he made a plea for a special place for the Indian rulers in the proposed Indian federation. A facile writer, he conducted a weekly, the *Pragati*, devoted to the cause of the uplift of the backward classes. After the death of Shahu Maharaj he brought out a two-volume biography of the Maharaja. He also wrote a book entitled 'The Problems of Indian States'. A devout Jain, he was the author of 'An Introduction to Jainism'. He also wrote two books in Marathi, one on federations in the world and another on the rise of the British power in India.

He played a great part in the public activities of Kolhapur, the Province of Bombay and the Indian Union. In the twenties he was for a time a member of the Central Legislative Assembly. In the first elections after the grant of Provincial Autonomy to India he was elected to the Bombay Legislative Assembly on the ticket of the Indian National Congress which he had joined a little earlier.

In the first Government of Bombay under the Provincial Autonomy he was appointed the Minister of Finance. In that capacity he organized a Department for Rural Development and got through the Assembly the Debt Relief Act and the Agriculture Markets Act. As the Diwan of Kolhapur he presided over the Deccan States Praja Parishad and the States People's Conference.

He did not take any active part in the Quit India Movement of 1942. Because of this he soon lost his position in the political circle. Yet, because of his experience in administration and his knowledge of legislative affairs he was elected to the Constituent Assembly in 1946. While working in that capacity he died in 1950.

He will be remembered for his work in consolidating the backward classes and bringing them up in the political field.

[Anna Babaji Latthe's numerous publica-

tions; Information supplied by his son, B. A. Latthe.]

(Saroj A. Deshpande) V. D. RAO

LAWANDE, VISHWANATH NARAYAN (1923-)

Vishwanath Narayan Lawande was born on 21 February 1923 at Old Goa, in a respectable upper middle-class Saraswat Brahmin family. His father, Narayan Pandurang Lawande, was a leading merchant of Old Goa and had four sons. Vishwanath Narayan Lawande married Pramila Devi in 1965.

He completed his Primary Marathi education up to the Vernacular Final and then the Portuguese IV standard. He passed his Matriculation and B.Sc. examinations from the Bombay University and his LL.B. from the Karnatak University, Dharwar. He joined the Benares Hindu University for the Chemical Engineering Course but gave it up to join the Goa freedom struggle. He had also studied Hindi up to Pravin.

His teachers, Ganesh Shivram Samant and Vaman R. Kamat, and the Maharashtra leader of the Rashtra Seva Dal, Bhausaheb Ranade, moulded his character on nationalist lines. In 1942 he came into contact with the socialist leader Achyut Patwardhan, but it was Dr. Rammanohar Lohia who, in 1946, stirred him up to join the freedom struggle of Goa. Vivekananda's philosophy was also a source of inspiration to him.

Lawande took part in the nationalist movement in India from 1940 and more extensively in Goa from 1942. On 18 June 1946 Rammanohar Lohia addressed a public meeting at Madgaon and courted arrest by the Portuguese Government. Lawande was the second to address the meeting and courted arrest. He was arrested and imprisoned several times later. During his third imprisonment at Aldona in November 1946, he was forced to undergo physical tortures and slavery in the prison.

The Goa freedom fighters now realised the futility of the Satyagraha Movement to expel the Portuguese from Goa and decided to establish a Council of Revolutionaries known as the Azad Gomantak Dal which came into existence on 13 April 1947 with Lawande as the President. From then onwards, till June 1954, the Dal carried on armed raids on Government officers, treasuries and police chowkies. Lawande was the Chairman of the War Council organised in July 1954 to plan the entire military movements to attack and capture the enclaves of Dadra and Nagar-Haveli. He participated in these two military operations which took place on 20 July and 2 August 1954, and ended in the liberation of the two places. Lawande worked as the first Administrator of the liberated areas for some time. The Dal continued its activities in Goa till the Portuguese surrender to the Indian military forces in December 1961.

Under the guidance of Lawande, the Dal carried on intense propaganda to eradicate casteism and untouchability, and to undertake schemes through the Mahila Mandals for the general welfare of the Goan women. Day and night schools were also started for the benefit of the Goans.

Lawande was the General Secretary of the National Congress, Goa (1949-50), and Joint Secretary of the Goa Political Convention (1956-59). He was the Vice-President of the Goa Democratic Party (1949-61); a member of the Goa Consultative Council, Government of Goa, Daman and Diu (1962-63) and of the Goa, Daman and Diu Territorial Congress Committee (1963-64); Director of the State Co-operative Bank, Panaji (1966-68); Chairman of the Bardez Block Development Committee (1963-67), of the Bardez Fisheries Co-operative Society (1965-67) and of the Rural Education Society (1961-66); and President of the Azad Gomantak Dal (1955-61), of the Goa Primary Teachers' Association (1963-67) and of the All Goa Panchayat Parishad (1964-67).

Lawande supports western education as it has helped and will help India to make progressive advance in science and technology. He also recommends national education which would aim at nation building. But he advocates a common pattern of education for the country as a whole.

He was editor of a Marathi weekly, the *Nava-*

jeevan, published in Panaji, Goa. He also edited and published the *Azad Goa Bulletin* during the Goa freedom struggle from 1946 to 1962 to help and direct the activities of the freedom fighters. He also made good use of the public platform for furthering the cause of Goa nationalist workers.

[Two articles on the Goa Freedom Fight in the Marathi weekly, the Manoosa (Poona), dated 15 and 20 August 1966, by Sudhir Phadke; Report of the New Administration on the Conditions in Nagar-Haveli and Dadra before and after the liberation from Portuguese Colonialism, by R. Grant, published by the Goa League, London, 1957; What We Mean by Freedom, Manifesto of the Azad Gomantak Dal, published by the Azad Gomantak Dal, Belgaum, 1961; The Azad Gomantak Dal's Programme for Building up a New Goa (Confidential), published by the Azad Gomantak Dal, Belgaum, 1961; Written information from Vishwanath Narayan Lawande himself.]

(C. B. Khairmoday) V. G. HATALKAR

LEON SAINT-JEAN
—See under Saint-Jean, Leon

LIAKAT HOSSAIN (MAULVI)
—See under Husain Liaqat (Maulvi)

LIAQAT ALI (MOULVI)

Moulvi Liaqat Ali was born in Chail (a tahsil of Allahabad district) in a respectable Sunni Muslim family. Details about his childhood and early education are obscure. He possessed a good knowledge of Muslim theology and commanded great respect for his pious and religious life which led his followers to believe in his spiritual attainments and supernatural power. He had developed the art of expressing his ideas in garbed language which only his close followers could understand. Greatly respected by the people, he wielded considerable influence on the indigenous element in the British army. He had an abhorrence for western education and the Christian way of living. He used to preach *Jehad* which was the outcome of his hatred towards the British whom he regarded as mere usurpers of power from the rightful Muslim rulers of India. Long before the Mutiny he had established his reputation as a learned theologist and a zealous preacher (*Muballigh*).

In May-June 1857 he seized the opportunity provided by the general and widespread uprising against the British in Oudh and raised the standard of revolt at Allahabad. He expressed his loyalty to the Mughal Emperor, Bahadur Shah, by unfurling the green flag, and secretly sought to spread disaffection among the sepoys of the British army who were persuaded by his eloquent and well-reasoned discourses to rebel against the British authority.

On 6 June the sepoys stationed at Allahabad mutinied and shot their English officers. Moulvi Liaqat Ali became their acknowledged leader and was chosen as the Nawab of Allahabad. Stationing himself at Khusrau Bagh on 7 June, the Moulvi took charge of the administration of the city and put a stop to loot and arson. He issued a public notice for the guidance of the civil population and succeeded in setting up a provisional government. He made several attempts to attack the fort but failed. "The Mewatis of Samadabad and Rasulpur and all the disaffected people of the city collected around him." He began to make appointments of the Kotwal, the Tahsildar, the Thanadar and the officers of the army. He became so popular that about 40 villages came under his leadership.

This state of affairs lasted from 7 to 14 June, when Neill arrived at Allahabad and entered the fort. On 15 June the British army came out of the fort to quell the uprising and a clash took place between the revolutionaries and the English. The Moulvi fled to Kanpur to join the Nana's camp (16 June). After his flight, attempts were made to arrest him but none disclosed his whereabouts. An amount of Rs. 5,000/- was announced as a reward for helping in his arrest but the Moulvi could not be traced out. He must have moved from one place to another and while

in exile he married his second wife, Maryam Bibi, at Jaipur who returned to Allahabad with a daughter after the Moulvi's arrest at Bombay. He might also have stayed at Surat, Ahmadnagar and other important towns in the Deccan, for his widow and daughter used to receive monetary contributions from a few residents of these places for some time who must have met him during his exile. Ultimately, he was captured by the Bombay police, tried for sedition and for the abetment of the murder of British civilians and officials. He was sentenced to transportation for life on 24 July 1872.

[Moulvi Liaqat Ali's File: Basta No. 5—Kotwali (No. 16), State Archives, U.P., Allahabad; Trial Proceedings in the case, Government vs. Liaqat Ali, Allahabad Collectorate, Mutiny Basta No. 25, State Archives, U.P., Allahabad; File No. 8—History of Freedom Movement in U.P. (1857), State Archives, U.P., Allahabad; Charles Ball—The History of the Indian Mutiny, Vol I, London; G. B. Malleson—The Indian Mutiny of 1857, London, 1891; Henry Mead—The Sepoy Revolt: Its Causes and its Consequences, London, 1857; Freedom Struggle in U.P., Vol. IV, Lucknow; Allahabad District Gazetteer, Vol. XXIII (1911); S. N. Sen—Eighteen Fifty-Seven, Delhi, 1957; Intizam Ullah Shahabi Akbarabadi —Ghadar ke Chand Ulema (Urdu); Kanhaiya Lal—Tarikh-i-Baghawati Hind 1857, Lucknow, 1957.]

(L. Dewani) SAFI AHMAD

LIAQAT ALI KHAN (1895-1951)

The short, stout and pudding-faced Liaqat Ali Khan was born in 1895 in an affluent aristocratic family of Karnal (Punjab). After his primary education he was sent to Aligarh, from where he obtained his B.A. in 1918. In 1919 he went to England and took admission in the Exeter College, Oxford. He returned to India in 1921 as a Bar-at-law and settled in U.P. After establishing himself as a lawyer he started taking part in politics, and in 1923 became a member of the U.P. Legislative Council. In 1936 he was elected to the Central Legislative Assembly, where he became the Deputy Leader of the Muslim League legislators. In 1937 he was made the General Secretary of the All India Muslim League, and in 1940 the Leader of the Muslim League Party in the Central Legislative Assembly. In 1946 he was appointed the Finance Minister in the Interim Government of India. In August 1947, he became the first Prime Minister of Pakistan and continued in the office till 16 October 1951, when in a public meeting at Rawalpindi the bullets of one of his countrymen silenced him for ever.

In his early political days the already-married Liaqat Ali took as his second wife a Hindu girl, Miss Pant, who belonged to a Brahmin family of U.P. She became a Muslim and came to be known by her new name, Rana Liaqat Ali. She took much interest in social uplift of the Pakistani women and organised them under the All Pakistan Women's Association. After the assassination of her husband she served Pakistan as Ambassador to several Western countries.

Liaqat Ali, by nature, was rather unable to steer a ship in the absence of the skipper. Therefore when in 1930 Mohammad Ali Jinnah, disappointed and frustrated from the Indian politics, migrated to England, Liaqat Ali wanted him to return to revitalize the Muslim League which at that time was almost in a chaotic state. In 1933 Liaqat Ali, however, succeeded in his attempt and Jinnah came back, taking the command of the Muslim League and making Liaqat Ali the General Secretary of the Party.

Liaqat Ali was affable and had the quality of not antagonizing his political rivals. As a rule he tried to keep aloof from political intrigues; nevertheless he soon outweighed many seasoned politicians in the Party. In due course he became to Jinnah what Nehru was to Gandhi, with the difference that due to the internal mechanism of the Party Liaqat Ali hardly opened his mouth on decisive matters unless he received an invisible nod of approval from Jinnah. In open, however, he was an enthusiastic debator and one of those public speakers who love to face a hostile audience.

In 1946 when the Muslim League joined the

Interim Government the question of reshuffling the portfolios arose. It was thought that at least one major portfolio was to be given to the Muslim League. Since Home was considered the second best, the Muslim League was naturally aspiring to it. But the Congress High Command failed in inducing Sardar Patel, who was then in charge of Home to part with his portfolio. It was, therefore, decided that Finance be given to the Muslim League, anticipating that "the Muslim League would not be able to manage Finance and would have to decline the offer." (Azad: India Wins Freedom, p. 167). At first it appeared to be true. Mr. Jinnah was reluctant in allowing the Muslim League to take charge of Finance, knowing that Liaqat Ali who was going to be the leader of the Muslim League Party in the Government could not manage Finance. But on the personal assurance of some very able and senior Muslim officers of the Ministry of Finance that with their presence in the Ministry Liaqat Ali would not experience any difficulty, he gave his approval and Liaqat Ali became the first Finance Minister of India. The budget which he presented in the Assembly became a landmark in the 'politico-finance' history of India. It was called the poor man's budget and was the first and last of its kind which Liaqat Ali presented during his entire political career; he never repeated the experience in Pakistan. Since Liaqat's Budget had proposed heavy taxations on the industrialists and businessmen whose majority happened to be Hindu, many Congressmen in the Cabinet, despite the fact that the "budget proposals were in conformity with declared Congress objectives" (Azad, p. 176), took objection to it on the Hindu-Muslim question, lowering themselves also to the same "communal" ground on which, they said, Liaqat Ali was standing. The tussle between the Congress and the League members of the Interim Government however continued, and soon the Congress Ministers began to feel that they had committed a mistake by offering Finance to the Muslim League. As Finance Minister, Liaqat Ali had a say in the affairs of almost every department. Congress Ministers, specially Sardar Patel, found himself frustrated at every step by the veto put by Liaqat Ali on Congress proposals. In sheer anger, therefore, he declared that if there were no other alternative partition should be accepted.

The religious minorities of both the States of India and Pakistan became the target of communal frenzy during the post-partition days. It was mainly an internal problem of law and order of the respective States. However, the Prime Ministers of both the countries agreed in allowing each other's Government to show their concern on minority-majority problems across their own borders. An agreement was signed to that effect between Nehru and Liaqat. The Pact has hardly served any purpose except of entitling both the States to poke their nose into the affairs of others and consequently disgracing both the religious minorities in the eyes of their own compatriots.

In the four years of his Prime Ministership in Pakistan Liaqat Ali faced vehement opposition from the religious leadership of Pakistan which was of the opinion that a separate Muslim State had been created mainly for reviving the Islamic form of government. Because of his secular and modern outlook on life Liaqat Ali could not wholeheartedly endorse the demand, but he had to make certain concessions in the constitution of Pakistan which consequently paved the way for those who were after the Islamic State.

[Struggle for Independence, 1807-1947 (A Pictorial Record of the Pakistan Movement), Pakistan Publications; Keith Callard—Pakistan, A Political Study; Sachin Sen—The Birth of Pakistan; Ziya-ul-Hasan Faruqi—The Deoband School and the Demand for Pakistan; Ian Stephens—Pakistan; Khalid Bin Sayeed—Pakistan: The Formative Phase; Rajendra Prasad—India Divided; Abul Kalam Azad—India Wins Freedom.]

(Mantosh Singh) MUSHIRUL HAQ

LINGARAJU, KROVVIDI (1904-)

Krovvidi Lingaraju was born on 3 November 1904 at Rajahmundry, East Godavari district

(Andhra Pradesh). His family originally came from Srikakulam in the Krishna district. His parents were Suryanarayana and Lakshminarasamma. Theirs was a middle-class Brahmin family. Lingaraju's father had a river navigation business at Rajahmundry. Cherakuvada Narasimham, an important national leader of Andhradesa, was a parallel cousin of Lingaraju. Dr. B. Subramanyam, Madduri Annapurnayya and Bulusu Sambamurti were closely related to him. Lingaraju married Subhadramma in 1920.

Lingaraju evinced keen interest in Sanskrit and studied Telugu literature from childhood. He was particularly fond of the Mahabharata. He matriculated from the Viresalingam High School at Rajahmundry and studied Intermediate in the local Government Arts College. In 1920 Lingaraju gave up his collegiate studies and entered the nationalist movement.

Lingaraju aimed at the complete independence of the country and emphasised its various facets through his writings in the *Congress*, a popular political magazine, while working in the Gautami Satyagraha Asram. His method of conducting the national movement was constitutional and non-violent. He delivered lectures in Andhradesa against the imposition of heavy taxes by the Government and the drainage of wealth from India. Touring every village in the East Godavari district he propagated the Khadi movement and insisted on the wearing of Swadesi cloth in every house.

Lingaraju, who had joined the Congress in 1920, became in a few years the leader of the party in the East Godavari district, In 1930 he took part in the Salt Satyagraha with a batch of volunteers trained under Dr. B. Subramanyam in the Gautami Satyagraha Asram. In 1931 he was imprisoned for one year, and after release he continued his political work. In 1932, for his participation in the resumed Civil Disobedience Movement, Lingaraju was beaten severely by the police at Rajahmundry. In 1942 he took part in the Quit India Movement and was sentenced to one year's imprisonment. After release in 1943, he took to constructive work in the Congress. In 1946 Lingaraju was elected to the Madras Legislative Assembly from Rajahmundry on a Congress ticket. From 1946 to 1947, he was a Parliamentary Secretary in Prakasam's Ministry. During this period he strove hard for getting a separate Andhra Province.

Lingaraju was very enthusiastic about social reforms, such as widow-marriage, removal of untouchability and breaking down the distinctions of caste. He propagated his views mostly through the Telugu weekly magazine, the *Congress*. He encouraged Hindi and national education. In the Gautami Satyagraha Asram, an institute for national education, he worked for several years with its founder, Dr. Subramanyam, and Annapurnayya, a prominent member. Lingaraju was Municipal Chairman of Rajahmundry from 1938 to 1941.

A writer and a journalist, Lingaraju was the associate editor of the *Congress* from 1929 to 1931. He was the editor of the *Prajapatrika* (Madras) in 1953. In 1955 Lingaraju became the editor of the *Godavari*, a Telugu daily from Rajahmundry. Among his publications are: 'Amma' (which won him the Soviet award), 'Bharata Darsini' (Discovery of India), 'Bharatasvatantravijayamu', 'Lokamanya Tilak', 'Lal Bahadur Sastri' and 'Collection of the Works of Mahatma Gandhi' (in Telugu), Volume I.

Lingaraju was a staunch believer in Hinduism, but he was not orthodox. To him, religion is to construct human personality, but not to create barriers between people of different faiths. He was not opposed to western education, and realised its importance in providing international knowledge to the students. He was a forceful speaker and his fine oratory enthused many to join the freedom struggle.

The social ideas of Lingaraju were too radical to be accepted by many of the Andhra leaders of the day. He worked alone and propagated his views through his speeches and writings. His ideas had an originality and vitality of their own and served as a source of inspiration to many of the younger people in Andhradesa. Lingaraju led a quiet and unostentatious life.

Hailing from the coastal Andhradesa, Lingaraju was a prominent nationalist leader of the East Godavari district. From 1920 to 1947 he played a most active role not only in the freedom

struggle but also in the field of social reforms and uplift of the masses. He also played a large role in the movement for a separate Andhra Province.

[Sarvottama Jivitamu (A biography of G. Harisarvottama Rao), Vijayavada; The Congress (a political weekly in Telugu), 16 October 1930; The Andhra Janata (A Telugu weekly, Hyderabad), 27 May 1966; Personal interview of the Research Fellow with K. Lingaraju.]

(R. Nageswara Rao) V. Yashoda Devi

LOHIA, RAMMANOHAR (DR.)
(1910-1967)

Rammanohar, son of Hiralal Lohia, a Vaishya businessman, was born at Akbarpur (in the District of Fyzabad, U.P.), near Ayodhya, on 23 March 1910. Their original home was at Mirzapur (U.P.), where his great-grandfather, Lala Mansukhram, had a flourishing business in cloth and iron. Having lost his mother Chandri or Chanda, of a Jhunjhunwala family of Chanpatia in North Bihar, at the age of two years and a half, Rammanohar was brought up by his grandmother and aunt.

His earliest education was at the Tandon Pathshala and Visheshwar Nath High School, at or very close to Akbarpur, and then at the Marwari School in Bombay, where his father had started a fresh business. He passed the Matriculation examination from the Bombay University in the first division in 1925, I.A. from the Benares Hindu University in 1927, and B.A. with a Second Class Honours in English from the Vidyasagar College, Calcutta, in 1929. While at College he attended the session of the Indian National Congress at Gauhati in 1926. After graduation, he secured some grants from a few Trusts for higher studies abroad. He first went to London and then to Germany. He obtained the Ph.D. degree at the Berlin University in 1932 for a thesis on 'Salt and Civil Disobedience'.

Home and environment determined his interest in politics. His father, who had not married again after the death of Rammanohar's mother, actively participated in the activities of the Congress. He took his only son Rammanohar, a boy of eight, to the Ahmedabad session of the Congress in 1918. As a school student, he participated in demonstrations on Tilak's death.

Coming back to India in 1933, Lohia sought employment. Failing to get a teaching job at the Benares Hindu University, he reluctantly became the Private Secretary to Rameshwardas Birla for a few months. The final choice of politics as a career was made when the Congress Socialist Party was formed in 1934. Lohia was elected a member of the Executive Committee and also the first editor of the new weekly, the *Congress Socialist*. With his election as Secretary of the Foreign Department of the Indian National Congress at the Lucknow session, he changed his headquarters from Calcutta to Allahabad, and began to take more interest in international affairs. But in 1938 he had to leave that office in accordance with a Congress resolution. In that year he had been elected a member of the Central Executive Committee of the Socialist faction of the Congress at Lahore. The possibility of World War II led him to suggest to the Congress in 1939 the launching of a Satyagraha for India's independence. He did not want Britain to gather men and materials from India for the War. For his anti-British speeches he was arrested first at Calcutta on 24 May 1939 and again on the premises of the A.I.C.C. at Allahabad on 7 June 1940. During these years he did not approve of either the Gandhi-Viceroy Statement of 9 September 1939 nor of the attitude of Subhas Chandra Bose to the War.

National and international events in 1941-42 brought Lohia closer to the other sections of the Congress. Welcoming the Quit India resolution on 8 August 1942, he went underground, conducted broadcasts of the secret Congress Radio at Bombay and Calcutta in 1942 and, along with J. P. Narayan, worked for the 'Azad Dasta' in Nepal for some time. He eluded the grasp of the police since 9 August 1942 but was finally arrested on 20 May 1944. Inhuman torture was inflicted on him at the Lahore jail. Released from prison on 11 April 1946, he was offered Secre-

taryship of the Congress. But he declined, as the Congress Party refused to comply with his proposal that neither the Congress President should become the Prime Minister nor any member of the Working Committee of the Party, a Union or State Minister. He and other Socialists finally left the Congress in 1948, as a strong section of the right-wing leaders and the A.I.C.C. resolved that the Socialists were "exploiting" the Congress, as an organised group within the Party.

The Socialists after having merged with the Krishak Mazdoor Praja Party formed the Praja Socialist Party in 1952. But neither the compromise with J. P. Narayan and Asoka Mehta at the Betul Convention in 1953 nor his election as General Secretary at Allahabad (1953) could keep Lohia within the new Party for more than two years. He resigned the Secretaryship as a protest against the refusal of Pattom Thanu Pillai, Chief Minister of Travancore-Cochin, to quit on the issue of police firing on language agitators in 1954. The P.S.P. warned Lohia for dictating to Pillai and shortly thereafter suspended him for his approval of the criticism of the party leaders by Madhu Limaye at a Press Conference on 26 March 1955. Soon he inaugurated the formation of the Socialist Party at Hyderabad and became its first Chairman and editor of the *Mankind* in 1956. On 7 June 1964 this Party merged with the Praja Socialist Party and came to be known as the Samyukta Socialist Party. But the merger did not result in the formulation of a common programme in 1965 or later because of the insistence by the followers of Lohia on Hindi as the national language, rights of the untouchables and no compromise with the Congress and Communists. Lohia died on 12 October 1967 at the Willingdon Nursing Home, New Delhi, following an operation on prostate gland on 30 September 1967.

As a member of the Lok Sabha since 1963 from the Farrukhabad Constituency (U.P.), Lohia was a stormy petrel in the House. He was also a prolific writer. Among his publications may be mentioned: 'Mystery of Sir Stafford Cripps' (Bombay, 1942), 'Aspects of Socialist Policy', (Bombay, 1952), 'Wheel of History' (Hyderabad, 1955, 1963), 'Will Power and other Writings' (Hyderabad, 1956), 'Guilty men of India's Partition' (Allahabad, 1960), 'Marx, Gandhi and Socialism' (Hyderabad, 1962), 'India, China and Northern Frontiers' (Hyderabad, 1963), 'The Caste System' (Hyderabad, 1964), 'Fragments of a World Mind' (Allahabad) and 'Language' (Hyderabad, 1966). He travelled abroad in many countries. In 1951 he attended the first International Conference of Socialists at Frankfurt (Germany). He also organised, though he did not attend, the first Asian Socialists Conference at Rangoon in 1953. He also initiated freedom movements in Goa and Nepal in 1946.

Short like his mother, bespectacled, simple in dress, drinking tea and smoking, rising late, bachelor Rammanohar worked hard. A critic of Hinduism, post-1947 Congress and Communist Parties, he proposed equi-distance from the Congress, the Communist and the communalist parties at the Betul Convention (1953). He pointed out numerous lapses in Marxian thought. In his concept of New Socialism, particularly in the Indian context, he referred to permanent civil disobedience, oscillation between caste and class, synthesis of centralisation and decentralisation in politico-economic matters and a functional federalism wherein the units are the villages, the districts, the provinces and the central government. He strongly opposed partition of India in 1947. After independence he fought for civil liberty and criticised the foreign policy of the Government of India. He campaigned against the Chinese occupation of Indian territory and India Government's advocacy for the admission of China in the U.N.O. in 1962. He argued in favour of the nationalization of foreign assets, introduction of machines in small economic units, 60% of vacancies in Government service to be filled by backward classes, remission of land-tax on holdings below 6½ acres, preventing concentration of capital and reducing inequality of income. He also pleaded for the introduction of Hindi as the medium of instruction, more effective birth-control measures, abolition of the dowry system, and introduction of inter-dining and inter-caste marriages.

"He was limited in appeal because of his personal defects. He was a critic who liked to tear his

opponent to pieces with biting words and supporting statistics. Within the Party itself his point of view had to be accepted or he would not cooperate" (Phulgenda Sinha : Praja Socialist Party of India). In spite of these limitations, Lohia's memory would be cherished for his learning, provocative ideas, fluency in French, German, Bengali, Urdu and other Indian languages, imprisonment for more than nineteen times, intense patriotism and broad outlook.

[Rammanohar Lohia's own numerous publications; Indumati Kelkar—Lohia : Siddhanta aur Karma, Hyderabad, 1963; Phulgenda Sinha —The Praja Socialist Party of India (a Ph.D. thesis of the American University, Washington, 1968, published by University Microfilms, Ann arbor, Michigan, U.S.A.); Onkar Sharad—Lohia, Lucknow, 1972; G. S. Bhargava—Leaders of the Left; The Janata (Bombay), Report of the Special Convention, Betul (June, 1953); The Congress Socialist Files, 1936-38; The Harijan, 1 June 1940 and 19 April 1942; Congress Bulletin, 1936; Congress Resolutions, 1947.]

(L. Dewani) B. P. Mazumdar

LOKAHITAWADI
—See under Deshmukh, Gopal Hari (Lokhitwadi)

LOKMANYA TILAK
—See under Tilak, Bal Gangadhar (Lokmanya)

LOKNAYAK BAPUJEE ANEY
—See under Aney, Madhav Srihari

LOKRAM NAINARAM SHARMA (MAHARAJ)
—See under Sharma, Lokram Nainaram (Maharaj)

LONG, JAMES (REV.) (1814-1887)

Reverend James Long was one of those few Englishmen in the 19th century who dedicated their lives to the cause of the downtrodden in India. He was born in England in a pious Christian family which had a respectable social standing. Though not born with a silver spoon in his mouth, Long was well brought up by his parents and acquired proficiency in a number of languages. He was drawn to the Christian Order and became a Father at quite an young age.

In his youth Long went to Russia and stayed there for some time. This had a tremendous impact on his views and later earned him a branding as pro-Russian. At the age of twenty-six Long came to India as a missionary of the Church Society under the Church of England. For some time he was in charge of the Society's school at Mirzapur Street. Later he shifted the centre of his activities to Thakurpukur, south of Behala. While working for the spread of Christianity in Bengal, Long was deeply attracted to the problems of the Indian masses. As a humanist he came to realise that to touch the heart of the common men it was necessary to learn their mother tongue. Thus, within a few years he learnt Bengali and even tried hard to improve the language.

Long's activities were as varied as his interests. In 1848 he published a 'Hand-Book of Bengal Missions, etc.', which was the outcome of his research in the activities of the missionaries in this country. In 1850 he edited a monthly journal in Bengali with the title *Satyarnaba*. He was associated with a number of social welfare, educational and religious societies. He was instrumental in establishing the Vernacular Translation Society in 1850. In 1851 he plunged headlong in the Library movement and tried hard for the collection of Bengali books in the newly established libraries in and around Calcutta. In 1853 he assumed the responsibility of editing the *Bibidhartha Sangraha*, a monthly mouthpiece of the Translation Society. Long's journalism was interwoven with his keen interest in Bengali language and literature. In 1855 he published 3 volumes of Selections from Bengali journals and newspapers. In the same year he published 'Return of Authors and Translators of Vernacular Literature' and 'Classified Catalogue of 1400 Bengali Books and Tracts'. In 1859 he

published a valuable 'Return' of native newspapers.

The Nildarpan episode was the most famous event of his career. Immediately after his evidence before the Indigo Commission, he published in 1861 an English translation of 'Nildarpan' of Dinabandhu Mitra to stir up English opinion against the indigo oppression. The Planters practically waged a war against Long who was convicted on a charge of defamation after a mockery of a trial and sent to prison for one month together with a fine of one thousand rupees. The fine was, however, immediately paid by Kaliprasanna Sinha. There was a storm of protest in India and it helped in consolidating the nationalist feeling. After his release in 1862, Long went to England and stayed there for four years. He came back along with Miss Mary Carpenter, a noted social reformer, and established the Bengal Social Science Association on 22 January 1867. He served India for a few more years; but due to his failing health Long retired from this country for good in March 1872. Even in England he continued to work for the good of the Indian people. The collection of Bengali works in the India Office Library is a permanent tribute to his love for Bengali language and literature.

A man of indomitable energy and strong determination, James Long was thoroughly progressive in his outlook. Narrow sense of nationalism did not blur his humanism; and he did not even spare his own countrymen where there was oppression. Though a true Christian, he had no animosity against other religious traditions. For him Christianity was true love for man. Long was a great educationist and devoted himself to the cause of Bengali literature. He was happy to see the modernisation of Bengali: "A change is coming over Bengal; the Bengali language is happily dropping the old Sanskrit style and assuming a national idiomatic form." Among his publications were: 'Analysis of the Bengali Poem', 'Raj Mala or Chronicle of Tripura' and 'Eastern Proverbs and Emblems illustrating old truths'.

Rev. Long was not a parochial Englishman. He made a comparative analysis of the Russian system of administering Central Asian countries and that of the English in India. He was convinced that the Russian system was better. Unlike contemporary English imperialists he was of opinion that Russia would never invade India. Long came to India as a zealous missionary but became a true friend of Indians. Glowing tributes were paid to this great humanist by his contemporaries including Sisir Kumar Ghosh, Editor of the *Amrita Bazar Patrika*.

[Sudhir Chandra Sarkar (Ed.)—Jibani Abhidhan; Jogesh Chandra Bagal—Unabimsha Satabdir Bangla; The Amrita Bazar Patrika, 7 March 1872 and 21 March 1971.]

TARASANKAR BANERJEE

LYNGDOH, MAVIS DUNN (1906-1962)

Mavis Dunn Lyngdoh was born on 4 June 1906 in Shillong in the Khasi Hills district of undivided Assam. She was the third of four daughters and her parents were people of moderate means who belonged to respectable Khasi families. Her father was H. Dunn and her mother was Ka Helibon Lyngdoh of Mawlong. Her paternal uncle was Edward William Dunn, who was awarded the M. B. E. on 3 June 1933 for distinguished services in the field of Civil Engineering. She was born and brought up in the Christian faith (Presbyterian) and she remained a spinster all her life. She died on 10 October 1962 in the Khasi Hills Presbyterian Hospital, Shillong.

She received her earlier education from the Welsh Mission Girls' School, Shillong, and then went to Calcutta to receive her B.A. degree from the Diocesan College and her B.T. degree from the Bethune College. On her return to Assam she obtained her B.L. degree from the University Law College, Gauhati. She thus became the first Khasi lady Law Graduate. It was during her College years in Calcutta that she first came into contact with Mahatma Gandhi.

After her graduation, Mavis Dunn Lyngdoh took a keen interest in women's welfare, but she

did not take part in active politics until she was thirty-one years old when she was elected to the Assam Legislative Assembly on 29 January 1937. She contested the election as an Independent and her overwhelming success at the polls made her the first woman M.L.A. in the history of Assam's Legislative Assembly. It also paved the way for increased participation in politics by tribal women of the North East Region of India.

When the Congress Party resigned from the Congress Coalition Government in 1939, Mavis Dunn Lyngdoh was invited by Sir Mohammed Syed Saadulla to become a Minister in his Government. She accepted his invitation and on 5 December 1939 she became, at the age of thirty-three, the first woman in India to be elevated to the rank of a Cabinet Minister.

While she was Minister for Health Services she was able to put into effect an order, which still holds good to-day, whereby all nurses who had completed their course of training in private institutions, like the Welsh Mission hospital, could secure employment in any recognised hospital in the State. This was of immense help to those young girls who could not afford to go outside the Khasi and Jaintia Hills for Nurses Training.

Mavis Dunn Lyngdoh remained a Minister in the Saadulla Ministry until 1946. After her defeat in the elections she ceased to take a very active part in politics; but in recognition of her past services to the State of Assam in general, and to the tribal people in particular, she was specially requested by the Chief Minister of Assam, Gopinath Bardoloi, to become a Member of the Advisory Council which he had inaugurated on 24 May 1950 as a prelude to the formation of the District Council for the United Khasi and Jaintia Hills, as provided for in the Sixth Schedule to the Constitution.

She continued to associate herself with various welfare programmes, and in 1960 she paid a visit to the United States of America where she lectured at various Colleges and Universities including Bryn Mawr College for Women and the University of Pennsylvania. She returned to India in 1961 after a short stay in England. She died at the age of fifty-six after a short illness, and in her untimely death the Khasi Hills lost one of its most promising daughters and pioneering spirits.

Mavis Dunn Lyngdoh did not have a very original or startling approach towards social reforms, for Khasi women traditionally enjoy a greater measure of freedom in society than their counterparts in other parts of the country. She was tolerant of other religious beliefs, and her catholicity on such matters was the result of her educational background and her own environmental influences. She believed in co-education and in de-segregation of the sexes as such systems and methods were more in conformity with tribal customs and beliefs.

She had a charming personality and a sober but well-groomed appearance. She was tall, elegant and attractive; and she believed in the good things of life. She was the first Khasi lady to drive a car.

She never became a member of any political party; and this was, perhaps, her greatest political mistake, for her political life ended just as India was on the threshold of Freedom. Her contribution to society and to the nation lay not in her achievements and attainments but in her quiet showing of the way to others.

[The Assam Civil List, 1937, 1941, 1946; Proceedings of the Assam Legislative Assembly, 1937-46; The Hindusthan Standard, 11 October 1962; Personal knowledge of the Contributor : The Contributor is a paternal cousin of Miss Mavis Dunn Lyngdoh, and was closely associated with her in her political and social life.]

D. F. DUNN